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Clarendon Press Series

HOMER'S ODYSSEY

MERRY AND RIDDELL

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London
HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.

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Clarendon Press Series

HOMER'S ODYSSEY

EDITED

WITH ENGLISH NOTES, APPENDICES, ETC.

BY

W. WALTER MERRY, M.A.
RECTOR OF LINCOLN COLLEGE

AND THE LATE

JAMES RIDDELL, M.A.
FELLOW AND TUTOR OF BALLIOL COLLEGE
OXFORD

SECOND EDITION, REVISED

VOL. I

BOOKS I—XII

Oxford
AT THE CLARENDON PRESS
M DCCC LXXXVI

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PREFACE TO FIRST EDITION.

THE duty of editing the first twelve books of the Odyssey was entrusted some years ago by the Delegates of the Clarendon Press to the Rev. James Riddell, M.A., Fellow and Tutor of Balliol College. The Delegates had every reason to congratulate themselves upon securing the services of an editor, whose refined taste and subtle appreciation of the genius of the Greek language placed him in the first rank among the Scholars of his time, and gave him, in some respects, a unique position.—Mr. Riddell died in the autumn of 1866, when he had just entered on his 44th year, and had not long commenced this task:

'Ablatum mediis opus est incudibus istud.'

I may be allowed to speak of his death not only as a loss to the world of letters, but as a personal bereavement of no ordinary kind to those who enjoyed his intimacy. In undertaking to go on with the work which my dear friend, and former tutor, had begun, I have felt no common responsibility. It will be my best reward if I am able to think that the volume now finished would have given him satisfaction.

Mr. Riddell's notes extend over the first three books, together with the seventh and eighth. He had just begun his commentary upon the fourth, when his work was cut short.

As these notes were not completed and ready for the Press when he died, the Delegates were good enough to entrust them to me just as they were, with full power to make such

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alterations and additions as the continuation of the work might seem to demand. Nor have I been unwilling to avail myself of this freedom, especially as the last few years have been singularly rich in researches on Homeric criticism, exegesis, and etymology.

The elaborate commentary of Nitzsch upon the first twelve books of the Odyssey must of necessity be in the hands of every editor; and this is so generally understood, that a more specific acknowledgment of the use which I have made of it will not be needed. It is, in fact, indispensable. But I also owe an especial debt of gratitude to the edition of Ameis (in the Schulausgaben of Teubner). The number of parallel passages supplied therein, and the references to other authorities, and to classical periodicals, are so valuable for any exegetical edition, that I have made the freest use of them, and I desire here to express my obligation. Fäsi's Commentary, re-edited by Kayser (Weidmann'sche Buchhandlung) is, though short, extremely judicious. His decisions upon doubtful passages are always careful and trustworthy. I have made continual reference to the 7th edition of Seiler's Lexicon (Wörterbuch über die Gedichte des Homeros und der Homeriden, Leips. 1872). Though not to be compared for elaborate fulness with the Lexicon Homericum projected by Ebeling and Plahn, and now in course of publication by Teubner, Seiler's Lexicon is remarkable for intelligent arrangement, and happy selection of passages; nor are the footnotes and references to modern authorities less important.

Besides the Lexicons and Grammars in ordinary use, I have derived much information on Homeric Geography, Mineralogy, Botany, etc., from Buchholz (Homerische Realien, vols. 1, 2, Leips. 1871, etc.); and I have frequently consulted L. Preller's Griechische Mythologie. On points of etymology, reference has constantly been made to G. Curtius, Griech. Etymol. edn. 2; and Krüger's Greek Grammar has supplied many illustrations of Homeric accidence and syntax.

I have endeavoured in other cases to acknowledge the

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sources to which I have been indebted for any special information. But it must remain only too probable that in putting together notes which had been jotted down at different times, the due acknowledgment has not always been made.

The text approaches very nearly to that of La Roche, in his critical edition (Homeri Odyssea, ad fidem libb. optim. ed. J. La Roche, Leips. Teubn. 1867, 8). I have not ventured however to follow him in reproducing the accentuation of Herodian, and to write ἄνδρά μοι, or ἔνθά κεν, etc. His apparatus of MS. readings is so full and so well arranged, as to be now the best standard of critical evidence; and to it I must refer my readers. I can lay no claim to the special knowledge necessary for determining, or attempting to determine, the relative value of Homeric MSS.; but I have noted the principal variants, with the most important modern emendations and conjectures, where the settling of the reading seemed to bear upon the interpretation of the text.

I have also introduced a great number of the various readings given by the Scholiasts and Eustathius, as having a peculiar interest of their own, though not being always of the highest importance. For Eustathius I have used the edition of Stallbaum, and for the Scholia that of Dindorf (Clarendon Press, 1855). A very valuable book, to which frequent reference is made in the critical notes, is Die Homerische Textkritik im Alterthum, also by J. La Roche; a book which contains much information about the views of the Grammarians on points of Homeric prosody, orthography, etc.

There can be no work more interesting to a student than the editing of Homer: yet, perhaps, no work more disheartening. When one calls to mind the names of the eminent men of letters, philologists, and critics, who have worked, and are working, in this field, one is painfully sensible of something like presumption in coming before the public as a commentator. But it seems not unreasonable to hope that the acknowledged difficulty of the task may claim indulgence for an effort to produce a useful book.

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I have to thank the Lords of the Admiralty for their courtesy in permitting me to engrave a fac-simile of the coast of Ithaca and Cephalonia from their Chart.

My friend, the Rev. Edwin Palmer, M.A., Fellow of Corpus Christi College, and Professor of Latin in the University of Oxford, has been kind enough to read through all the proof sheets, and to make many valuable suggestions to me.

I have not ventured to increase the bulk of the present volume by any Prolegomena.

W. W. M.

LINCOLN COLLEGE, OXFORD.
October 1876.

PREFACE TO SECOND EDITION.

THE Text and Commentary have been carefully revised; and some considerable changes introduced. Reference has been constantly made to Mr. Monro's Homeric Grammar (Oxford, Clarendon Press, 1882); a work altogether indispensable to the student of Homer. I desire to express my grateful acknowledgments for kind help from various friends; especially from Mr. C. B. Heberden, Fellow of Brasenose, and Mr. D. S. Margoliouth, Fellow of New College, whose criticisms and suggestions have been of great service.

LINCOLN COLLEGE, OXFORD.
November 1885.

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ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων.
ἀλλ' οὐδ' ὧς ἑτάρους ἐρρύσατο, ἱέμενός περ·

3. νόον] νόμον Zenodotus, which seems to be a word foreign to Homeric Greek. Schol. M. 6. ὧς] So Aristarch. Herodian. etc., see note below, and La Roche, Homerische Textkrit. p. 380 foll.

1. ἔννεπε is the assimilated form of ἔνσεπε (from stem σεπ), as the Aeolic aorist ἔτεννα stands for ἔτενσα. We may compare the Lat. word *insece*, which is actually used in the translation of this line by Livius Andronicus, 'Virum mihi, Camena, insece versutum.'

μοι is enclitic, = 'prithee'; as distinguished from the emphatic dative εἰπὲ καὶ ἡμῖν, l. 10. For the order observed as to the place and succession of Enclitics in Homeric Greek, see Monro, Homeric Grammar, Append. E.

Μοῦσα = Μοντια, Μονσα, from root μεν, 'to think.' In l. 10 the muse is called θύγατερ Διός, as in Il. 2. 491 Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο θυγατέρες. They are represented as nine in number in Od. 24. 607, but their names are first given in Hesiod.

πολύτροπον, 'of many devices,' *versutus*. This epithet of Odysseus recurs only Od. 10. 330; but it has many equivalents in Il. and Od., e.g. πολύμητις, πολύφρων, πολυμήχανος, ποικιλόμητις, the general sense of which seems to fix its meaning. Cp. the phrase by which Odysseus characterises himself, Od. 9. 19 εἴμ' Ὀδυσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω. Nitzsch explains it as equivalent to πολύπλαγκτος, and takes the words ὃς μάλα πολλὰ πλάγχθη as its epexegesis. Cp. inf. 300 πατροφονῆα .. ὅ οἱ πατέρα κλυτὸν ἔκτα, Od. 18. 1 πτωχὸς πανδήμιος ὃς κατὰ ἄστυ πτωχεύεσκε, Il. 5. 63; 9. 124; 11. 475; 12. 295; 13. 452; which suggests that the Homeric usage is, in some cases, to repeat some portion of the word, at least, in the epexegetical clause. See Lehrs, Rhein. Mus. 1864, p. 303, and Nitzsch, De Odysseae Exordio, Hannov. 1824.

2. ἔπερσε. Explained by Od. 22. 230 σῇ δ' ἥλω βουλῇ Πριάμου πόλις. Cp. Od. 9. 504. Cic. ad Fam. 10. 13 'Homerus non Aiacem nec Achillem, sed Ulixem appellavit πτολιπόρθιον.'

3. νόον ἔγνω, i. e. 'learned what their spirit was like.' The Schol. well compares Od. 6. 119 ὤ μοι ἐγὼ τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω; Ἦ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, | ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής;

4. ὅ γε. This combination is frequent in Homer, to resume the original subject of the sentence (Epanalepsis); cp. inf. 26. 31; 2. 132; 3. 90; Il. 10. 514, etc.

5. ἀρνύμενος. From root αρ = gain, as in μίσθ-αρ-νος, not connected with αἴρω. To ἄρ-νυ-μαι belong the common aorists ἠράμην, ἠρόμην. Translate—'seeking to win.'

6. οὐδ' ὧς, 'not for all that.' For the accentuation cp. Apollon. Lex. Hom.

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αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο
ἤσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἁμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.
Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικός,
νύμφη πότνι' ἔρυκε Καλυψὼ, δῖα θεάων,
ἐν σπέεσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,

7. **αὐτῶν**] So Aristonic. and majority of MSS. Al. *αὐτοί*. See Schol. on Il. 10. 204.
10. **ἁμόθεν**] Al. *ἀμόθεν*. See Curtius, Gk. Etymol. pp. 352, 614.

δασυνόμενον δὲ καὶ περισπώμενον τὸ ὧς τὸ ὁμοίως [Villois. *ὅμως*] *δηλοῖ· ἀλλ' οὐδ' ὧς ἑτάρους ἐρρύσατο.*

περ. See on inf. 316.

8. **κατὰ . . ἤσθιον.** On the distinction between the adverbial use of prepositions with verbs, and the separation, called by grammarians Tmesis, see Curtius, Greek Grammar Explained, p. 201; Hoffmann, Die Tmesis in der Ilias; Monro, H. G. §§ 175, 176.

Ὑπερίονος. Hesiod, Theog. 374, makes Ἥλιος the son of Ὑπερίων, and (v. 1011) calls him Ἡ. Ὑπεριονίδης. So Od. 12. 176 we have Ὑπεριονίδαο ἄνακτος. But this does not prove that Ὑπερίων is a shortened form for Ὑπεριονίων, as Eustathius holds; for even the form Ὑπεριονίδης is not necessarily a patronymic, as we find, cp. Eustath., Ἡρακλείδης for Ἡρακλῆς, Σιμιχίδης for Σίμιχος (Lobeck, Aj. 190). Cp. also the form Οἰδιπόδης. Nitzsch regards Ὑπεριονίδης as non-Homeric, holding Od. 12. 176 to be spurious: he leans to the view that Ὑπερίων is a quasi-patronymic for *ὕπερος* = child of the height [of heaven]; like *οὐρανίωνες*, for which Euripides (Phoeniss. 823) writes *οὐρανίδαι*, meaning only *caelicolae*. See by all means Lobeck's note on **ἀλιαδᾶν** Ajax 880.

10. **τῶν.** This gen. is governed by *εἰπέ* as Od. 11. 174 *εἰπὲ δέ μοι πατρός*.

ἁμόθεν γε. It is left to the muse to decide at what point the minstrel shall take up the story. Cp. Od. 8. 500 *ἔνθεν ἑλὼν ὡς, κ.τ.λ.* Translate—'from any point thou wilt.' With *ἁμόθεν* cp. *οὐδαμοῦ, ἁμῶς, ἁμῇ*. Curtius, s. v., compares the Gothic *sums* = any one.

καὶ ἡμῖν, sc. that we—the poet and his audience—may know as well as thou; *ὑμεῖς γὰρ* [Μοῦσαι] *θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα* Il. 2. 485, or, that we may be told, as thou hast told others: cp. Ar. Nub. 357 *οὐρανομήκη ῥήξατε κἀμοὶ φωνὴν ὦ παμβασίλειαι.* Aristarchus considers the *καί* superfluous, and so the Schol. on Theocr. 4. 54 *ὁ ΚΑΙ περισσὸς ὥσπερ καὶ παρὰ Ὁμήρῳ. 'τῶν ἁμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.'*

11. **Ἔνθα**, 'Now.' The express mark of the point of time at which the Odyssey begins, viz. the end of the seventh year of the sojourn of Odysseus in Calypso's isle.

αἰπύς. Nitzsch interprets this of any form of death the danger of which suddenly comes and is as suddenly escaped. It seems more graphic to render it 'headlong' or 'sheer,' violent death being regarded as a plunge from some height. Cp. Soph. O. T. 877 *ἀπότομον ὤρουσεν εἰς ἀνάγκαν*, and the phrase 'In tam praecipiti tempore' Ov. Fast. 2. 398.

13. **κεχρημένον**, 'desiring,' 'requiring;' perhaps, through the notion of having a thing in constant use, till it becomes indispensable; cp. Il. 19. 262. This sense is generally quoted as strictly Epic, but it is found in later Greek also, as *κέχρησαι* Eur. I. A. 382; *-ήμεθα* Med. 334; *-ησθε* Theocr. 26. 18.

16. **ἔτος ἦλθε.** From the sack of Troy to the return of Odysseus ten years elapsed, which were thus made up:—The voyage from Troy to the isle of Circe, the twelvemonth's sojourn

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τῷ οἱ ἐπεκλώσαντο θεοὶ οἶκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες
νόσφι Ποσειδάωνος. ὁ δ' ἀσπερχὲς μενέαινεν
ἀντιθέῳ Ὀδυσῆι πάρος ἣν γαῖαν ἱκέσθαι.

there (Od. 10. 467), and the journey thence to the isle of Calypso take up the first two years. The stay with Calypso lasted seven years (7. 259), which leaves one year for the voyage thence and return to Ithaca. The appearance of the suitors at the court of Ithaca coincided with the seventh year (2. 89); the return of Menelaus and the revenge of Orestes upon Aegisthus with the ninth (4. 82; 3. 306).

ἔτος . . ἐνιαυτῶν. ἐνιαυτός is the 'space of a year;' ἔτος is a year as one in a series of years, which make up time or any given period of time. One ἐνιαυτός has nothing to distinguish it from another, while it is the essence of ἔτος to be first, second, etc., so that no two ἔτη are the same. ἐνιαυτός is what we express by 'twelvemonth;' ἔτος is this or that particular year, a natural epoch, while ἐνιαυτός is an arithmetical quantity. Thus our passage is parallel to Virgil's 'Veniet lustris labentibus aetas' Aen. 1. 283, not to 'Triginta magnos volvendis mensibus orbes' ib. 269. Cp. Aristoph. Ran. 347 χρονίους ἐτῶν παλαιῶν ἐνιαυτούς. Curtius connects Ϝέτος and Lat. *vetus* with the Skt. *vatsa-s*, 'a year.'

18. **οὐδ' ἔνθα** = *ne tunc quidem*, the apodosis to ἀλλ' ὅτε δὴ sup. 16. Cp. Od. 10. 18; 19. 489.

πεφυγμένος. Elsewhere used with an accusative, as Od. 9. 455; Il. 6. 488 μοῖραν πεφυγμένον. Il. 22. 219 πεφυγμένον ἄμμε γενέσθαι. But, as Nitzsch points out, the shade of meaning is different in the two constructions. The use with the accusative denotes escape from an evil which was imminent, but which never actually came; the genitive implies that the sufferer was already involved in the evil. Cp. Soph. Phil. 1044 τῆς νόσου πεφευγέναι.

19. **καὶ μετὰ οἷσι φίλοισι.** The sense of this clause can only be determined by that of the preceding, which is certain. The ἄεθλοι denote the struggle which Odysseus had to wage with influences adverse to his return, not that which awaited him in Ithaca; for (1) it is the former on which our attention is fixed by the earlier part of this same sentence, and on which we are still kept dwelling in the succeeding one: and (2) the genitive (see above) implies that the dangers had already arrived, while ἔνθα answers to ὅτε δὴ ἔτος ἦλθε, sc. when the time came for his return, not, when he had returned. It follows that καί cannot be rendered 'even,' nor does it connect the clause before which it stands with οὐδ' ἔνθα, but with πεφυγ. ἀέθλων, in the sense of 'and,' or, more accurately, 'or.' 'And' is less natural, as (1) we should expect πεφυγμένος τε ἀεθ., and (2) the two ideas thus brought together have only an accidental connection. For καί in the sense of 'or,' after a negative, cp. Od. 3. 349 ᾧ οὔ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ, Od. 6. 182 οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον. Translate—'Not even then was he safe out of danger or among his friends.' Nitzsch on the other hand, following the Venet. Schol. to Il. 16. 46, regards the words οὐδ' ἔνθα . . φίλοισι as parenthetical, and makes the apodosis begin with θεοὶ δ' ἐλέαιρον. A modification of this view is given by La Roche (Hom. Untersuch. 1869), who places the apodosis at θεοὶ δ', but treats the clauses οὐδ' ἔνθα, καὶ μετά as belonging to the protasis, and still under the government of ἀλλ' ὅ τε δή, and not as parenthetical.

Köchly follows Bekker in rejecting vv. 18, 19, 'qui quam importune sententiarum cohaerentiam interpellant et Bekkerus dilucide demonstravit nec novissimos fugit editores quamquam ex suorum librorum ratione illam offensionem interpretando occultantes' (Diss. 1. p. 11); for he maintains that the point of time denoted here is the actual return of Odysseus to Ithaca, which is incompatible with the words πάρος ἣν γαῖαν ἱκέσθαι: and several critics of the same school concur in striking out vv. 23–26.

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Ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας,
Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης.
ἔνθ' ὅ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης·
τοῦ ὅ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·

23. Αἰθίοπας] Schol. on Il. 6. 154 gives Αἰθίοπες. Cp. Strabo 1. 30, 33. 27. ἐνὶ μεγάροισιν] Didymus on Od. 2. 94 gives in all places ἐνιμμεγάροισι as the reading of Aristophanes. Aristarch. divides the words. See La Roche, Hom. Textkrit. p. 391. ἀθρόοι] Ἀρίσταρχος δασύνει, εἰσὶ δὲ οἳ ἐψίλωσαν· ἄμεινον δὲ πείθεσθαι Ἀριστάρχῳ. Herodian. on Il. 14. 38; ἐδάσυνον οἱ Ἀττικοί. Eustath. 251. La Roche writes ἀθρόος to avoid the concurrence of two aspirates: see his Hom. Textkrit. p. 180.

23. **διχθὰ δεδαίαται.** This division corresponds in the main with that of Herodot. 7. 69, 70 οἱ ὑπὲρ Αἰγύπτου . . οἱ ἀπὸ τῶν ἡλίου ἀνατολέων Αἰθίοπες.

24. **δυσομένου.** This is the participle of the form in use δύσετο, a weak aorist as a Thematic tense (Monro, H.G. § 41), Similarly ἐπιβησόμενος, Il. 5. 46, should be referred to ἐπεβησόμην and not to ἐπιβήσομαι. It may be asked whether any difference in meaning can be noted between the aoristic participle and the present ἀνιόντος in the same line. Classen (Homerisch. Sprachgebr. Frankf. 1867) reminds us that the *present* tense is in common use when reference is made to sunrise, cp. ἅμ' ἠελίῳ ἀνιόντι Od. 12. 429, ἅμ' ἠοῖ φαινομένηφιν 4. 407: the *aorist*, in describing sunset, ἅμ' ἠελίῳ καταδύντι Od. 16. 366, ἐς ἠέλιον καταδύντα Od. 3. 138; 9. 161, 556, etc., the notion being that the action of sunset and the succeeding darkness is marked off by sharper limits—the last visible ray—than the growing light of dawn and sunrise.

The genitive is, probably, *local*, as Ἄργεος Od. 3. 251, τοίχου τοῦ ἑτέρου Od. 23. 90, but it may partly depend on the demonstrative οἱ, i.e. those belonging to the Westward, etc.

25. **ἀντιόων,** 'to take part in.' The context settles the tense as future, not the form of the word, which might be present or future. For the whole question about these forms in -αω and -οω, see Monro, H. G. § 55, and App. D. We find ἀντιόωσαν coupled with ἐποιχομένην evidently as a present, Il. 1. 31, and joined with a future κεῖσ' εἶμι καὶ ἀντιόω Il. 13. 752. The uncontracted form of the future, ἀντιάσω, is found Od. 22. 28.

28. **τοῖσι,** the Schol. interprets by ἐν τούτοις τοῖς θεοῖς, others compare it with Ovid's 'Surgit *ad hos*' Met. 12. 2. It is better described as a *dativus commodi*, 'for them'; 'with a word 'for their ear.' Cp. Od. 3. 69; 5. 202; 22. 261; 24. 490.

29. **ἀμύμων.** That which is perfect in any way is described as unsusceptible of blame. Cp. Il. 13. 127 φάλαγγες καρτεραὶ . . ἃς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθών. So ἀμύμων here refers to some special excellence, such as gentle birth or personal beauty and has not necessarily any moral significance, but is almost titular, like our epithet 'gallant.' Cp. Od. 19. 332 ὃς δ' ἂν ἀμύμων αὐτὸς ἔῃ καὶ ἀμύμονα εἰδῇ, which means something like the modern phrase—a gentleman by birth and a gentleman in feeling: cp. δῖα Κλυταιμνήστρη 3. 266.

30. **τηλεκλυτός** is used of Orestes by a prolepsis. The vengeance he would wreak was to be the ground of his fame.

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"Ὢ πόποι, οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται.
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,
ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρεΐδαο
γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,
εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
Ἑρμείαν πέμψαντες, ἐύσκοπον ἀργειφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο,
ὁππότ' ἂν ἡβήσῃ τε καὶ ἧς ἱμείρεται αἴης·

34. ὑπὲρ μόρον] See note below. Aristoph. Aristarch. and Ptolem. Ascalonita give ὑπέρμορον. 38. πέμψαντες] πέμψαντε δυϊκῶς Ἀριστοφάνης καὶ Ζηνόδοτος. Schol. H. ἀργειφόντην] Didymus gives this with the iota only, sc. ἀργιφόντην. Etym. Magn. 137. 2. See note below. 41. ἡβήσῃ τε] ἡβήσειε Cod. Vindob. 5. Al. ἡβήσει τε. Cp. Schol. H. μέλλοντα ἀντὶ ἐνεστῶτος ἐπήγαγε. Ed. August. omits τε.

32. **οἷον**, exclamatory; 'to think how!'

34. **ὑπὲρ μόρον**. Better so written than joined into a compound adverb. Cp. Herodot. 9. 43 πολλοὶ πεσέονται ὑπὲρ Λάχεσίν τε μόρον τε. In Il. 20. 336 the phrase ὑπὲρ μοῖραν occurs; the adverbial ὑπέρμορα is found Il. 2. 155. This is a sort of popular solution of the difficulty in reconciling divine power with human free-will. There was a certain amount of inevitable fate ordained as each man's lot, but this fate could be aggravated or hastened by human misconduct. Cp. Milton, Par. L. 3. 86 'Without least impulse or shadow of fate.'

37. **εἰδὼς αἰπὺν ὄλεθρον**, 'though he knew it would be his utter destruction.' Cp. the converse of the phrase τὸν δ' οὐκ εἰδότ' ὄλεθρον ἀνήγαγε Od. 4. 535.

πρό, adverbial, 'before'; of time. The word **ἡμεῖς** is emphatic, to show that the gods, in spite of the reproaches of mortals, were not the cause of this catastrophe.

38. **ἀργειφόντην**. It seems likely that the ο in φόντης is the common Aeolic change for α. This agrees with the interpretation of Schol. Lips. ad Il. 2. 104 ὁ ταχέως καὶ τρανῶς ἀποφαινόμενος. We also find in Alcman (apud Athenaeum 11. 499) τυρὸν ἐτύρησας μέγαν ἄτρυφον ἀργιφόνταν, of a bright, white, cheese. And according to the Etym. Magn. ἀργειφόντης was an epithet of the Sun-God. The word then refers back to an old myth which connects Hermes with the phenomena of the dawn or the brightness of day. Another view, making Hermes the Wind-God, who drives his fleecy flock of clouds, interprets ἀργειφόντην, as 'sky-clearing'; like ἀργέστης Νότος. And this picture of Hermes as a careful shepherd gives a new point to ἐύσκοπον. A later age succeeds which is ignorant of these earlier legends, and a new etymology and new associations are invented for a word which has lost its original meaning, and thus we come to such interpretations as the Scholiasts reproduce—ἢ τὸν ἀργὸν καὶ καθαρὸν φόνου, ἢ τὸν φονεύσαντα Ἄργον τὸν πολυόμματον ὃς ἐφύλασσε τὴν Ἰώ, ἢ τὸν φονέα τῆς ἀργίας, κ.τ.λ. The Latin word Argiletum gives a good analogy to this etymological process.

40. **τίσις Ἀτρεΐδαο**, 'vengeance for the murder of Atreus' son,' sc. Agamemnon. So ποινὴ Πατρόκλοιο Il. 21. 28. Others join Ὀρέσταο Ἀτρεΐδαο, but it is contrary to Homeric custom to use the grandfather's name for a patronymic except in the case of Achilles. For the transition from the *obliqua* to the *directa oratio* cp. infra 276, 374; 12. 160; 17 527.

41. **ἱμείρεται**, old form of the aorist conjunctive with short vowel. Cp. ἄλεται Il. 11. 192; φθίεται 20. 173. See Curtius, Verb. p. 311, foll.

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ὣς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἁθρόα πάντ' ἀπέτισε.
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ·
ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι.
ἀλλά μοι ἀμφ' Ὀδυσῆι δαΐφρονι δαίεται ἦτορ,
δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης.
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,

47. ὡς] Bekk. writes ὡς, retaining colon after ὀλέθρῳ. Dind. gives ὡς with only comma preceding. 51. ἐν] The rhythm suggests ἐνί.

43. **ἁθρόα**, his death was the one lump sum, as it were, paid as the price of his adultery and assassination.

44. **γλαυκῶπις.** The description of Athena as the war-goddess Il. 1. 200 δεινὼ δέ οἱ ὄσσε φάανθεν is parallel to this epithet. The notion contained in it is not that of colour but of brightness and flashing splendour. So Schol. on Apoll. Rhod. 1. 1280 διαγλαύσσουσιν ἀντὶ τοῦ φωτίζουσι ἢ διαλάμπουσι, ὅθεν καὶ ἡ Ἀθηνᾶ γλαυκῶπις, καὶ γλήνη ἡ κόρη τοῦ ὀφθαλμοῦ, παρὰ τὸ γλαύσσειν ὅ ἐστι λάμπειν. καὶ Εὐριπίδης ἐπὶ τῆς σελήνης ἐχρήσατο γλαυκῶπίς τε στρέφεται μήνη.

46. **ἐοικότι** (Virg. Aen. 4. 696 'merita nec morte peribat') to be joined directly with καὶ λίην, 'yea, verily with a fitting doom.'

47. **ὅτις ῥέζοι.** Use of the optative in general statements. Cp. Od. 6. 286, where the mood changes to subjunctive by way of specializing the general sentence. This line was quoted by Scipio Africanus on the death of Tiberius Gracchus.

48. **δαΐφρονι**, 'skilled.' It seems quite impossible to accept the common view supported by Buttm. that δαΐφρων in the Iliad has the sense of 'warlike' from δαΐς = battle; and in the Odyssey of 'prudent' from δαῆναι. Especially as even in the Il. (11. 482) it is used as an epithet of Odysseus. Δαῆναι is the only word to which it should be referred, and the circumstance of the poem will suggest the subjects in which the wisdom or knowledge is shown. A warrior is one of those who are δεδαηκότες ἀλκήν, a man of peace is learned in counsel and expedients, and the arts of peace generally.

50. **ὅθι τε.** The addition of the particle τε, identical with Lat. *que*, to pronouns and adverbs seems to indicate a constant action rather than an isolated act, a reference to whole classes, rather than to individuals. As instances, we may compare Il. 1. 1 μῆνιν . . ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν, with Il. 5. 876 κούρην οὐλομένην ᾗ τ' αἰὲν ἀήσυλα ἔργα μέμηλε, and Od. 1. 327 νόστον λυγρὸν ὃν ἐκ Τροίης ἐπετείλατο, with ibid. 341 ἀοιδῆς λυγρῆς ἥ τέ μοι . . κῆρ τείρει, in which passages a single fact is contrasted with habitual action. The generalising force of the particle is seen in such phrases as Od. 5. 438 κύματος ἐξαναδὺς τά τ' ἐρεύγεται ἤπειρόνδε = *ex eo genere fluctuum qui*. Compare too the use of οἷός τε Od. 5. 422; 13. 223; 14. 63; 15. 379. So ὅσος τε Od. 10. 517. On the whole, if we seek for a distinction between this compound relative and the simple relative, we may say that the former often introduces a *characteristic* of the antecedent, whether, as in the present case, and in v. 52, the antecedent stands alone in its possession of the said characteristic, or whether, as in Il. 5. 876, it is one of a class, all the individuals of which possess it. See Monro, H. G. §§ 266 foll.; 331 foll.

51. **νήσῳ . . νῆσος.** For this anacoluthon cp. Il. 6. 396 θυγάτηρ μεγαλήτορος Ἠετίωνος· Ἠετίων ὃς ἔναιε. Il.

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Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς

10. 436 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους· λευκότεροι χιόνος, κ.τ.λ.

ἐν, adverbial = 'therein.'

δώματα ναίει, as Od. 4. 811.

52. **ὀλοόφρονος**, 'malign.' Lit. 'of mischievous intent.' The word frequently denotes the qualities for which a wizard is feared; so we find it applied to Aeetes, Circe's father, Od. 10. 137; and to Minos, for his evil designs against Theseus, 11. 322. Compare the expression ὀλοφώια εἰδώς, used of the magician Proteus, Od. 4. 460, and ὀλοφώια δήνεα Κίρκης 10. 289. The reason of its being applied here to the giant Atlas is more general but still similar; it is implied in ὅς τε θαλάσσης πάσης βένθεα οἶδεν: preternatural knowledge makes its possessor suspected of the inclination as well as the power to use it hurtfully. F. G. Welcker (Götterl. 1. 479) interprets the epithet here of the guilt of Atlas in having led a rebellion of the Titans excited by Hera, which was put down by Zeus with the help of Athena and Apollo (Hygin. Fab. 150): and he gives as a comment on ὅς τε . . οἶδεν a legend in Pausanias (9. 20. 3) that Atlas sat at Tanagra (πολυπραγμονῶν τά τε ὑπὸ γῆς καὶ τὰ οὐράνια. Nägelsbach (quoted by Buchholz, Hom. Real. iii. 1. § 8) connects the myth of Atlas with the western voyages of the Phaenician traders beyond the pillars of Hercules, who jealously *concealed* (cp. Καλυψώ = the concealer) the distant sources of their wealth from other voyagers. He sees in the epithet ὀλοόφρων an allusion to the greediness and piracies of this seafaring folk. Atlas, with Calypso, in the West will then answer to Proteus and Eidothea (Od. 4. 384 foll.) in the East, and we may compare the *Protei columnae* (Virg. Aen. 11. 262) with the *Herculis columnae* at the Straits of Gibraltar.

53. The account of Atlas is thus given in Hesiod. Theog. 517:—

Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης
πείρασιν ἐν γαίης, πρόπαρ Ἑσπερίδων λιγυφώνων,
ἑστηώς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσι.
ταύτην γάρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεύς·

and again, ibid. 746:—

Τῶν πρόσθ' Ἰαπετοῖο πάϊς ἔχετ' οὐρανὸν εὐρὺν
ἑστηώς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν
ἀστεμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἆσσον ἰοῦσαι
ἀλλήλας προσέειπον.

The locality here intended seems to be the far West, where the sun sinks and whence the darkness proceeds; cp. Od. 10. 82. Aeschylus P.V. 348 follows the same account, describing Atlas as ὃς πρὸς ἑσπέρους τόπους | ἕστηκε, κίον' (dual?) οὐρανοῦ τε καὶ χθονὸς | ὤμοιν ἐρείδων. Cp. also P. V. 430 οὐράνιόν τε πόλον νώτοις ὑποστενάζει. Humboldt (quoted by Paley in his note on Hesiod) thinks that the Atlas of the early poets was the Peak of Teneriffe, of which vague accounts had been brought by Phoenician mariners. The word **αὐτός** is emphatic = 'all by himself.' The interpretation of **ἀμφὶς ἔχουσι** is uncertain. It may be rendered 'which support at either side,' sc. at E. and W.; as if the gigantic Atlas, by the enormous breadth of his shoulders, or with the vast span of his outstretched hands, supported pillars wide enough apart to sustain either extremity of the vault of heaven. This accords best with two passages in Pausanias (5. 18. 1) ἐπὶ τῶν ὤμων κατὰ τὰ λεγόμενα οὐρανόν τε ἀνέχει καὶ γῆν, and (5. 11. 12) οὐρανὸν καὶ γῆν ἀνέχων παρέστηκε. In this case ἔχουσι can only refer properly to οὐρανόν, γῆν must be added by a Zeugma, the general idea of stability running through the two expressions; but the οὐρανός has its stability from the κίονες, that of the earth is in itself. A simpler way is to render ἀμφὶς ἔχουσι of vertical not of horizontal distance, 'which keep asunder;' the earth lies below, the heaven extends above, and between the two stands Atlas with his pillars keeping them apart.

The myth of Atlas is rationalised in two ways: (1) geographically, to which interpretation we owe the bestowal of the name of Atlas (ἄ-τλας, 'the upholder') on the cloud-capped range of Garamantian or Nasamonian mountains; and (2) physically, where Atlas represents the power which holds all

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μακρὰς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει,
αἰεὶ δὲ μαλακοῖσι καὶ αἱμυλίοισι λόγοισι
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
ἱέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
ἧς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοί περ
ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὔ νύ τ' Ὀδυσσεὺς
Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

the universe in its place (Arist. de Caelo 2. 1; Metaph. 4. 23), or the axis on which the heavens turn (Arist. de Anim. Motu, 3). Cp. Welcker, Götterlehre, 1. 752.

56. **λόγοισι**, such as are suggested in 5. 208, foll.

58. **καὶ καπνὸν**, 'were it but the smoke.' Cp. Ov. Epp. ex Pont. 1. 3. 33 *optat Fumum de patriis posse videre focis*; καπνὸν πόλεως ὑπερθρώσκοντα Eur. Hec. 823.

59. **περ**. The variation of meaning in this particle is exactly analogous to that of ἔμπης. Though etymologically they would rather mean 'very much,' 'by all means,' they are more often used with a qualifying or concessive force = 'at any rate,' 'at least,' which is reflected upon them from the word with which they are used or the context in which they occur. Cp. Od. 2. 199. Monro, H. G. § 353.

60. **οὔ νύ τ' Ὀδυσσεύς**. The word elided is τοι, i. e. σοι governed by χαρίζετο, cp. infra 347. So μ' for μοι Od. 4. 367; Il. 9. 673. The hiatus before οὔ νύ τ' Ὀδ. is common in the bucolic caesura, especially after a pause in the sense.

62. **ὠδύσαο**. A play upon the name Ὀδυσσεύς, which, according to this etymology, might be translated 'a man of wrath'; with the double signification of enduring the wrath of the gods, or dealing wrath to his enemies. Cp. Od. 19. 275; 407 foll. Roscher (Curt. Stud. 4. 196 foll.), referring to the forms Ὀδύζης, Ulixes, supposes the stem to be δυκ, Lat. dux.

64. **ἕρκος ὀδόντων**. The ancient commentators generally understood this phrase of the lips. It is better to take it of the teeth themselves, which look like a fence when the lips open to speak. See note in Butcher and Lang's Translation on an Icelandic equivalent for the phrase. That the words were so understood in classical times may be inferred from the line in Solon (Bergk 25. 1) παῖς . . ἔτι νήπιος ἕρκος ὀδόντων φύσας ἐκβάλλει. Ameis quotes from Gell. N. A. 1. 16 *vallum dentium*, and from Pliny N. H. 11. 181 *cor munitum pectoris muro*. For the genitive cp. πύργου ῥῦμα Soph. Aj. 159; φόβου πρόβλημα ib. 1076. The construction σὲ ἕρκος ὀδ. φύγεν is generally called the σχῆμα καθ' ὅλον καὶ μέρος, cp. Il. 20. 44 Τρῶας τρόμος ὑπήλυθε γυῖα. Od. 19. 356 ἥ σε πόδας νίψει. Also Od. 11. 578; 18. 391; Il. 2. 171; 5. 98; 12. 4?0. On the passage τὸν δὲ σκότος ὄσσε κάλυψεν, Hermann says there is a confusion between τὸν δὲ σκότος κάλυψεν and τοῦ δὲ ὄσσε σκότος κάλυψεν, but the construction is rather a true instance of Homeric epexegesis, where the subsequent word adds a nearer definition, as in Il. 21. 37 ὁ δ' ἐρινεὸν ὀξέι χαλκῷ τάμνε νέους ὄρπηκας. As a rule the general word comes first, the specific one second, but the other order is found, as in Il. 21. 180 γαστέρα γάρ μιν τύψε. The same construction is used with two datives. Cp. μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπείη Il. 2. 259, δίδου δέ οἱ ἡνία χερσὶν Il. 8. 129. See Monro, H. G. § 141.

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πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰὲν
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον
πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἁλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
οὔ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης.

70. ὅου] ὅο. See note below. ἐστί] Bekker ἔσκε from Schol. V. 72. μέδοντος] Aristoph. μέδοντι. Schol. H. Q. Vind. 133 ad Od. 13. 96.

65. **ἔπειτα** = 'after all this.' This ἔπειτα is the forerunner of the so-called **εἶτα** *indignantis* of later Greek. It is worth noticing that whereas afterwards ἔπειτα only retained its literal sense expressive of sequence of time, it has in Homer the more artificial sense as well of sequence in reasoning. Cp. infra 84.

66. **βροτῶν** is to be taken with περὶ-ἐστί as Od. 18. 248 ἐπεὶ περίεσσι γυναικῶν. In the second clause περί is adverbial to ἔδωκε. Trans. 'Who is beyond mortals in wisdom, and beyond [all others] gave sacrifices to the gods.' Cp. Il. 1. 258 οἳ περὶ μὲν βουλὴν Δαναῶν περὶ δ' ἐστὲ μάχεσθαι.

68. **γαιήοχος**, according to the older commentators, 'earth-surrounding.' It is doubtful whether this meaning can be assigned to ἔχειν, so that it has been proposed to render, 'earth-supporting,' carrying out the notion of the earth resting on the sea. Autenrieth prefers 'lord of earth.'

70. **Πολύφημον**, the accusative attracted to the case of the ὅν preceding.

ὅου. Curtius seems right in describing this form as only an incorrect way of writing ὅο. It only occurs twice, here and in Il. 2. 325 ὅου κράτος, ὅου κλέος. He describes ὅο as an intermediate form of the genitive between -οιο and -ου. On the same view Ahrens would write Αἰόλοο Od. 10. 36, 60. Cp. Il. 2. 518; 15. 66, 554; 22. 313; Od. 14. 239. Cp. Monro, H. G. § 98; and Curt. Explan. Gk. Gram. p. 64.

ἐστί. Bekker's ἔσκε rests on slight authority. The tense would either mean that the Cyclops was dead or had lost the might he once had.

71. **Κυκλώπεσσι**. We have a choice of interpretations here, (1) in the eyes of all the Cyclops, or (2) among all the Cyclops. Cp. Od. 11. 485; 16. 265, where κρατεῖν is similarly used with a dative. Analogous to this is the phrase ἀφνειὸς Πυλίοισι μέγ' ἔξοχα Od. 15. 227. See Ellendt. (Bemerkung. über Hom. Sprachgeb. Königsberg, 1863) who maintains that such datives are the regular object dative after the verb, μέγα κρατέεις νεκύεσσι Od. 11. 485 (where see note), λαῶν οἷσιν ἄνασσε Od. 2. 234, γιγάντεσσι βασίλευεν Od. 7. 59, εἰνάκις ἀνδράσιν ἦρξα Od. 14. 230. However we explain the dative it must be carefully distinguished from the use of the genitive after such words, nor could we couple μέγιστον Κυκλώπεσσι in the same sense in which a superlative is followed occasionally by a genitive expressing competition and comparison. See Fäsi's note.

72. **ἀτρυγέτοιο**. See on Od. 5. 140.

74. **ἐκ τοῦ δή** = 'from that time forward.'

75. **οὔ τι κατακτείνει**. This may either be taken as the pres. tense of attempt; or, better, as a parenthetical clause = 'though he does not slay him'; 'without, indeed, slaying him.'

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ἀλλ' ἄγεθ', ἡμεῖς οἵδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.'
Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,
νοστῆσαι Ὀδυσῆα δαΐφρονα ὅνδε δόμονδε,
Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,
νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὄφρα τάχιστα
Νύμφῃ ἐυπλοκάμῳ εἴπῃ νημερτέα βουλήν,
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὄφρα οἱ υἱὸν
μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς

83. δαΐφρονα] Eustath. and many MSS. give πολύφρονα, which La Roche adopts. 85. Ὠγυγίην] ἐν τῇ κατ' Ἀντίμαχον Ὠγυλίην γράφεται. Schol. H. M. P. Q. 88. Ἰθάκηνδ'] The readings vary between Ἰθάκην and Ἰθάκηνδε, ἐσελεύσομαι, ἐπελεύσομαι and διελεύσομαι. Cobet, Mnemosyn. I. 51 reads ἐπιείσομαι. 90. κάρη κομόωντας] The phrase occurs twenty-six times in Homer. In the Venetus A. the words are always separated: Eustath. 165. 14 notices both ways of writing it. Cp. κάρη ξανθός Od. 15. 133; κεφαλὰς κομῶσαι Hdt. 4. 168.

76. **ἡμεῖς οἵδε**, 'we [that are] here.' ὅδε, like Lat. *hic*, points to that which is nearest to the speaker. Cp. inf. 185; 2. 47; 4. 26, 235.

78. **ἀντία πάντων.** It makes the best antithesis to join ἀντία πάντων ἐριδαινέμεν οἶος, 'to contend by himself against all,' and to take ἀθ. ἀέκητι θεῶν as a separate clause enhancing the force of πάντων by showing of whom the πάντες consisted.

82. **εἰ μὲν δή.** The return to this protasis is ἔπειτα 84.

84. **διάκτορος.** Eustath. ad l. interprets this as ὁ διάγων τὰς ἀγγελίας. Buttm. Lexil. p. 230 combats this, and refers the word to διάκω, i.e. διώκω, making it = runner, cp. διάκονος. Nitzsch retains the derivation from διάγω, in the sense of πέμπειν, 'to conduct.' Cp. the act of Hermes in withdrawing Ares from the battle, Il. 5. 390; and conducting Heracles on his quest of Cerberus, Od. 11. 625.

85. **Ὠγυγίην.** On the possibility of reconciling Homeric geography with actual fact see note on Od. 5. 34.

ὀτρύνομεν, aorist subjunctive with short vowel, as ἱμείρεται, supra 41.

86. **ἐυπλόκαμος** does not mean only 'fair-haired' like ἠύκομος, but points to the beauty of her *coiffure*; πλόκαμοι are ringlets or plaits. Cp. Il. 14. 176 χερσὶν πλοκάμους ἔπλεξε φαεινούς.

νημερτέα βουλὴν νόστον. 'That which is infallibly purposed,' viz. that Odysseus shall return. Cp. Od. 20. 245 οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλὴ Τηλεμάχοιο φόνος.

88. **αὐτὰρ ἐγών** points the contrast to Ἑρμείαν μέν supra 84.

Ἰθάκηνδ' ἐσελεύσομαι = 'will go to the island and into the town.' See critical note.

ὄφρα. The existence of the correlative τόφρα, like ἕως and τέως, seems to settle the question that these particles are related to the pronominal stem ὁ. ὄφρα may be for ὀφι-ρα, a combination of ρα with ὀ-φι a locative of ὁ.

90. **καλέσαντα.** Cp. Schol. ad Il.

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πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἵ τέ οἱ αἰεὶ
μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς.
πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
νόστον πευσόμενον πατρὸς φίλου, ἤν που ἀκούσῃ,
ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.
Ὣς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,

91. *μνηστήρεσσιν ἀπειπέμεν*] Cobet, Miscell. Crit. p. 419 would read *μνηστήρεσσ' ἀποειπέμεν*. 93. *Σπάρτην*] Zenodot. *Κρήτην*. Some MSS. add after 93 *Κεῖθεν δ' ἐς Κρήτην τε παρ' Ἰδομενῆα ἄνακτα· ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.* 95. *ἔχῃσιν*] *λάβῃσιν* Rhianus.

1. 542 *ἡ δὲ φράσις συνήθης ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἔρχεσθαι*, i. e. from dative to accusative. See note on Od. 6. 60, and 10. 566.

Ἀχαιούς. This is properly the name of the dominant tribe in N. Greece and the Peloponnese. They were also found in Ithaca (Od. 1. 324), and in Crete (Od. 19. 175); but the word was used as the common designation of the Greek race. They wore the hair altogether unshorn (*κάρη κομ.*). Cp. the description of the Abantes, Il. 2. 542 *ὄπιθεν κομόωντες*.

91. **ἀπειπέμεν,** 'to speak out his mind.' Here the word is used without a following accusative, as Il. 9. 431 *μάλα γὰρ κρατερῶς ἀπέειπεν*, but the full expression *μῦθον ἀπηλεγέως ἀποειπεῖν* occurs below (373) and Il. 9. 309. These passages confute Nitzsch's interpretation of 'renouncing,' 'breaking off with' the suitors. Cp. Aesch. Agam. 934 *εὖ τόδ' ἐξεῖπον τέλος*.

92. **ἀδινά,** 'thick-thronging.' A descriptive epithet of sheep and goats. This is better than Buttm.'s view, 'that *ἀδινός* is here a particular epithet for a particular case; the cattle which the suitors slaughtered were always (*αἰεί*) driven thither *in herds or numbers*,' Lexil. p. 35. It is of course true, as Buttm. says, that it is not necessary for *ἀδινά* to be a generally descriptive epithet because *εἰλίποδας* is one, but the interpretation given in the note keeps closer to the fundamental meaning assigned by Buttm. himself to *ἀδινός*, sc. 'compactness.' See on Od. 4. 721.

εἰλίποδας. Buttmann's interpretation, 'heavy-treading,' seems doubtful on three grounds. (1) It is probable that the senses assigned by him to the root should be transposed, and that the meaning of 'roll' is primary, and that of 'thrust' secondary; (2) we do not find it applied in the sense of 'thrusting' to the simple vertical pressure of a dead weight. (3) The meaning he gives to *εἰλίπους* does not suit its use in other contexts, as Eupol. Com. 5, where it is applied to women, and the passage quoted by Buttm. himself (Hippocr. de Artic. 7) where the epithet is applied to oxen because their joints are loose set (*χαλαρά*). The explanation of the Schol. is nearer the truth, *ὡς ποιοῦντες τὴν τῶν ποδῶν κίνησιν ὥσπερ ἑλικοειδῆ*, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 2. 362, who speaks of 'illa pedum posticorum fluctuatio, qua boves ab aliis animantibus differunt.' *εἰλίποδες* as an epithet of oxen thus forms a graphic contrast to the word *ἀερσίποδες* applied to horses, Il. 3. 327.

ἕλικας. Two interpretations are given by Apoll. Lex. Hom. *ἤτοι τὰ κέρατα ἑλικοειδῆ ἐχούσας ἢ ὡς ἔνιοι ἀπὸ τοῦ κατὰ τοὺς πόδας ἑλιγμοῦ*. The former seems to be supported by the phrase in Hymn. ad Mercur. 192 *βόας . . κεράεσσιν ἑλικτάς*. Cp. Od. 12. 348, 355. Others refer *ἕλιξ* to root *σελ*, as in *σέλας*, and render, 'bright;' either of colour or sleekness. Or, if we compare the epithet *ἀμφιέλισσαι*, which, as applied to ships, means 'well-rounded,' we may interpret *ἕλικες* as meaning 'well-rounded,' i.e. 'fat,' 'goodly' kine.

93. **Πύλον ἠμαθόεντα,** see on Od. 3. 4.

95. **ἵνα μιν κλέος ἔχῃσι,** sc. *ὡς κοπιάσαντα ὑπὲρ τοῦ πατρός*, Eustath. Cp. Il. 17. 143 *ἦ σ' αὔτως κλέος ἐσθλὸν ἔχει*.

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ἀμβρόσια, χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο.
[εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ,
βριθὺ, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.]
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
στῆ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος,
οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντῃ.
εὗρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα
πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες

97, 98. Not found in ed. Massil. and criticised by Aristonic. on Il. 24. 341, 342, as suitable there, and in Od. 5. 44, but inappropriate here. 97–101. *προηθετοῦντο οἱ στίχοι*, i.e. a pre-Aristarchean rejection. Schol. M. T. 99–101. *ἀθετοῦνται μετ' ἀστερίσκων ὅτι ἐν τῇ ε' τῆς Ἰλιάδος καλῶς.* Schol. M. V. v. 99 occurs in Il. 10. 135. Cp. *ἡ τοῦ δόρατος ἀνάληψις πρὸς οὐδὲν ἀναγκαῖον* Schol. M. T. but see inf. 104.

97. **ὑγρήν.** Ameis ad loc. gives a list of such feminine adjectives used substantivally, from which the following specimens are taken, *ἄκρη* Od. 5. 513, *ἀμβροσίη* 4. 445, *ζεφυρίη* 7. 119, *ἴση* 9. 42, *σχεδίη* 5. 33.

99. See on Od. 5. 43.

101. **κοτέσσεται**, = *κοτέσηται*.

ὀβριμοπάτρη. Bekker and others write *ὄμβριμος* instead of *ὄβριμος* on the authority of some later MSS. The word is probably connected with *βρί-θω*, *βρι-αρός*, *βαρύς*, etc., with the prosthetic *ὀ*, as in Ὀβριάρεως for Βριάρεως (Lobeck El. 1. 80). See Curtius, Gk. Etym. pp. 466, 653.

103. **ἐπὶ προθύροις οὐδοῦ ἐπ' αὐλείου,** 'in the outer porch at the threshold of the court.'

105. **Ταφίων.** The *Ταφίων νῆσοι* were a number of islets off the Leucadian coast, the largest of which was Taphos (Meganisi). They were inhabited by Teleboans and Taphians (cp. Hesiod Scut. Herc. 19 *ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων*), who were a race of pirates. Cp. Suidas s.v. *Τάφιος* = *ὁ λῃστής*. In Od. 1. 181 they are called *φιλήρετμοι*. The eponymous founder of the Taphian race was Taphos or Taphios, son of Pterelus. Etym. M. 748.

106. **εὗρε δ' ἄρα.** This does not mean that she was looking for them, but that she 'came on them' there. Lat. *offendit*. The word *ἔπειτα* will then signify, not the next thing that took place, but the next thing she observed.

107. **πεσσοῖσι.** Athenaeus quotes (1. 29) a description of this game as played by the suitors, *ὀκτὼ γὰρ καὶ ἑκατὸν ὄντες οἱ μνηστῆρες διετίθεσαν ψήφους ἐναντίας ἀλλήλαις, ἴσας πρὸς ἴσας τὸν ἀριθμὸν, ὅσοιπερ ἦσαν καὶ αὐτοί. Γίνεσθαι οὖν ἑκατέρωθεν τέσσαρας καὶ πεντήκοντα. Τὸ δ' ἀνὰ μέσον τούτων διαλιπεῖν ὀλίγον κενόν. ἐν δὲ τῷ μεταιχμίῳ τούτῳ μίαν τιθέναι ψῆφον, ἣν καλεῖν μὲν αὐτοὺς Πηνελόπην· σκοπὸν δὲ ποιεῖσθαι εἴ τις βάλλοι ψήφῳ ἑτέρᾳ· καὶ κληρουμένων τὸν λαχόντα στοχάζεσθαι ταύτης. Εἰ δέ τις τύχοι καὶ ἐκκρούσειε πρόσω τὴν Πηνελόπην, ἀποτίθεσθαι τὴν ἑαυτοῦ εἰς τὴν τῆς βληθείσης καὶ ἐξωσμένης χώραν, ἐν ᾗ πρότερον ἦν. καὶ πάλιν στάντα τὴν Πηνελόπην, ἐν ᾧ τὸ δεύτερον ἐγένετο χωρίῳ, ἐντεῦθεν βαλεῖν [τὴν ἑαυτοῦ]. Εἰ δὲ τύχοι ἄνευ τοῦ μηδεμιᾶς τῶν ἄλλων ψαῦσαι νικᾶν, καὶ ἐλπίδας ἔχειν πολλὰς γαμήσειν αὐτήν. Τὸν δὲ Εὐρύμαχον πλείστας εἰληφέναι ταύτῃ τῇ παιδιᾷ καὶ εὔελπιν εἶναι τῷ γάμῳ.*

109. **κήρυκες.** It would seem that

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οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.
Τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής,
ἧστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.

111. The reading given in the text seems to have been that of Aristarchus. But Kayser (see Ameis, Anhang ad loc.) supposes that he wrote νίζον ἰδὲ πρότιθεν. Eustath. gives προτίθεντο ἰδέ. Cp. Schol. E. M. ἄμεινόν φησιν Ἡρωδιανὸς, ἀναγιγνώσκειν πρότιθεν τοὶ δέ. 117. κτήμασιν] κτήμασιν ἐν ταῖς εἰκαιοτέραις. Αἱ εἰκαιότεραι (sc. ἐκδόσεις) like αἱ κοιναί, represent the uncritical editions from which

a distinction must be made between κήρυκες οἳ δημιοεργοὶ ἔασιν Od. 19. 135 and the private κήρυκες attached to the retinue of kings and chieftains. Talthybius, the κῆρυξ of Agamemnon (Il. 1. 321), became the eponymous founder of a herald-caste; εἰσὶ δὲ καὶ ἀπόγονοι Ταλθυβίου, Ταλθυβιάδαι καλεόμενοι, τοῖσι αἱ κηρυκηίαι αἱ ἐκ Σπάρτης πᾶσαι γέρας δέδονται (Hdt. 7. 134). The κήρυκες were of noble or even royal blood; their epithets are ἀγαυοί (Il. 3. 268) or θεῖοι (4. 192). Their duties were,—the summoning of assemblies (Il. 2. 50, etc.), treating with enemies (Il. 7. 274), preparing for sacrifices (Od. 20. 276), waiting at sacrificial banquets, to which duty the private κήρυκες (as here and inf. 143, etc.) must have added that of general attendance at feasts where their masters were present. Gladstone (Hom. Stud. 3. 69) remarks that they are 'the only executive officers that are found in Homer.' Thus the office of the private κῆρυξ approached that of the θεράπων, cp. Od. 18. 423 κῆρυξ Δουλιχιεὺς, θεράπων δ' ἦν Ἀμφινόμοιο. See Buchholz, Hom. Realien. vol. ii, p. 1, §§ 12–14. The θεράποντες were at least freeborn, often of noble descent, and they stood in the relation to the chieftains of squires to knights in more modern days. Patroclus is θεράπων to Achilles (Il. 16. 244), Meriones to Idomeneus (Il. 23. 113). In the Odyssey their duties are naturally more closely connected with household life, and resemble those of pages.

110. **οἱ μέν**, sc. κήρυκες, οἱ δέ, sc. θεράποντες.

112. **τοὶ δὲ . . δατεῦντο.** Cp. δοιὼ θεράποντε δαήμονε δαιτροσυνάων Od. 16. 253. **πρότιθεν**, 'set tables in front of the seats,' cp. Od. 10. 354 προπάροιθε θρόνων ἐτίταινε τραπέζας. This is equivalent to the expression used by Tacitus (Germ. 22) *separatae singulis sedes et sua cuique mensa*. That this was not the universal practice appears from Od. 17. 93 foll., where two sit at one table; or Il. 9. 216, where one table serves for all the guests.

115. **ὀσσόμενος** (from ὄσσομαι (i.e. ὀκ-jo-μαι), Curt. Gk. Etym. 407). The first meaning of ὄσσομαι is simply 'to see,' cp. Od. 7. 31; the secondary, 'to have one's thoughts set on,' 'to see in one's mind's eye,' generally with θυμός or θυμῷ. Cp. Od. 20. 80 ὄφρ' Ὀδυσῆα ὀσσομένη καὶ γαῖαν ὕπο στυγερὴν ἀφικοίμην.

116. **μνηστήρων τῶν μέν**, 'of the suitors here,' in strong contrast to αὐτός. This position of the demonstrative pronoun is analogous to a use in Attic Greek of οὗτος. Cp. οἱ τῶν ἱκανωτάτων καὶ εὖ καὶ κακῶς ποιεῖν λόγοι, οὗτοι καὶ μάλιστα ἐνδύονται ταῖς ψυχαῖς (Xen. Cyr. 2. 1. 13), but it is mostly found when a relative clause follows; cp. ἄνδρα τὸν ὃς Od. 10. 74, πόλιν τὴν . . . ὅθι Il. 4. 41, συνθεσίαων τάων ἃς Il. 5. 320, but cp. Il. 7. 461 τεῖχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι, | αὖτις δ' ἠϊόνα μεγάλην ψαμάθοισι καλύψαι. Cobet, Miscell. Crit. 422, on the analogy of Od. 20. 225, would read **ἀνδρῶν μνηστήρων.**

117. **τιμήν.** Nitzsch reckons under the 'prerogatives' of the Homeric king,

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τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι δὲ στὰς
χεῖρ' ἕλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι ὅττεό σε χρή.'
Ὣς εἰπὼν ἡγεῖθ', ἡ δ' ἕσπετο Παλλὰς Ἀθήνη.
οἱ δ' ὅτε δή ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν

Aristarchus dissented. Αἱ εἰκαιότεραι are mentioned twelve times, Il. 9. 324; 15. 50; 18. 376; 19. 95, 189; 21. 587; 22. 301; Od. 1. 117; 2. 182; 5. 232; 14. 428; 19. 83. Five of these readings Aristarch. is distinctly said to have rejected. See La Roche, H. T. 97. Schol. M. Al. δώμασιν.

(1) the royal estate, τέμενος Il. 6. 193–195; 9. 578; Od. 6. 293; (2) tribute and fees, λιπαραὶ θέμιστες Il. 9. 156; (3) special gifts, δωτίνῃσι θεὸν ὣς τιμήσουσι ibid.; (4) daily maintenance at the public cost, Il. 17. 249; (5) invitations to feasts, Od. 11. 185. Cp. Il. 12. 310 Γλαῦκε, τίη δὴ νῶι τετιμήμεσθα μάλιστα ἕδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν ἐν Λυκίῃ, πάντες δὲ θεοὺς ὣς εἰσορόωσιν; καὶ τέμενος νεμόμεσθα, κ. τ. λ.

119. **νεμεσσήθη δέ**, where in Attic syntax we should find νεμ. γάρ.

122. **καί μιν φωνήσας . . . προσηύδα.** Classen (Homer. Sprachgeb. 117 foll.) reckons forty-four instances of this formula (omitting lines of doubtful authority and two passages from Od. 24 and Il. 24), and notes that it is used either to mark the first commencement of a speech, or the resumption of one that has been interrupted, or to give a peculiar solemnity or emphasis to the words that follow.

φωνήσας = 'lifting up his voice,' φωνεῖν is intransitive in Homer. The only exception occurs in Od. 24. 535 (a later addition) πάντα δ' ἐπὶ χθονὶ πίπτε, θεᾶς ὄπα φωνησάσης, which is a palpable imitation of Il. 2. 182 ξυνέηκε θεᾶς ὄπα φωνησάσης, where however the accus. depends on ξυνέηκε. The later epic poets, as Ap. Rhod. (3. 673), employ it as a transitive verb, sc. φώνησέν μιν, and so the Attic writers, Soph. Aj. 73, 1047; El. 329; Phil. 229, etc. In the present line both μιν and ἔπεα are governed by προσηύδα. Similarly, προσέειπον occurs thirty-two times with the double accusative, and always in Tmesis, cp. Il. 2. 156; 8. 426; 13. 306; Od. 4. 803; 6. 21, etc., etc. With this construction cp. ἔπος τέ μιν ἀντίον ηὔδα Il. 5. 170, τί με ταῦτα παρατροπέων ἀγορεύεις Od. 4. 465, πεπνυμένα βάζεις Ἀργείων βασιλῆας Il. 9. 58. See especially La Roche, Hom. Studien, §§ 95 *b*, 112. 1, 2.

123. **φιλήσεαι**, 'shalt be entreated well.' In primitive society the showing of friendliness precedes the feeling of friendliness; and, again, of this act the most definite form is hospitality; cp. ξείνισσα καὶ ἐν μεγάροισι φίλησα Il. 3. 207, ἐπεὶ φιλέεσθε παρ' αὐτῇ Il. 13. 627. So Od. 4. 29 ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ, 8. 208 τίς ἂν φιλέοντι μάχοιτο, 10. 14 μῆνα δὲ πάντα φίλει με. But the other meaning of φιλεῖν is not excluded. Cp. φιλέεσκε γὰρ αἰνῶς inf. 264.

124. **ὅττεό σε χρή.** For this epic use of χρή in the sense of *opus est* with genitive and accusative cp. Od. 21. 110 τί με χρὴ μητέρος αἴνου, 3. 14 οὐ σε χρὴ αἰδοῦς. Compare with this the use of χρεὼ τινά τινος, sc. ἵκει, γίγνεται, ἐστί, Od. 5. 189 ὅτε με χρειὼ τόσον ἵκοι, 4. 634 ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς, Il. 21. 323 οὐδέ τί μιν χρεὼ ἔσται, Od. 4. 707 οὐδέ τί μιν χρεώ. The same construction is found in Eurip. Hec. 976 τίς χρεία σ' ἐμοῦ; see La Roche, Hom. Stud. p. 247 foll.

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δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα
ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά,
αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λῖτα πετάσσας,
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὀρυμαγδῷ
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθών,
ἠδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο.

134. **δείπνῳ**] Apoll. Sophist. 9. 11, **δείπνου**.

128. **δουροδόκης ἔντοσθεν.** The interpretation of Eustath. seems simplest, that the *δουροδόκη* was *εἰς κίονα ἐγγεγλυμμένη*, as if the spearshafts rested in the flutings of the column; an interpretation which does not suit well with the epithet *ἐυξόου*. Rumpf, Aed. Hom. 1. 29, regards it as a rack against the wall in the space between two engaged columns at the entrance to the *μέγαρον*. This interpretation he prefers, because in Od. 16. 40 Telemachus gives up his spear and *ἔστησε φέρων πρὸς κίονα μακρήν* (Od. 17. 29) *before* he crosses the stone threshold at the entrance of the hall. For **ἄλλα**, meaning 'besides,' 'as well,' see on inf. 133.

130. That **λῖτα** is an accusative singular seems settled by the use of *λιτί* as the dative, Il. 18. 352; both cases must be referred to a nom. *λίς*, cp. *λὶς πέτρη* Od. 12. 64; though Eustath. ad loc. takes it as a metaplastic accusative from a nominative *λιτόν*. Nitzsch follows the interpretation of F. A. Wolf (Analect. 4. 501), taking the word as an accusative plural from an old neuter *λί = λισσόν*. Cp. Thucyd. 2. 97 *ὅσα ὑφαντά τε καὶ λεῖα*, i. e. unembroidered. Whichever interpretation we adopt it will be better to take the words *ὑπὸ—πετάσσας* as parenthetical, so that the two adjectives *καλὸν δαιδάλεον* should go with *θρόνον*, to which they are appropriate. With the same stem (*λιτ*) are connected Lat. *glitus*, and Gk. *γλοιός*, *γλίσχρος*. See Curtius, Gk. Etym. 330.

132. **κλισμόν.** *κλισμοὶ μέν εἰσιν οἱ ἔχοντες κλιντῆρα ἐξέχοντα πρὸς τὴν τῶν ὤμων ἀνάπαυσιν. ἐν αὐτοῖς γὰρ ἐπερείδουσι τοὺς ὤμους οἱ καθήμενοι. οἱ δὲ μὴ ἔχοντες ταῦτα, θρόνοι.* Schol. E. P. Q. If the distinction between the two words can be preserved, it, probably, amounts to this, that the *θρόνος* had a straight, and the *κλισμός* a sloping back. In practice, the *θρόνος* stood higher than the *κλισμός*, and is the word used for a chair of state.

ἔκτοθεν ἄλλων μνηστήρων, 'apart from the others, the suitors.' This epexegetic use of a noun after *ἄλλος* is not uncommon in Homer. Cp. Od. 5. 105 *ἄλλων . . τῶν ἀνδρῶν*, 10. 485 *ἄλλων . . ἑτάρων*. The process seems reversed in such a phrase as *ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι* Od. 6. 84; cp. Soph. Aj. 516 *ἄλλη μοῖρα*, Phil. 38 *ἄλλα ῥάκη*. Livy 4. 41 *plaustra iumentaque alia*. Ameis quotes as parallels Od. 2. 412; 8. 368; 15. 407, 449; 18. 416; 19. 601; 20. 324; Il. 2. 191; 13. 622.

134. **ἀδήσειεν**, 'should feel loathing,' properly that which comes from satiety. With *ἄδην* cp. Lat. *satur*, *satis*. For the quantity and orthography of *ἄδην*, *ᾱδην*, *ἄδδην* cp. *κἄλός*, *κᾱλός*, *κάλλος*, the variation arising from the influence of the Jod after the δ or λ sometimes being assimilated to the preceding consonant, sometimes only lengthening the vowel, and sometimes disappearing altogether. See Curtius, Gk. Etym. 572.

ὑπερφίαλος, like *ὑπερφυής*, and the Aeschylean *ὑπέρφευ*, has the sense of *overgrown* (from root *φυ*), which easily passes into that of *overweening*. With the change of vowel cp. *φυτόν* with *φῖτυ*, *μόλυβδος* with *μόλιβδος*, *λύγος* with Lat. *lig*-are. Curtius, Gk. Etym. 468. J. Schmidt says *ὑπερφίαλος* may come from **ὑπερφέϝαλος*, like Boeot. *κλίος*, *ῥίοντας*, instead of *κλέϝος*, *ῥέϝοντας*, or *θίασος* instead of *θέϝασος*.

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χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπῴχετο οἰνοχοεύων.
Ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,

140. Many editors reject: see note below. 141, 142. Wolf, followed by most modern editors, rejects these lines, on the authority of Athenaeus 5. 193, because *κρειῶν πίνακας* is a mere repetition of *εἴδατα*. Eustath. defends them.

136. Join **προχόῳ φέρουσα** and **χέρνιβα ἐπέχευε**, sc. **χερσίν**.

138. **νίψασθαι**, 'for washing.' See, by all means, the discussion on the form, original meaning, and Homeric uses of the Infin. in Monro, H. G. §§ 231 foll.

Notice here the manner of washing: the guest holds his hands over a basin, while water is poured upon them. *νίπτειν*, as distinguished from *λούειν*, is to wash a part of the body or of any object; as distinguished from *βάπτειν* (only once used, Od. 9. 392), it describes the application of water to a thing instead of dipping it into water. *πλύνειν* is only used of inanimate things (see Trench, New Test. Synonyms).

παρὰ . . ἐτάνυσσε, 'drew up to the seat.'

140. **εἴδατα πόλλ' ἐπιθεῖσα**, 'after she had set on many dainties, giving freely of such things as she had by her.' The housewife (*ταμίη* (*τέμ-νω*) who gives the portion of meat to the household) does the best she can for the unexpected guest; the *εἴδατα* are probably the leavings from a former meal. Cp. *κρειῶν πίνακας παρέθηκε συβώτης | ὀπταλέων, ἅ ῥα τῇ προτέρῃ ὑπέλειπον ἔδοντες* Od. 16. 49.

παρεόντων is equivalent to the *ἔνδον ἐόντων* of Od. 7. 166; 15. 77, 94; 21. 178. The objection to this line, in the present passage, is that it is found elsewhere in the Odyssey to describe such hasty preparations as can be made for an unexpected guest. But here, as the following lines show, the full preparation for a banquet is now just ready. To this it may be answered, that this separate provision, which Telemachus had to make for his guest, serves to point the unfriendly relations between the young prince and the suitors.

141. **ἀείρας**, sc. from the carving board. The meat was there cut into slices and the guests helped themselves, and ate with their fingers. But **πίνακας** does not mean 'slices,' as some would interpret; but 'platters.'

143. **αὐτοῖσιν**, sc. for the guest and for Telemachus who sat at meat with him: equivalent to the *σφι* of the preceding line. The dative should be joined with *οἰνοχοεύων*.

147. **παρενήνεον**, Od. 16. 51. The simple form *νήνεον* occurs Il. 23. 139, 163; but here Wolf, Bekker, Spitzn, and Dindorf read *νήεον*, as Bekker (ed. 2) does in the present passage and in *ἐπενήεον* Il. 7. 428. *νήνεον* certainly is read Ap. Rhod. 1. 1123, but it may be a later form. Still there is no difficulty in supposing a reduplicated form of *νέω*, sc. *νηνέω*, though we have tenses from a present *νηέω* in Od. 19. 64; Il. 9. 137, 358; Od. 15. 322; Ap. Rhod. 1. 403; 3. 1208.

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κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,
μολπή τ' ὀρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός.

148. This verse is suspected; as being out of place after l. 110. In some MSS. the order of 147, 148 is inverted.

148. **ἐπι-στέφ-εσθαι.** This word Curtius (Gk. Etym. 194) rightly refers to the same root as Lat. *stipa-re*, στέφειν being properly analogous in meaning to πυκάζειν. But *stipare* is not far from the common signification of στέφειν: cp. *stipatores, qui circumdant corpora regum* (Fest. p. 314). For Virgil's mistaken rendering of the phrase cp. Geo. 2. 528; Aen. 1. 725; 3. 525. Translate, 'they brimmed the bowls with drink.' The genitive follows the analogy of the construction after verbs of 'filling.' So ἐπιστεφέας οἴνοιο Od. 2. 431.

150. **ἐξ ἔρον ἕντο.** The psychology of this expression demands some remark and explanation. Besides the common application of it to food and drink, with which cp. Il. 11. 642 ἀφέτην δίψαν, we find the following less common usages of it, Il. 13. 636 πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότητος | μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο, | τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι | ἢ πολέμου, and Il. 24. 226 αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς, | ἀγκὰς ἑλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἴην. Reserving the particular explanation of these, we may notice generally that, to Homer, the soul, or rather the person, the man, is passive as to desire (just as he is to thought; θυμός is most like an active principle): and so the ἔρος in the phrase before us is conceived of not as an emotion arising in the man, but rather as a property of the object presented. On this view, the beginning of actual fruition of the object would represent itself as the *admission* of the ἔρος into the person (cp. ἵλαον ἔνθεο θυμόν Il. 9. 639): whence we may understand that what is denoted by the dismissal of the ἔρος is cessation from fruition—not cessation simply, but cessation at the natural limit; the 'satisfaction of the natural want' as we should say. Dismissal of the ἔρος is at once succeeded by the presence of κόρος, cp. Il. 13. 636, quoted above; Od. 4. 103 αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο.

There is pleasure in the whole process of fruition, up to the natural limit (whence we even have, Od. 4. 102 γόῳ φρένα τέρπομαι): but the pleasure is greatest at the moment which is signalised by the attainment of the limit; and hence the form of expression, as above, ἐέλδεται ἐξ ἔρον εἶναι. That an ἔρος is connected with γόος, as Il. 24. 228, only shows how early man's own feelings discovered to him that there is a luxury in grief. The use of ἐξίεσθαι, in the phrase before us, has its exact contrary in one of the uses of the (non-Homeric) προσίεσθαι. That the middle voice is not indispensable in our phrase, appears from two of the passages quoted above, ἐξ ἔρον εἶναι and ἀφέτην δίψαν. Virgil's 'Postquam exemta fames et amor compressus edendi' (Aen. 1. 216; 8. 184), is criticised by Nitzsch as a poor rendering.

151. **τοῖσιν μέν.** The return to this comes inf. 156 αὐτὰρ Τηλέμαχος.

152. **μολπή.** The Schol. interprets this word as ἡ μετ' ᾠδῆς παιδιά. The view taken by Aristarchus was '*semper apud Homerum dictum esse de ludo et maxime de lusu saltationis, non de cantu.*' (Lehrs, de Aristarch. Stud. 138) '*Docuit primitivam vocis significationem esse potius ludendi; quod ex vocabulo* μέλπηθρα (Il. 13. 233) *apparere, item in pilea Nausicaae* (Od. 6. 101), *denique in quibusdam exemplis saltationis lusum offerentibus.*' Cp. Il. 7. 241; 16. 182; 18. 572; Od. 23. 145. The present passage, however, inclines in the direction of a less strict interpretation. μολπή suggests the music and the song of Phemius, and, in verse 421, the suitors ἐς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν τρεψάμενοι τέρποντο. On the whole

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κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε
Φημίῳ, ὅς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκῃ.
ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν,
αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
'Ξεῖνε φίλ', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω;
τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,
ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,
ἀνέρος οὗ δή που λεύκ' ὀστέα πύθεται ὄμβρῳ
κείμεν' ἐπ' ἠπείρου, ἢ εἰν ἁλὶ κῦμα κυλίνδει.
εἰ κεῖνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι

question, Lehrs decides, '*Haec omnia cum considero Aristarcho in* μολπῇ *cantus significationem excludenti assentiri dubito. Sed hoc tenebimus* μολπὴ et ἀοιδή, μέλπεσθαι et ἀείδειν *non prorsus idem esse, sed sic dici cantum quatenus lusus et delectatio est.*'

τὰ γάρ τ' ἀναθήματα δαιτός. The τά is attracted to the gender of the predicate. When the Schol. renders ἀναθήματα as πληρώματα, κοσμήματα. ἡ μεταφορὰ ἀπὸ τῶν τοῖς θεοῖς ἀνατιθεμένων, the first word chosen is nearer the truth; the second gives a post-Homeric sense. ἀναθήματα is not here equivalent to ἀγάλματα, but is used rather in the sense of 'accompaniments,' 'accessories.' For ἀνατιθέναι in the sense of to 'attach' cp. Il. 22. 100 ἐλεγχείην ἀναθήσει with μῶμον ἀνάψαι Od. 2. 86. So Homer speaks of the φόρμιγξ as δαιτὶ συνήορος Od. 8. 99, δαιτὸς ἑταίρην Od. 17. 270.

155. **ἀνεβάλλετο**, 'struck up.' The regular word for the prelude to a song. So of the φόρμιγξ Pindar, Pyth. 1. 6 ὅταν φροιμίων ἀμβολὰς τεύχῃς. Analogous in use is ἀνακρούεσθαι, cp. Theoc. 4. 31 κηὖ μὲν τὰ Γλαύκας ἀγκρούομαι. A few chords probably were all that were played, as at the opening of the modern *Recitative*. Cp. Ov. Met. 5. 339 *praetentabat pollice chordas*. Bergk, Griech. Lit. 1. p. 433, seems to refer ἀναβάλλεσθαι to the preparatory 'flinging back' of the head; as the singer braces himself for full and unimpeded utterance.

157. **σχών**, as distinguished from ἔχων, of which it represents the first moment, 'putting his head near;' so inf. 4. 70.

158. **νεμεσήσεαι.** The apologetic tone of Telemachus comes from the unwillingness to broach any painful subject at meals; see on 4. 193 foll.

159. **τούτοισιν**, 'those suitors yonder.'

160. **ῥεῖα**, 'lightly,' i.e. without care or trouble.

νήποινον, see inf. 363.

162. **ἢ εἰν ἁλί.** ὀστέα the subject of πύθεται, becomes the object of κυλίνδει, the sentence would naturally run ἢ κύματι κυλίνδεται.

163. On the question as to the meaning of εἰ here see Monro, H. G. § 312, 'The distinction between *wish* and *supposition* in the case of Clauses with εἰ is mainly a question of punctuation; which must be decided by the general sense of the context. If the apodosis follows closely, the clause with εἰ is necessarily subordinate, and instead of an independent *wish*, we have a mere *supposition*, made in order to lead up to the clause of *consequence*.' So, here, render εἰ 'if;' and not 'would that!'

164. **ἐλαφρότεροι ἢ ἀφνειότεροι.** In this use of the double comparative, where two qualities are contrasted in the same subject, the latter adjective is assimilated in degree of comparison to the former: or we may say that the idea of comparison is spread over the whole sentence; cp. the converse of this in Eur. Alc. 182 σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως, where we should expect μᾶλλον εὐτυχής or εὐτυ-

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ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.
νῦν δ' ὁ μὲν ὣς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
θαλπωρή, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
φῇσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
ἠὲ νέον μεθέπεις, ἦ καὶ πατρώιός ἐσσι

167. *θαλπωρή*] *γρ. ἐλπωρή κατ' ἐνίους τῶν ἀξιολόγων πάνυ* Schol. E. M. 168. *φῇσιν*] So La Roche and Bekk., following Schol. on Il. 1. 129. Al. *φήσει, φησίν*. 170. *εἰς*] The reading of the Alex. Grammarians varied between *εἰς* and *εἶς*. Eustath. 1407. 51 *εἰ δίχα τόνου ἐστὶν, ὅπερ ἀρέσκει τοῖς ἀκριβεστέροις, ῥῆμά ἐστιν ἐγκλιτικὸν ἀπὸ τοῦ εἰμί*. See Cramer, Anecdot. Ox. 4. 349 *εἰμὶ, εἰς, ὀξυτόνως· εἶμι, εἶς, περισπωμένως*. Nauck reads *ἐσσ'*. 171–173] *ἐν τισιν οὐκ ἐφέροντο* Schol. H. M.; the verses appearing to be considered more appropriate in Od. 14. 188–190, where see Schol. 172. *εὐχετόωντο*] Al. *εὐχετόωνται*. 175. *ἠὲ . . . ἦ*] For the rules for accenting *ἤ* and *ἦ* see note below.

χεστέρα. For similar constructions cp. Hdt. 3. 65 *ἐποίησα ταχύτερα ἢ σοφώτερα*, Plut. de Audit. 2 *ἔστι δὲ λογικώτερα μᾶλλον ἢ παθητικώτερα*, Cic. pro Mil. 29 *libentius quam verius*.

166. **ἀπόλωλε μόρον**, so *ἀπ. ὄλεθρον* Od. 9. 303.

168. **φῇσιν**. See Monro, H. G. § 292, 'If the principal is a future (or implies reference to the future) the pure subjunctive with *εἰ* indicates that the speaker expressly avoids contemplating an actual case arising;' and cp. the reference there given. The force of **δέ** in **τοῦ δ' ὤλετο** seems to be strongly adversative. '*Though* many predict his return, *yet notwithstanding* his hopes of return are gone.'

169. **ἀτρεκέως**, connected with *τρέπ-ω*, the *κ* representing *π*, as in *ἄ-τρακ-τος*, and in Lat. *torqueo*.

170. **τίς πόθεν**. This is to be taken not as two distinct questions but as two blended into one. Cp. Soph. Phil. 1090 *τοῦ ποτε τεύξομαι σιτονόμου μέλεος πόθεν ἐλπίδος*; Eur. Hel. 86 *τίς πόθεν*; Soph. Aj. 1185 *τίς ἄρα νέατος ἐς πότε λήξει ἐτέων ἀριθμός*; Ameis quotes Plin. Paneg. 2. 3 *ex ipso genere gratiarum agendarum intellegatur, cui quando sint actae*. Similar, but not identical in form, are Hdt. 1. 35 *ὤνθρωπε τίς τ' ἐὼν καὶ κόθεν ἥκων*; Virg. Aen. 8. 114 *qui genus? unde domo?* Propert. 1. 22. 1 *qualis et unde genus, qui sint mihi, Tulle, penates quaeris*.

171. **ὁπποίης**. Here a clause of indirect question, as if immediately in construction with *κατάλεξον*, breaks in. The direct question is resumed in *πῶς*.

172. **εὐχετόωντο**. The past tense limiting the reference to the time when he was on shipboard with the crew.

173. **πεζόν**. A touch of *naïve* humour, in the mouth of an islander. For expressions in a similar tone cp. inf. 215, 'It 's a wise child that knows its own father;' 5. 100, the rueful account given by Hermes of his long voyage, ibid. 119; 8. 552; and for humour of a more ironical cast, Od. 4. 511.

174. **ἐτήτυμος**, a reduplicated form of *ἔτυμος*, cp. *ἐτεός*, to be referred to the root *ἐσ*, the substantive verb; so **ἐτήτ**. = 'that which really *is*.'

175. **ἠὲ νέον μεθέπεις**, 'whether thou art but now a visitor.' The rules laid down by the grammarians, especially by Herodian, for the accentuation of *ἤ*, are as follows:—

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ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων.'
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὧδε ξὺν νηὶ κατήλυθον ἠδ' ἑτάροισι,

177.] 'καὶ κεῖνος non κἀκεῖνος Aristarchus pariterque alibi constanter quum in hoc pronomine tum in adverbiis καὶ κεῖθε, καὶ κεῖθεν, καὶ κεῖσε non κἀκεῖθε, κἀκεῖθεν, κἀκεῖσε.' Dind.

(1) The *disjunctive* ἤ (ὁ διαζευκτικός or παραδιαζευκτικός) is always oxytone. Schol. V. on Il. 10. 174 ἤ . . ἀμφω τοὺς συνδέσμους ἐγκλιτέον· διαζευκτικοὶ γάρ εἰσι.

(2) The asseverative ἦ (διαβεβαιωτικός) is always circumflexed. Herodian on Il. 1. 77 τὸ δὲ 'ἦ γὰρ ὀίομαι' περισπωμένῃ τάσει ἀναγνωστέον· διαβεβαιωτικὸς γὰρ ὁ σύνδεσμος.

(3) The interrogative ἦ in direct questions (ἐρωτηματικός) is always circumflexed. Herodian on Il. 20. 17 ἦ· ἐρωτηματικὸς ὁ σύνδεσμος καὶ ἅπαξ εἰλημμένος κατὰ μίαν διάνοιαν· διὸ περισπαστέος.

(4) The second ἦ in a double question, whether direct or indirect, is always circumflexed (ἦ or ἦε διαπορητικός or ἀπορηματικός). Herodian on Il. 1. 190 ἦ . . ἦε· τὸν μὲν πρότερον σύνδεσμον βαρυτονητέον, τὸν δὲ δεύτερον περισπαστέον· διαπορητικὴ γὰρ ἡ σύνταξις καὶ οὕτως ἐν τῇ καθόλου. See La Roche, Hom. Textkrit. 265. The reason for the circumflex accent in the second clause in a question probably is that the second clause is really the principal one, and this fact is marked by the stronger accent. See Monro, H. G. § 340.

176. **ἴσαν.** Nitzsch follows the interpretation given by Eustath. ἔγνων, ἔμαθον, and takes the word as a pluperfect from οἶδα. It is far better to take it as an epic imperfect from εἶμι = 'used to come to our house.' The construction is found in Od. 18. 194 εὖτ' ἂν ἴῃ χορόν, and is analogous to the use of ἱκάνειν, ἀφικνεῖσθαι with accusative.

177. **ἐπεὶ καὶ κεῖνος**, 'for that he too was a visitor of men.' Cp. Od. 17. 486 ἐπιστρωφῶσι πόληας.

182. **ὧδε.** Aristarchus insists that in Homer ὧδε never means 'here,' but always 'so.' Apollon. Lex. 872 ὧδε· κατὰ Ἀρίσταρχον οὐδέποτε συνήθως ἡμῖν (that is τοπικῶς) κεῖται, ἀλλ' ἀντὶ τοῦ οὕτως τάσσεται. Buttmann combats this, quoting passages which seem to him to refute it: Il. 18. 392 πρόμολ' ὧδε, 12. 346 ὧδε γὰρ ἔβρισαν Δαναοί, Od. 2. 28 νῦν δὲ τίς ὧδ' ἤγειρε; 17. 544 τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον, and the present passage νῦν δ' ὧδε σὺν νηὶ κατήλυθον. With such phrases it will suffice to compare στῆθ' οὕτως ἐς μέσσον Od. 17. 447, ἀμφίπολοι στῆθ' οὕτω ἀπόπροθεν Od. 6. 218, ἔρρ' οὕτως Il. 22. 498. What οὕτω can express can equally well be expressed, *mutatis mutandis*, by ὧδε. ὧδε is related to οὕτως, as ὅδε is related to οὗτος. Now ὅδε refers to that which is nearest to the speaker; οὗτος to that which is at a greater distance from him, or nearer to the person addressed. Thus ὅδε is related to ἐμός (cp. ἀνὴρ ὅδε as a periphrasis for ἐγώ), and οὗτος to σός (cp. ὦ οὗτος as an address = ὦ σύ). The meaning of ὧδε and οὕτως in Homer will be often best expressed by a gesture, e.g. πρόμολ' ὧδε = 'come in this way,' the hand beckoning in the direction of the speaker's self; στῆθ' οὕτω = 'stand in that way,' the hand waving in the direction of a more distant spot. This might readily account for the interpretation assigned in later times to ὧδε, as if it meant 'here.' With ὧδε κατήλυθον in the present passage cp. τόδ' ἱκάνει inf. 409 with note. See Lehrs, Aristarch. 70, and an elaborate analysis of Funk's dissertation on ὅδε and οὗτος in Philologus 27. 3, p. 508 foll.

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πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ' αἴθωνα σίδηρον.
νηῦς δέ μοι ἥδ' ἕστηκεν ἐπ' ἀγροῦ νόσφι πόληος,
ἐν λιμένι Ῥείθρῳ, ὑπὸ Νηίῳ ὑλήεντι.
ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθὼν
Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν
γρηὶ σὺν ἀμφιπόλῳ, ἥ οἱ βρῶσίν τε πόσιν τε
παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν
ἑρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.

185, 186.] προηθετοῦντο ὑπὸ Ἀριστοφάνους, κατ' ἔνια δὲ τῶν ἀντιγράφων οὐδ' ἐφέροντο Schol. H M. Q. R. 186. ὑπὸ Νηίῳ] ὑπονηίῳ Apion. cp. Eustath. 140 οἱ μὲν ὑφ' ἓν ἀναγιγνώσκουσι, λέγοντες ὑπονήιον τὸν λιμένα.

183. **πλέων.** A monosyllable by synizesis.

οἴνοψ may possibly mean 'glittering,' 'gleaming,' like *αἴθοψ* used as an epithet of *οἶνος*. But the older commentators combine in rendering it 'dark.' So Eustath. 116. 3 *οἴνοψ, μέλας, κυάνεος, πορφύρεος ὅτι ἔοικε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χρόαν*, 'white' wines, according to him, being the creation of later luxury.

184. **Τεμέση** (cp. *Temesaea aera* Ov. Met. 7. 207), of which the later name was Τέμψα, is put by Strabo, 1. 6. 6, 255, in Bruttium, and assigned to Ausonian colonists. But probably Τεμέση is here to be identified with Τάμασος or Ταμασσός, in the middle of the island of Cyprus, famous for extensive copper mines. The word copper (*cuprum*) is really = *aes Cyprium.*

185. **ἥδε**, *deictic*, i. e. explained by a gesture = 'here,' 'yonder.'

ἐπ' ἀγροῦ is not a common expression for a ship drawn up on the beach, for *ἀγρός* is cultivated land, and there is nothing in the use of *ἐπί* to forbid our rendering it 'beside,' or 'off;' so that the ship might still be afloat. On the other hand, the parallel passage, Od. 16. 324, is strong—*οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο, | νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν.* Here *ἐπ' ἠπείροιο* is an equally unusual expression with *ἐπ' ἀγροῦ*, but of course the meaning is made perfectly clear by the use of *ἔρυσσαν*, and *ἐπί* must mean 'upon.' Again *ἤπειρος* is as distinct from the *beach* (see Il. 1. 485) as *ἀγρός* is. We may perhaps explain the difficulty by supposing that the ship lay not on the open shore, but on the margin of the creek that served as a harbour, and so, well within the coast line. Such a spot as might be described as *ἤπειρος* or *ἀγρός*. In Od. 16. 383 a person between the harbour and the town is said to be *ἐπ' ἀγροῦ νόσφι πόληος*. The word Ῥεῖθρον seems to carry out this idea of the creek.

186. **Ῥείθρῳ.** See appendix on Ithaca.

188. **ἐξ ἀρχῆς**, 'from of old.' Cp. Od. 2. 254; 11. 438.

εἴ πέρ τε εἴρηαι, as we say, 'if you'll only go and ask.'

190. **ἐπ' ἀγροῦ πήματα πάσχειν**, 'lives a hard life on his farm:' not with any reference here to sorrowing for his lost son. See Od. 24. 226 foll.

191. **ἀμφιπόλῳ.** Her name was Σικελή Od. 24. 366.

192. **παρτιθεῖ**, i. e. *παρατίθησι*. Parallel to the forms of the -μι conjugation we sometimes find others that must be referred to a present in -ω, as *διδοῖ* for *δίδωσι*, *ἵεις* and *ἵει* for *ἵης*, *ἵησι*, etc.

Join **κατὰ-λάβῃσιν**, and for **μιν . . γυῖα** cp. sup. 64.

193. **γουνός.** The existence of such names as Γοννοκόνδυλος Livy 39. 25, and Γοννοῦσσα Lycophr. 906, as towns of the Perrhaebi, gives some support to

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νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
σὸν πατέρ'· ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου.
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,
ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ,
νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
ἄγριοι, οἵ που κεῖνον ἐρυκανόωσ' ἀέκοντα.
αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ
ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀίω,
οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
οὔ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης
ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι·
φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἰ δὴ ἐξ αὐτοῖο τόσος πάις εἰς Ὀδυσῆος.
αἰνῶς μὲν κεφαλήν τε καὶ ὄμματα καλὰ ἔοικας
κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,

208. *αἰνῶς μέν*] So Aristarch. and Aristoph. Commonly written *αἰνῶς γάρ*.

the etymology which refers *γουνός* to *γόνυ*, rather than to *γόνος* in the sense of *sown* land. *γουνός* will then be related to *γόνυ* in the same way as *κνημός* to *κνήμη*, and will mean a 'bend' or 'knoll.' Cp. *γουνὸν Ἀθηνάων ἱεράων* whence Pindar's (Isth. 3. 43) *ἐν γουνοῖς Ἀθανᾶν*, which is more likely used of an upland or rising-ground than of fertile soil, which was not the characteristic of Attica. **ἀλωή**, used properly of a threshing floor, which, though flat in itself, would probably lie at an elevation, is here employed only of a plot of ground. Translate, 'the upland plot of his vineyard;' literally, 'the knoll of the plot of vineyard.'

194. **δὴ γὰρ ἔφαντο**, 'for they *did* say that he was on the spot.'

195. **βλάπτουσι**, 'hinder him from his journey.' Cp. Od. 4. 380 *πεδάᾳ καὶ ἔδησε κελεύθου*, Aesch. Ag. 120 *βλαβέντα λοισθίων δρόμων*. *βλάπτειν* is to be referred to a root *mlā* (cp. *μαλακός*, *βλάξ*), containing the sense of 'weakening,' or 'wearing out.'

198. **χαλεποὶ . . ἔχουσιν**. The clause that gives the reason is simply coordinated to the preceding; in prose we should expect *ὑπὸ χαλεπῶν ἀνδρῶν ἐχόμενος*.

201. **βάλλουσι**, perhaps of a sudden thought, stronger than *ἐνὶ θυμῷ τιθέναι* inf. 320.

203. **δηρόν**. Curtius (Gk. Etym. 501) connects *δη-ρό-ν* with the adverb *δήν*, originally *δϝαν*, or *δϝην*, and appearing in Alcman in the form *δοάν*. *δϝαν* or *διϝαν* is probably an accusatival form from stem *διϝα*, signifying 'day;' Lat. *die*, for *dive*. The transference of a word that properly signifies 'a day-long,' to a general expression of duration, is seen in the use of the Lat. *diu*.

204. **ἔχῃσι**. The subject to this is *δέσματα*. One feels the want of an expressed object to *ἔχῃσι*, so Cobet would write *εἴ πέρ ϝε*, 'him.'

207. **εἰ δὴ . . Ὀδυσῆος**, 'if verily, big as thou art, thou canst be son of Odysseus himself.'

208. **αἰνῶς**, of 'startling' likeness, as in Il. 3. 158 *αἰνῶς εἰς ὦπα ἔοικε*.

209. **θαμὰ τοῖον**. We find *τοῖον* used in the sense of *οὕτως* as a mere adverb Il. 4. 488; 5. 7; 22. 241; Od. 3. 496. As qualifying a noun *σιγῇ τοῖον* Od. 4. 776; 7. 30. As qualifying an adjective

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πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσίν·
ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἐμὲ κεῖνος.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
μήτηρ μέν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε
οὐκ οἶδ'· οὐ γάρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω.
ὡς δὴ ἐγώ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἔπι γῆρας ἔτετμε.
νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις.'
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'οὐ μέν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω

211. ἐνί] So written in some good MSS. for the common ἐπί. Cp. Od. 2. 18, 27; 3. 131; 13. 317. βαίνειν ἐπὶ νηυσίν is used in a different sense, Il. 5. 327. 215. ἐγώ γε] On the question between ἔγωγε and ἐγώ γε see Lehrs, Quaest. Ep. 132. 222. νώνυμνον] So Wolf for the ordinary νώνυμον.

or adverb θάνατος . . ἀβληχρὸς μάλα τοῖος Od. 11. 135; 23. 282, πέλαγος μέγα τοῖον Od. 3. 321, ἐπιεικέα τοῖον Il. 23. 246, κερδαλέον δὴ τοῖον Od. 15. 451, σαρδάνιον μάλα τοῖον Od. 20. 302. The word in each case is 'deictic,' expressing by the speaker's gesture the force, whether qualifying or intensifying, which it adds to the word with which it is joined. Here we might render it by the familiar phrase, 'ever so often,' 'often and often.'

ἐπεί introduces the reason of his being able to detect the likeness.

210. **ἐς Τροίην ἀναβήμεναι**, 'embarked for the land of Troy.' A shorter form of a similar phrase in Od. 4. 473 ἀναβαινέμεν ὄφρα τάχιστα | σὴν ἐς πατρίδ' ἵκοιο πλέων ἐπὶ οἴνοπα πόντον. So ἐς Σιδονίην ἀναβάντες Od. 13. 285.

ἔνθα = 'whither;' so in Il. 2. 287 ἐνθάδε is used in the sense of '*hither*;' cp. οὓς ἐνθάδε νῆες ἔνεικαν Il. 9. 306.

211. With **οἱ ἄριστοι** cp. τὰ πρῶτα inf. 257.

213. **πεπνυμένος**, a perfect passive participle from πνέω, the root of which is πνυ, cp. πινυτός for πνυτός. The infinitive πεπνῦσθαι is used in the same sense, 'to be wise.' The connection between the ideas of 'breathing' and 'being wise' is sufficiently suggested by the comparison of ἄνεμος with *anima*, *animus*, and *spirare* with the later sense of '*spirit*.' See Cic. Tusc. Quaest. 1. 9. 19.

215. **τοῦ ἔμμεναι**, 'am his.'

216. **ἑὸν γόνον**, 'his parentage' in the sense of γονήν. The Schol. quotes a similar thought from Euripides, μήτηρ φιλότεκνος μᾶλλον πατρός· ἣ μὲν γὰρ αὑτῆς οἶδεν ὄνθ', ὁ δ' οἴεται, and from Menander—

αὑτὸν γὰρ οὐδεὶς οἶδε τοῦ ποτ' ἐγένετο,
ἀλλ' ὑπονοοῦμεν πάντες ἢ πιστεύομεν.

217. **ὄφελον**, with ὡς δή Od. 5. 308; 11. 548; with ὡς only Od. 14. 274; Il. 4. 315; 6. 345; with αἴθε Il. 1. 415; 24. 253. It is generally used to express a wish which has no hope of fulfilment.

μάκαρος. μάκαρ, as an epithet of the gods, means, according to its etymology (μακ-ρός, *mac-tus*), 'great,' 'powerful,' and so 'blessed;' just as ἱερός (compare Skt. *ish*) first means 'strong,' and then 'sacred.' From the usage of μάκαρες θεοί, the word has passed into its ordinary signification of 'happy.'

219. **νῦν δ' ὃς . . γενέσθαι** = *nunc vero qui infelicissimus est hominum, eius me filium dicunt esse.*

222. **νώνυμνον ὀπίσσω**, 'inglorious for the time to come.' So ὄπιθεν used

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θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς δαίς, τίς δὲ ὅμιλος ὅδ' ἔπλετο; τίπτε δέ σε χρεώ;
εἰλαπίνη ἠε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226
ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι

225. τίς δέ] Ἀρίσταρχος συνάπτει μετὰ τὰ πύσματα τὸν δαὶ σύνδεσμον 'τίς δαίς, τίς δαὶ ὅμιλος' (α. 225) 'ποῦ δαὶ νηῦς ἕστηκε;' (ω. 299). The Venet. on Il. 10. 408 reads δαί, but MSS. of the Odys. δέ in both places. For examples of the hiatus δὲ ὅμιλος compare Spitzner, de Vers. heroic. 141. 226. εἰλαπίνη] Al. εἰλάπιν'.

of the future, Od. 2. 270. Cp. Il. 1. 343; 3. 411. This is the really graphic way of describing the future; *we* speak of it as what lies 'before us,' the Greeks looked upon it as what was coming up behind them, that overtook them, and then, still moving on, became 'the past,' lying before their eyes. Thus the past is called τὸ ἔμπροσθεν Plato, Phaedr. 277 D; and even more strikingly, Il. 1. 70 τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα.

223. **τοῖον.** Cp. Virg. Aen. 1. 607 *qui tanti talem genuere parentes?*

225. **τίπτε δέ σε χρεώ**; see on 124 supra. τίπτε = *cur tandem*. The meaning is, 'what hast thou to do with all this?'

The so-called idiomatic use of the aorist **ἔπλετο**, where we should use the present, is really delicately accurate: the moment of time between the observation of the fact and the comment thereon throws the reference to the fact into the past.

226. **εἰλαπίνη.** A feast given by a single host: ἔρανος is described 375 infra ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. It is doubtful whether an ἔρανος is described in Od. 4. 622 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον, | σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον (see critical note ad loc.); for the true characteristic of the ἔρανος is not that all the partakers of the feast contribute to it (though that is not excluded), but that the feast takes place at the house of each in turn. This suits better with the Attic use of ἐρανίζω Demosth. 1484. 2; Aeschin. 60. 4. The same three kinds of entertainment are mentioned together, Od. 11. 415 ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυίῃ. The ἔρανος was naturally the least splendid; it had, that is, already the same character which distinguished it later, and gives point to the illustration of Arist. Eth. Nic. 4. 2. 20 τοὺς ἐρανιστὰς γαμικῶς ἑστιῶν, which is the characteristic of the βάναυσος. Different again were the συσσίτια of the chiefs with the king, either at his or at the public expense, indicated Od. 7. 49, 99; 8. 41; 13. 8; Il. 4. 344; 9. 70. These were provided daily, or at least frequently, as a matter of course (cp. Od. 13. 8 ὅσσοι ἐνὶ μεγάροισι γερούσιον αἴθοπα οἶνον | αἰεὶ πίνετ' ἐμοῖσι), even in war, as appears from the Iliad; and at these, strangers like Odysseus were entertained as public guests. The feast described (if the lines be genuine) in Od. 4. 622, must be one of these συσσίτια, for it is at the king's table, and the δαιτυμόνες being always a king's guests, are distinct from the ἐρανισταί. Hence we should infer, contrary to Nitzsch, that it was no ἔρανος, of which the characteristic was that it was held at each house in turn; and it is no valid objection to this that the δαιτυμόνες contributed; for unless the king had ample means he was not expected to supply the whole entertainment. Cf. Il. 9. 70-74. The means were provided, as Hayman suggests, 'out of his receipt in kind;' whence the 'guests are said δήμια πίνειν' Il. 17. 250. In the scansion of the line, read εἰλαπίν | η ἠε γά | μος. For the accentuation of ἠε in the latter of two questions see on 175 supra.

227. **ὥς τέ μοι.** There are three ways of rendering ὥς τε here: (1) as the adverb of comparison, '*videntur mihi insolenter epulari, tanquam superbientes*,' as in Il. 2. 289 ὥς τε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες, | ἀλλήλοισιν ὀδύρονται. (2) Others take it in the ordinary sense of ὥστε in final sentences = 'so that they seem to me,' comparing Od. 3. 246 τρὶς γὰρ δή μίν φασιν

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δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ
αἴσχεα πόλλ' ὁρόων, ὅς τις πινυτός γε μετέλθοι.
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'ξεῖν', ἐπεὶ ἂρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾷς,
μέλλεν μέν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὄφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
νῦν δ' ἑτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
οἳ κεῖνον μὲν ἄιστον ἐποίησαν περὶ πάντων
ἀνθρώπων, ἐπεὶ οὔ κε θανόντι περ ὧδ' ἀκαχοίμην,
εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ,
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσε.

234. ἐβόλοντο] τινὲς γράφουσιν ἐβάλοντο ἀντὶ τοῦ μετέβαλον Schol. E. H. M. Q. 'The reading in the text seems to be that of Aristarchus.' La Roche, ad loc.

ἀνάξασθαι γένε' ἀνδρῶν,—ὥς τέ μοι ἀθάνατος ἰνδάλλεται. This passage comes equally well under the construction in (1). Or (3) ὥς τε may be treated as an exclamation = 'how!' so Fäsi renders ὡς in Od. 17. 449 ὥς τις θαρσαλέος καὶ ἀναιδής ἐσσι προΐκτης! (1) seems preferable in all cases.

229. **ὅς τις πινυτός γε μετέλθοι**, 'who should come among them with his senses about him.'

232. **μέλλεν . . ἔμμεναι**, 'was like to have been;' literally (according to the primitive meaning of the word) 'was thinking of being.' The verb is only capable of this meaning in the imperfect, as we might naturally infer. Similar instances are Il. 14. 125; Od. 4. 94.

234. **ἐβόλοντο.** Compare βόλεσθε for βούλεσθε Od. 16. 387, and βόλεται Il. 11. 319. With **ἑτέρως ἐβ.** cp. Il. 15. 51 βούλεται ἄλλῃ, Od. 5. 286 μετεβούλευσαν θεοὶ ἄλλως. Eustath. reading ἐβάλοντο compares it with τρὶς ἓξ βαλούσης τῆς Διὸς (sic) φρυκτωρίας, as if the metaphor were from throwing dice.

235. **περὶ πάντων ἀνθρώπων.** Cp. Od. 4. 231 ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων | ἀνθρώπων, 17. 388 ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστήρων | δμωσὶν Ὀδυσσῆος περὶ δ' αὖτ' ἐμοί. The genitive must not be taken as directly governed by περί as a preposition, which should rather be regarded as an adverb = *imprimis*. '*Is enim genitivus, quem apte dicimus genitivum comparationis, e notione excellendi quae inest in particula* περί *sponte ac libenter quasi profluit. Quo fit ut isti genitivi*, πάντων, ἄλλων, *facillime socientur cum particula* περί *ubi praestantia significatur*' (vide J. Kuhl, de particulae περί forma et usu Homerico). Translate, 'who have taken him from our sight' (put him out of sight) 'utterly, as no man ever was taken, for were he but dead, I should not grieve so over him.' Note here that in Homer the opt. with ἄν or κεν is sometimes used to express what would have taken place in an event which has not happened (where an Attic writer would use the indicative with ἄν): cp. Il. 2. 81; 3. 223; 4. 223; 5. 311, etc.

238. **τολύπευσε**, as we say 'wound up.' The Schol. renders τολύπη as τὴν τῶν ἐρίων ἤδη κατειργασμένην εἴλησιν, and this interpretation (which makes it the 'ball of spun yarn,' rather than the 'wool ready for spinning,' as the Lexicons give), suits best with the passage Ar. Lysist. 585

—κἄπειτα ποιῆσαι
τολύπην μεγάλην, κᾆτ' ἐκ ταύτης τῷ
Δήμῳ χλαῖναν ὑφῆναι.

Cp. also Soph. Frag. 920 Dindorf, Pollux 7. 32 τὰς δὲ ταινίας ὁλοστημόνους τολύπας Σοφοκλῆς ὠνόμασεν. τολύπη may be connected with the root τελ as in τέλος. For a similar metaphor cp. Ov. Heroid. 12. 3 *Tunc quae dispensant mortalia fata sorores Debuerant fusos evoluisse meos.*

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τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω.
νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο·
οἴχετ' ἄιστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε

239. *τῷ*] Written by the Grammarians without the iota subscript, probably as a mere lengthening of *τό*. The Venet. A. (prim. man.) gives it so. Cp. Schol. on Il. 2. 373 *περισπᾶται, καὶ τὸ ῑ οὐκ ἔχει*. Photius Lex. 450 *τῶ χωρὶς τοῦ ι ἀντὶ τοῦ διό*. See La Roche, Hom. Text. 368. 242. *οἴχετ'*] So Bekk. with majority of MSS. and Apollon. for the common *ᾤχετ'*. So also Schol. B.

239. **τῷ**, 'in that case.' For **ἤρατο** see note on *ἀρνύμενος* sup. 5.

240. **κλέος**, sc. the glory, of which his tomb will be the lasting memorial.

241. **ἅρπυιαι**, lit. 'the snatchers,' i.e. 'the spirits of the storm.' Cp. Od. 20. 66 *ὡς δ' ὅτε Πανδαρέου κούρας ἀνέλοντο θύελλαι* with ibid. 77 *τόφρα δὲ τὰς κούρας ἅρπυιαι ἀνηρείψαντο*. So also Od. 4. 727 *παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι*, and Il. 6. 346. These passages seem to exhibit the **ἅρπυιαι** as the impersonation of the storm-winds. Hesiod (Theog. 267 foll.) thus gives their origin and names, **Θαύμας δ'** *Ὠκεανοῖο βαθυρρείταο θύγατρα | ἠγάγετ' Ἠλέκτρην· ἡ δ' ὠκεῖαν τέκεν Ἶριν, | ἠυκόμους θ' Ἁρπυίας, Ἀελλώ τ' Ὠκυπέτην τε, | αἵ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἕπονται | ὠκείῃς πτερύγεσσι· μεταχρόνιαι γὰρ ἴαλλον*. In Ap. Rhod. 2. 289 they are called the 'swift messengers of Zeus,' and in Hesych. **Διὸς** *κύνες*. See also Il. 16. 150. A later myth respecting them is found in Virg. Aen. 3. 210. Similar personified, but non-mythological, conceptions in Homer are **Κλῶθες** Od. 7. 197; **Κραταιίς** 12. 124; and even **Ἐρινύς** (see Curtius, Etym. s.v.) does not seem originally to be much more than the solemnly uttered evil wish of a deeply injured person, Od. 2. 135, etc.; though we have *θεὰ δασπλῆτις* 'E. Od. 15. 234. If the reading **ἀνηρείψαντο** be genuine, it gives a meaning unlike the usual force of *ἐρείπω*. Fick (die Hom. Odyssee, p. 2) thinks that *ἀνηρέψαντο* should be read. This he would connect with the root found in **Ἅρπυιαι**, for which he would read **Ἀρέπυιαι**.

ἀκλειῶς. 'So that there are no tidings of him.' *κλέος* in Homer has not in itself the meaning of 'glory' or 'fame,' but simply that of 'report,' 'rumour,' 'tidings;' agreeably with its etymological connection with *κλύω*. Thus, inf. 283 *ὄσσαν ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι*, Od. 16. 461 *ἦλθες δῖ' Εὔμαιε· τί δὴ κλέος ἔστ' ἀνὰ ἄστυ;* 13. 415 *ᾤχετο πευσόμενος μετὰ σὸν κλέος ἤ που ἔτ' εἴης*, Il. 2. 325 *τέρας . . ὅου κλέος οὔ ποτ' ὀλεῖται*, Il. 13. 364 *ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει*, and (in special connection with the present passage), Od. 4. 427 *παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι | ἀκλέα ἐκ μεγάρων*. In accordance with this must be interpreted Od. 5. 311 *καί μευ κλέος ἦγον Ἀχαιοί*, Il. 22. 513 *οὐδὲν σοί γ' ὄφελος . . ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι* ('to be much talked about by'). Similarly the plural in the expression *ἄειδε δ' ἄρα κλέα ἀνδρῶν* Il. 9. 189; Od. 8. 73. Cp. Il. 9. 524 *οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν κ.τ.λ.* Only in a few passages in the Iliad, where warlike achievements are referred to as the ground of *κλέος*, the meaning of 'fame' has supervened, as in Il. 4. 197 *τῷ μὲν κλέος, ἄμμι δὲ πένθος*, 5. 171 *Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀιστοὶ καὶ κλέος*; ib. 532 *φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή*, and 7. 100 *ἀκλεὲς αὔτως*. Of course *κλέος* may *gain* the meaning of 'fame' from an epithet attached to it, such as *ἄσβεστον, ἐσθλόν, εὐρύ, μέγα, τόσον*, but then the meaning really resides in the epithet. The reason why the word occurs with a more advanced meaning in the Iliad, in connection with war, is that it had been far more *used* in this connection than in any other.

242. **ἄιστος, ἄπυστος**, 'he has passed out of sight, out of hearing.' That is, that none knew aught of him as an eye-witness, and none had heard of him from one who had so seen him. Cp.

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κάλλιπεν· οὐδ' ἔτι κεῖνον ὀδυρόμενος στεναχίζω
οἶον, ἐπεί νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δή με διαρραίσουσι καὶ αὐτόν.'

243. οὐδ' ἔτι] It makes better sense to read, with Hentze, οὐδέ τι. 246. Σάμῃ] Σάμῳ Apollodor. ap. Strabon. 10. 453.

Od. 23. 40 οὐκ ἴδον οὐ πυθόμην. See also 283 infra, where εἴπῃσι gives the equivalent action to ἰδεῖν, and ὄσσαν ἐκ Διός to πυθέσθαι. So Eustath. ad loc. τὸ ἄιστος ἄπυστος τὸν τελείως ἀφανῆ σημαίνει, περὶ οὗ μηδὲν ἴσησί τις, οὔτε αὐτὸς ἰδὼν οὔτε γνοὺς ἀπὸ πύστεως ἤτοι μαθήσεως· ἔστι δὲ τοῦτο καὶ ἑφερμηνευτικὸν (epexegetic) τοῦ ἀκλειῶς Ἅρπυιαι ἀνηρείψαντο.

245. νήσοισι, a local dative.

246. Δουλίχιον, called πολύπυρον Od. 14. 335, did not belong to the kingdom of Odysseus, but was under the government of Meges, Il. 2. 625, while in Od. 14. 336 mention is made of a βασιλεὺς Ἄκαστος. In Il. 2. 625 it is mentioned in connection with the Echinades, οἱ δ' ἐκ Δουλιχίοιο Ἐχινάων θ' ἱεράων νήσων, to which is added αἳ ναίουσι πέρην ἁλὸς Ἤλιδος ἄντα, which seems to throw the islands further south than they really are. Strabo (10. 458) identifies Δουλίχιον with Δολίχα, the only one of the Echinades which in his time was still fruitful, the others being silted up by the deposit from the Achelous (Thuc. 2. 102). Modern Greek story identifies Δουλίχιον with an island that has now disappeared, called Kakaba. According to others, Dulichium was a town on the mainland of Acarnania; or, following the interpretation of Hellanicus (quoted by Strabo 10. 456) who identifies it with Κεφαλληνία, we may take Dulichium to be the larger division of Κεφαλ. lying nearer to the Echinades, while Σάμη may be the other division farthest from Ithaca. Or, possibly (cp. Il. 2. 634), Homer thinks of Κεφαλ. as actually consisting of two islands, named respectively Dulichium and Same.

Ζάκυνθος (Zante) is made feminine in Od. 9. 24 ὑλήεσσα Ζ. For the retention of a short vowel before the Ζ. compare οἳ δὲ Ζέλειαν Il. 2. 824, ἄστυ Ζελείης Il. 4. 103, λειμῶνι Σκαμανδρίῳ Il. 2. 467.

249. ἀρνεῖται, 'declines,' here used as the contrary, not of καταφάναι, but of συναινεῖν. So Od. 8. 42, 43 ἔρχεσθ' . . μηδέ τις ἀρνείσθω, 358 τεὸν ἔπος ἀρνήσασθαι, 21. 345 τόξον . . δόμεναί τε καὶ ἀρνήσασθαι.

250. δύναται. Expressing what we call a 'moral impossibility,' equivalent to 'dares not,' 'has not the heart to do it.' So Od. 13. 331 τῷ σε καὶ οὐ δύναμαι προλιπεῖν. With τελευτὴν ποιῆσαι = 'to bring matters to a conclusion,' 'to put an end to the wooing,' compare the similar expression (Od. 24. 126) ἡ δ' οὔτ' ἠρνεῖτο στυγερὸν γάμον οὔτε τελεύτα.

251. τάχα. Compare Lehrs, Aristarch. p. 92 τάχα *nunquam significat fortasse, sed ubique temporis adverbium est*. Schol. V. ad locum αὕτη ἡ λέξις οὐ τίθεται παρὰ τῷ ποιητῇ διστακτικῶς, ὡς ἐν τῇ συνηθείᾳ, ἀλλ' ἑκάστοτε ἀντὶ τοῦ ταχέως. In such a phrase as οὐ γάρ κέν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν Il. 23. 606 (where οὐ τάχα, 'not soon,' is really equivalent to Lat. *aegre, haud facile*), it is easy to see how the idea of 'likely enough,' 'peradventure,' supervened. So Il. 1. 205 ᾗς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ = *haud diu aberit tempus cum quondam sua eum perdet superbia*. Similarly, in

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Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
'ὢ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
δεύῃ, ὅ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείῃ.
εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι
σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
τοῖος ἐὼν οἷόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·

252. *ἐπαλαστήσασα*] *τινὲς γράφουσι δὲ* **παλαστήσασα** Eustath. 1415. 22.

Od. 2. 76 *εἴ χ' ὑμεῖς γε φάγοιτε τάχ' ἄν ποτε καὶ τίσις εἴη* = 'it would not be long before recompense was made.' But, says Lehrs, '*ex Hesiodeis iam novimus δὶς μὲν γὰρ καὶ τρὶς τάχα* (*fortasse*) *τεύξεαι*' Opp. 399.

Notice **με καὶ αὐτόν**, equivalent to *καὶ ἐμαυτόν*, 'even me myself.'

252. **ἐπαλαστήσασα**, 'with a burst of passion.' For this frequent use of the aoristic participle of verbs expressive of mental feeling (suggestive not so much of a mere stage of progress in the narrative, as of a new state of mind in the speaker or actor) compare Classen. Homerisch. Sprachgeb. 114, and the use of such words as *αἰσθεθείς* Il. 17. 95, *ταφών* Il. 11. 545, *θαμβήσας* Od. 1. 360, *ἀγασσάμενος* Od. 2. 67, *χολωσάμενος* Od. 18. 25, *ἀνιηθείς* Od. 3. 117, *ἀλγήσας* Il. 12. 206, *ὀχθήσας* Il. 1. 517; Od. 4. 30, etc. *θαρσήσας* Od. 3. 76, *δακρύσας* Od. 1. 336. The poverty of participles in modern languages renders it impossible to give the force in a translation. See the remarks of Classen (ibid.) on an analogous use of *φωνήσας, εἰπών, δύσας*, and Monro, H. G. § 77, describes these participles as expressing '*exact coincidence* with the action of the principal verb.'

254. **ὅ κε . . χεῖρας ἐφείῃ** = *qui manus inferat*. But this opt. after a principal clause of negative meaning is not exactly *final*; for it expresses the consequence only as a matter of mere supposition, as in Il. 5. 192 *ἵπποι δ' οὐ παρέασι καὶ ἅρματα τῶν κ' ἐπιβαίην*. See Monro, H. G. § 304 *b*.

255. **εἰ γὰρ νῦν ἐλθών**. Here begins the wish, which is interrupted by the description of the visit to Ephyra, and is resumed again at *τοῖος ἐὼν ὁμιλήσειεν* inf. 265; the apodosis to *εἰ* coming in at *πάντες κ' ὠκύμοροι γενοίατο*. For, though *εἰ γάρ* is rightly described as expressing a wish, it only does so because it introduces as protasis a hypothetical sentence to which the apodosis may or may not be expressed.

Cp. Od. 3. 218–224 *εἰ γάρ σ' ὣς ἐθέλοι φιλέειν* . . then follows a parenthesis of four lines, the apodosis being introduced with *τῷ κεν*.

Od. 16. 148, 149 *εἰ γάρ πως εἴη* . . *πρῶτόν κεν ἑλοίμεθα*.

Od. 17. 496, 497 *εἰ γὰρ τέλος γένοιτο* . . *οὐκ ἄν τις ἵκοιτο*.

Od. 18. 366–375 *εἰ γὰρ ἔρις γένοιτο*, subdivided into *ἐγὼν δρέπανον ἔχοιμι, σὺ δὲ τοῖον ἔχοις*, then the protasis resumed *εἰ δ' αὖ βόες εἶεν* . . *τετράγυον δ' εἴη* . . *εἴκοι δὲ ὑπὸ βῶλος ἀρότρῳ*, and, at last, the apodosis comes, *τῷ κέ μ' ἴδοις*.

Il. 13. 276–287 *εἰ γὰρ νῦν λεγοίμεθα*, then follows a parenthesis of ten lines, then the apodosis, *οὐδέ κεν ἔνθα τις ὄνοιτο*, ib. 485, 486 *εἰ γὰρ ὁμηλικίη γε γενοίμεθα* . . *αἶψά κεν ἠὲ φέροιτο*.

Il. 17. 156 *εἰ γὰρ νῦν ἐνείη* . . *αἶψά κεν ἐρυσαίμεθα*. In the foregoing cases an apodosis, however delayed, comes at last; but in the following, it remains unexpressed.

Od. 15. 545 *εἰ γάρ κεν σὺ μίμνοις*.

Il. 8. 538, 539 *εἰ γὰρ ἐγὼν ὣς εἴην* . . *τιοίμην δέ*.

Il. 13. 825 foll. *εἰ γὰρ ἐγὼν εἴην* . . *τέκοι δὲ* . . *τιοίμην δέ*. So that *εἰ γάρ* seems merely to express a wish, but it may generally be translated 'if only.'

259. **Ἐφύρη**. Probably an Aeolic form of *Ἐφόρα* (*ἐφοράω, ἔφοροι*), and equivalent to *Ἐπωπή*, 'a watchtower.' This descriptive name was naturally

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ᾤχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς
φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη
ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὔ οἱ
δῶκεν, ἐπεί ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,

261. ὄφρα οἱ εἴη] ὄφρα δαείη Zenodot. γρ. ἥν που ἐφεύροι Schol. H. M.

applicable to many places; and we find no less than eleven of the name enumerated (Pape, Dict. s.v.). But of these there are but three, or at most four, that come into the Homeric poems. (1) The city afterwards called Corinth, Il. 2. 570; 6. 152, which of course is not intended in the present passage: (2) A town in Thessaly, known in later times as Crannon, cp. Il. 13. 301, with the interpretation of Strabo (9. 442). But for the Ephyra in the Odyssey the question lies only between (3) a town in Thesprotia, called later Κίχυρος (Il. 2. 659), and (4) an old Pelasgic town in Elis on the river Selleïs (Strabo 7. 328; 8. 338). Nitzsch declares in favour of (3), because in this passage Athena, in the character of Mentes king of the Taphians, represents Odysseus as having touched at Taphos on his return (ἀνιόντα) from Ephyra to Ithaca; and in a direct line Taphos lies between Thesprotia and Ithaca; but a ship sailing round the Leucadian promontory to Ithaca would avoid Taphos altogether, and Leucas had not yet been made into an island by the channel dug across the neck, for Homer calls it ἀκτὴ ἠπείροιο Od. 24. 378. But if, following the Schol. on Ap. Rhod. 1. 747, we place the Taphian isles among the Echinades and so much further S., we shall get an equally good argument in favour of the Eleian Ephyra, as Taphos would then lie between Ephyra and Ithaca. Another argument in favour of the Eleian town is the mention (Il. 11. 741) of Agamede, daughter of Augeias king of Elis, as a sorceress, ἣ τόσα φάρμακα ᾔδη ὅσα τρέφει εὐρεῖα χθών, which suits well with the description here of the ἀνδροφόνον φάρμακον and θυμοφθόρα φάρμακα in Od. 2. 329. In the latter passage, Ephyra is named along with Pylos and Sparta, as if all three places were in the Peloponnese.

Again, in Il. 3. 627, Meges son of Phyleus is said to have been the leader of the contingent from Dulichium and the Echinades, αἳ ναίουσι πέρην ἁλὸς Ἤλιδος ἄντα, and in Il. 15. 530, Phyleus is described as having bought a corslet, ἐξ Ἐφύρης ποταμοῦ ἀπὸ Σελλήεντος. The statement of the Scholiast that Ilus son of Mermerus was great grandson of Jason and Medea, and was king of Thesprotia, is given on the authority of Apollodorus. Eustath. also mentions a story which makes Medea to have lived for a while in Elis; either story doubtless being invented or acknowledged by those who maintained the claims of the Thesprotian or Eleian Ephyra respectively. See Buchholz, Hom. Real. 1. 1. p. 90.

261. **διζήμενος.** See Monro, H. G. § 16, who describes δίζημαι (δι-σδη) as a non-thematic redupl. present, the Epic equivalent of the Attic ζητέω. Cp. Curt. Verb. 106.

ὄφρα οἱ εἴη χρίεσθαι, 'that he might have it to anoint his arrows withal;' so ὄφρα οἱ εἴη πίνειν Od. 9. 248, εἰ δ' αὖ καὶ βόες εἶεν ἐλαυνέμεν 18. 371; cp. 22. 216.

263. **νεμεσίζετο,** used only here with accusative. In the same sense, but without an object, the word occurs Od. 2. 138 (cp. 64) and Il. 17. 254 νεμεσιζέσθω δ' ἐνὶ θυμῷ Πάτροκλον Τρῳῇσι κυσὶν μέλπηθρα γενέσθαι. The meaning is 'to stand in awe of;' lit. 'to be angry with, or ashamed of, one's self before another.' So Il. 11. 648 αἰδοῖος νεμεσσητός, 13. 122 αἰδῶ καὶ νέμεσιν. Ilus dared not give the poison, but, in the case of Anchialos, his deep love (**φιλέεσκε γὰρ αἰνῶς**) for Odysseus overcame every other consideration. There is no mention of poisoned arrows in the Iliad; in the Odyssey (which deals less with openhand fighting than with the shifts and cunning of hunters, or pirates such as the Taphians were), the practice is thus alluded to, but in such words that it is evident there was a strong feeling against it as barbarous or impious. In Virg. Aen. 9 770, Amycus the Trojan poisons his arrows to slay wild beasts with, and the

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ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἤ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
ὅππως κε μνηστῆρας ἀπώσεαι ἐκ μεγάροιο.
εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·
αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς

Scythians are described by Pliny (H. N. 11. 53), as using the venom of serpents for the same purpose. Heracles according to the legend shoots Nessus with an arrow that had been dipped in the blood of the Hydra; but the wound that he inflicted on the Centaur became the cause of his own destruction.

265. **τοῖος.** Here the wish is resumed, after the long parenthesis that describes the visit to the Taphians. The word *τοῖος* takes up v. 256 *πήληκα ἔχων καὶ ἀσπίδα καὶ δύο δοῦρε.*

266. **πικρόγαμοι,** 'would rue their wooing.' Nitzsch remarks how in sentences expressive of exasperated or excited feeling words coined for the occasion are frequent, e.g. *ἄιρος* Od. 18. 73, *κακοΐλιον* 19. 260, *δύσμητερ* 23. 97, *δύσπαρι* Il. 3. 39, *δυσαριστοτόκεια* 18. 54. With *πικρόγαμοι* cp. Od. 17. 448 *μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι,* the threat of Antinous.

267. **θεῶν ἐν γούνασι κεῖται.** Eustath. ad loc. *ὅτι ἐπὶ πραγμάτων ἀποβάσεως ἀδήλου οἰκεῖον εἰπεῖν τὸ ταῦτα θεοῦ ἐν γούνασι κεῖται, ἀντὶ τοῦ ἐν δυνάμει ἢ ἱκεσίᾳ θεοῦ.* Now, as the phrase is used not to denote the *ἀπόβασις ἄδηλος,* but rather something which man cannot influence by wish or prayer, we must, with Nitzsch, reject the interpretation which turns upon *ἱκεσία,* and which is connected with the gods' character as receivers of suppliants (who clasped them by the knees), or of gifts (which were laid on the knees of their statues). But Nitzsch's own interpretation, equivalent to Eustath.'s *ἐν δυνάμει,* is far-fetched, for it is unnatural to say that the strength of the body is in the knees (cp. Il. 9. 610 *καί μοι φίλα γούνατ' ὀρώρῃ,* 19. 354 *μή μοι λιμὸς ἀτερπὴς γούναθ' ἵκοιτο*). Perhaps the proverb *πέντε κριτῶν ἐν γούνασι κεῖται* may give a clue to the meaning (Plut. Proverb. Alex. 76), by referring to the prerogative of the gods as *judges,* or *umpires,* on whose knees are placed the prizes for the successful combatants.

270. **ὅππως κε . . ἀπώσεαι,** 'how thou mayest;' indicative future with *κε,* as Il. 17. 144, etc. See on this passage Monro, H. G. § 326. 3, where he notices the impossibility of deciding whether **ἀπώσεαι** be a future indicative, or aorist subjunctive; and combats Prof. Goodwin's view, that the future 'differs from the subjunctive only by being a more *vivid* form of statement.' Mr. Monro takes exactly the other view, remarking that the subjunctive is akin to the imperative, and expresses the speaker's *purpose* directly; whereas the future properly expresses *sequence,* and so implies purpose only indirectly.

271. **εἰ δ' ἄγε,** with the varieties *εἰ δ' ἄγετ'* Il. 22. 381, and *εἰ δέ* Il. 9. 46, 262, has passed into a regular idiom, and so, though in the second person singular, may be used with a plural subject. Cp. Il. 6. 376 *εἰ δ' ἄγε μοι δμωαὶ νημερτέα μυθήσασθε.* It has been generally taken as an ellipse for *εἰ δὲ βούλει ἄγε,* but is found introducing an apodosis in Od. 4. 832. Düntzer explains *εἰ* as being interjectional, like Latin *eia!* a view maintained by Lange (De formula *εἰ δ' ἄγε* commentatio, Lips. 1873), who remarks that it forms a perfect parallel to the optative of Wish with *εἰ.* See Monro, H. G. § 321. Autenrieth refers *εἰ* to *ἴθι,* comparing the imperatives *πρόσει, ἔξει.*

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μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
ἂψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα

273. ἐπιμάρτυροι] Bekk. writes ἐπὶ μάρτυροι on the authority of Ptolem. Ascalonita; ἐπιμάρτυρες, Zenod. 275. μητέρα] μήτηρ Schol. E. H. M. Q. 'μητέρα ex scriptura vetere ΜΕΤΕΡ male intellecta ortum esse opinatur Scholiasta.' Dind.

273. **μῦθον πέφραδε** (imp. second aor. redupl. φράζω), lit. 'make known your say;' i. e. announce your will. For the accurate meaning of φράζω see note on Od. 8. 68; μῦ-θος is connected with μυ, μύζω, *mutire*, an onomatopoeic root.

ἐπιμάρτυροι. Ameis has a good note upon such words compounded with ἐπί = 'thereto,' q. v. Compare also Lehrs, Aristarch. p. 109.

275. **μητέρα.** This word stands naturally in the accusative, as forming the contrast to μνηστῆρας, but the construction thus begun requires to be completed with ἀπόπεμψον, as Od. 2. 113; or ἀνωγέτω ἀπονέεσθαι, as Od. 2. 195; instead of which it is made to terminate in a softer expression, involving an anacoluthon. Döderlein proposes to put a period at γαμέεσθαι, and to mark off εἴ οἱ θυμὸς ἐφορμᾶται between commas: but the regular use of ἐφορμᾶσθαι in Homer is with an infinitive, as ἐμοὶ αὐτῷ θυμὸς ἐφορμᾶται πολεμίζειν Il. 13. 74, cp. Od. 4. 713. Besides which, the abrupt commencement ἂψ ἴτω would be most harsh; and the passage given from Il. 1. 179 οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισι Μυρμιδόνεσσιν ἄνασσε seems insufficient to justify such a construction, as there has already been an imperative mood earlier in the sentence. For a similar anacoluthon compare Il. 2. 681 νῦν δ' αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον . . . τῶν αὖ ἦν ἀρχὸς Ἀχιλλεύς.

276. **πατρός**, sc. Icarius. Where he dwelt was an old question. Aristotle (de Poet. cap. penult.) leans to the tradition which places him in Cephallenia; οἴονται γὰρ αὐτὸν Λάκωνα εἶναι· ἄτοπον οὖν τὸ μὴ ἐντυχεῖν τὸν Τηλέμαχον αὐτῷ εἰς Λακεδαίμονα ἐλθόντα· τὸ δὲ ἴσως ἔχει ὥσπερ οἱ Κεφάλληνές φασι, παρ' αὐτῶν γὰρ γῆμαι λέγουσι τὸν Ὀδυσσέα, καὶ εἶναι Ἰκάδιον ἀλλ' οὐκ Ἰκάριον. Strabo (10. 461) makes him the brother of Tyndarus and son of Oebalus king of Sparta: he and Tyndarus, driven out by Hippocoon, fled to Acarnania. Tyndarus returned, but Icarius got part of Acarnania for himself, and there remained. Notice the quantity of δῡναμένοιο lengthened by arsis.

277. **οἱ δὲ . . . ἔεδνα.** Nitzsch gives an elaborate interpretation of the passage, of which the substance is as follows. First, οἱ cannot be the suitors (as Schol.), but οἱ ἀμφὶ τὸν πατέρα (as Eustath.); for (1) in Od. 2. 196 the same words are used by one of the suitors, Eurymachus, and (2) it was the business of the bride's family to provide the γάμος. Cp. Od. 4. 3, where Menelaus is found δαινύντα γάμον πολλοῖσιν ἔτῃσιν, on the occasion of the marriage of his son and his daughter. But then to assign to the same family the duty of ἕδνα ἀρτύνειν involves two difficulties; (*a*) it seems to contravene the general custom, which was that the suitor should present the ἕδνα—should, in fact, bid for the bride, as Od 16. 390 ἀλλ' ἐκ μεγάροιο ἕκαστος | μνάσθω ἐέδνοισιν διζήμενος, Od. 8. 318 εἰς ὅ κε πατὴρ ἀποδώσει ἔεδνα | ὅσσα οἱ ἐγγυάλιξα, Od. 11. 282 τήν ποτε Νηλεὺς | γῆμεν ἑὸν διὰ κάλλος ἐπεὶ πόρε μυρία ἕδνα, Od. 6. 159 ἐέδνοισιν βρίσας. And (*b*) it also runs counter to the custom recognised elsewhere by these same suitors; Od. 11 117 μνώμενοι ἀντιθέην ἄλοχον καὶ ἕδνα διδόντες. Od. 15. 16 ἤδη γάρ ῥα πατήρ τε κασίγνητοί τε κέλονται | Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἅπαντας | μνηστῆρας δώροισι καὶ ἐξώφελλεν ἔεδνα.

It may be noticed parenthetically that the suitors made two sorts of offerings; δῶρα, presents to the bride herself, cp. πολύδωρος of Andromache, Il. 6. 394; of Penelope, Od. 24. 294; and ἕδνα (consisting of cattle, whence Il. 18. 593

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πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.
σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι·
νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν, ἥ τις ἀρίστη,

278.] 'Versum qui p. 197 recurrit, et ex α. 292 detortus est, recte a Rhiani editione abfuisse, et ut pugnantem cum ἔδνα nominis potestate omnino delendum esse, luculentissime ostendit Cobet, Mnem. Nov. ii. pp. 177–187.' Nauck. 279.] οὗτος δὲ ὁ στίχος ἐν τῇ κατὰ Ῥιανὸν οὐκ ἦν Schol. H. M. 'Non videtur omitti posse hic versus. Fortasse igitur loco mota est Rhiani mentio, pertinebatque ad v. 283 ἐκ Διὸς κ.τ.λ.' Cobet apud Dind. La Roche refers to v. 280. Cp. crit. note on 278 sup.

παρθένοι ἀλφεσίβοιαι) to her family: cp. Od. 18. 278 αὐτοὶ τοί γ' ἀπάγουσι βόας καὶ ἴφια μῆλα, | κούρης δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσι.

It is an insufficient explanation of our passage, and of Od. 2. 196, to assimilate ἔδνα here to the later προίξ, a dower: for (1) though we find instances in Homer of such a dower being given, they are the exceptional cases of the father taking a fancy to some man and offering him his daughter; cp. Il. 9. 141 foll., where Agamemnon, giving a choice of his daughters to Achilles, says, φίλην ἀνάεδνον ἀγέσθω, | πρὸς οἶκον Πηλῆος, ἐγὼ δ' ἐπὶ μείλια δώσω | πολλὰ μάλ', ὅσσ' οὔ πώ τις ἑῇ ἐπέδωκε θυγατρί, and Od. 7. 311–316, where Alcinous expresses a wish that Odysseus would take his daughter to wife, οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην—and (2) such exceptional gifts are never called ἔδνα.

The probable solution is that the ἔδνα were applied by the bride's friends, wholly or in part, to furnish her outfit and provide the wedding feast; and thus they were, so far at least, indirectly returned to the bridegroom's side. If such a restoration was sometimes in full, and sometimes in part, as has been just supposed, then the expressions φίλην ἀνάεδνον ἀγέσθω (Il. 9. 146, quoted above), and πολλὰ . . ἕπεσθαι in the present passage admit of explanation. For we may imagine that ordinarily the father retained a part of the ἔδνα, but that he might, where the daughter was a great favourite, or the bridegroom a man of special merit, expend and so return all of it in the bride's outfit: thus she would be ἀνάεδνος, given away without any of the ἔδνα being retained.

In conformity with this interpretation ἐδνοῦσθαι θύγατρα, Od. 2. 53, is to expend the ἔδνα or part of them upon her; and ἐεδνωτὴς κακός (Il. 13. 382) is a father-in-law who exacts large ἔδνα and returns but a small part of them. This passage from the Iliad shows also that terms might be agreed upon beforehand as to the disposal of the ἔδνα—'Αλλ' ἕπευ, ὄφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν | ἀμφὶ γάμῳ ἐπεὶ οὔ τοι ἐεδνωταὶ κακοί εἰμεν.

But, after all, this interpretation seems forced; and, if we retain the line (see crit. note), it is much simpler to take οἱ δέ of the suitors, who will 'make a marriage of it,' and so bring to an end this long wooing; and 'will make ready the bride-price,' which must be expected in this case to be costly. Not till Pindar (Pyth. 3. 94; Ol. 9. 10) is ἔδνα used in the later sense of dowry.

See on the ἔδνα, Grote's Greece (ii. 113, 2nd edit.), 'Among the ancient Germans of Tacitus, the husband gave presents not to his wife's father, but to herself (Tacit. Germ. 18); the customs of the early Jews were in this respect completely Homeric; see the case of Shechem and Dinah (Gen. xxxiv. 12), and Ex. 22. 16. Grote goes on to point out the exact correspondence between the Greek ἔδνα and the *mundium* of the Lombard and Alemannic laws. See especially on the whole subject Nägelsbach, Hom. Theolog. (Autenrieth's ed. p. 255 foll.). ἔδνα or ἐ-εδ-να for σϝεδ-να is referred by Curt. G. E. p. 206, to root ἀδ (σϝαδ), seen in ἁνδάνω, ἕαδον, ἡδύς, *suavis*.

278. **ἐπὶ παιδός.** The preposition gets its meaning of 'along with,' 'accompanying,' from its proper local force of 'upon.' Fäsi quotes Apollodor. ap. Athenaeum vii. 281 τὸν ἕτερον ἐπὶ τοῦ ἑτέρου κατ' οὐρὰν ἑπόμενον. Possibly **ἐπί** may be taken adverbially, and **φίλης παιδός** be regarded as a genitive of Price, as Il. 1. 111.

ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἤν τίς τοι εἴπῃσι βροτῶν, ἢ ὄσσαν ἀκούσῃς
ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι.
πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,
ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεΐξαι
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς,
φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ
νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.

285.] See Schol. H. M. Q. R. on Od. 3. 313 who says that Zenodotus wrote '*κεῖθεν δὲ Κρήτηνδε παρ' Ἰδομενῆα ἄνακτα.*'

281. **δήν.** See on *δηρόν* sup. 203.

282. **ὄσσαν ἐκ Διός.** So Il. 2. 93 *ὄσσα δεδήει .. Διὸς ἄγγελος.* All that is meant is 'rumour,' of which the human origin cannot be traced, as opposed to the report of an eye-witness (*ἤν τίς τοι εἴπῃσι βροτῶν*). Ameis compares Soph. O. R. 43 *εἴτε του θεῶν φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἶσθά που.*

ὄσσα is connected with root *Ϝεπ*, (cp. *ἔπος-ὄψ-*); the *π* appearing as *κ* or c in Skt. *vâk*, Lat. *voc-is* 'a voice.'

283. **κλέος,** 'tidings,' see sup. 241.

286. **ὅς,** demonstrative.

δεύτατος = *novissimus*, an illogical but natural meaning for the superlative of *δεύτερος* in the sense of 'later;'—*δεύτερος ἦλθε* Il. 10. 368.

291. **χεῦαι .. κτερεΐξαι .. δοῦναι .. φράζεσθαι** are all used with imperatival force. This usage in Homer cannot be interpreted as an ellipse (as in later Gk. *τὸν Πλάτωνα χαίρειν*, sc. *κελεύω*), it is rather directly derived from that sense of 'purpose' which belongs to the datival form of the termination of the Infinitive.

σῆμα here will not be a tomb, for the body would not be there, but really a 'monument.'

293. **αὐτὰρ ἐπήν.** This passage is inconsistent with the advice given sup. 274 foll. Nauck marks ll. 293–302 as spurious: so Hentze-Ameis.

τελευτήσῃς, ἔρξῃς. It is difficult to see the meaning of these two verbs. Is it *ὕστερον πρότερον*, like *τράφεν ἠδ' ἐγένοντο*, Od. 4. 723? or does *τελευτήσῃς* give the 'settling of the question;' and *ἔρξῃς* the 'circumstances of its carrying out'?

297. **νηπιάας.** The original form of the word was probably *νηπια-ja*. By the force of assimilation we then get distinct vowels in different cases; e.g. *νηπιέῃ*, *νηπιέῃ*, and *νηπιάας*, the last vowel differentiating the preceding one. (See Curt. Explan. G. G. p. 114.)

ὀχέειν, 'to practise,' expresses a settled deliberate behaviour; so *ὕβριν ἔχοντες* inf. 368, *πένθος ἔχοντα* Od. 10. 376, cp. *ἀγλαΐας φορέειν* Od. 17. 244. **οὐκέτι τηλίκος ἐσσί,** cp. Od. 17. 20 *οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί.*

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ἦ οὐκ ἀίεις οἷον κλέος ἔλλαβε δῖος Ὀρέστης
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα;
καὶ σύ, φίλος, μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
ἠδ' ἑτάρους, οἵ πού με μάλ' ἀσχαλόωσι μένοντες·
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὥς τε πατὴρ ᾧ παιδί, καὶ οὔ ποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίῃς, χαίρων ἐνὶ θυμῷ,
τιμῆεν, μάλα καλόν, ὅ τοι κειμήλιον ἔσται

300. ὅ] The reading of Aristarchus restored by Bekk. to the text instead of the common *ὅς οἱ*, which is inadmissible, as *οἱ* always has the digamma.

298. **ἔλλαβε**, like *ἔμμαθε*, *ἔσσευα*, shows no etymological reason for the doubling of the letter. Probably it is due to analogy of such forms as *ἔδδεισεν*, *ἔρρηξεν* (*ἔ-δϝει*, *ἔϝρηξ-*). See Monro, H.G. § 67.

299. **ἐπ' ἀνθρώπους**, 'throughout mankind.' So Od. 23. 124 *σὴν γὰρ ἀρίστην | μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι*, cp. Od. 7. 332.

300. **ὅ . . ἔκτα. πατροφονεύς** = *πατροφόνος*, which means ordinarily a 'parricide,' is used here as one *qui alterius patrem occidit*. The words *ὅ οἱ πατέρα κλυτὸν ἔκτα* form the very needful epexegesis to *πατροφονῆα*. So Od. 1. 1 *πολύτροπον . . . ὃς μάλα πολλὰ πλάγχθη* (on one interpretation), Od. 2. 65 *περικτίονας . . οἳ περιναιετάουσι*, 3. 383 *ἀδμήτην . . ἣν οὔ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ*, 9. 271 *Ζεὺς ξείνιος . . ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ*, Il. 2. 212 *ἀμετροεπής . . ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη*, 13. 482 *ἐπιόντα . . ὅς μοι ἔπεισιν*.

302. **ἔσσ[ο]** = the later *ἴσθι*.

304. **οἵ . . μένοντες.** Join *μένοντές με*. The verb, **ἀ-σχαλ-άαν**, may be compounded of the privative α and root εχ or *σεχ*, cp. *ἔχω*, *σχεδόν*, *σχολή*. So that its meaning would be, 'cannot endure,' 'are impatient.'

305. **αὐτῷ** emphasises *σοί* to contrast it with *ἐγώ* (303). 'Now *my* care and counsel of thee must end; I leave the rest in *thy* hands.' So Od. 8. 443 *αὐτὸς νῦν ἴδε πῶμα*.

309. **ἐπειγόμενος . . ὁδοῖο.** If (see Curt. G. E. 165) *ἐπ-είγ-ομαι* means 'to press after,' 'hasten after,' cp. *αἰγ-ί-ς*, *ἐπ-αιγίζ-ω*, it will take a genit. after it, exactly analogous to the construction with *ἐφ-ίεσθαι*. Cp. *ἐπειγόμενός περ Ἄρηος* Il. 19. 142.

312. **κειμήλιον . . οἷα**, for this reference of a single substantive to a general class (i.e. 'a keepsake—one of those sort of things which') cp. Od. 5. 422 *κῆτος . . οἷά τε πολλὰ τρέφει Ἀμφιτρίτη*, ib. 438 *κύματος . . τά τ' ἐρεύγεται*, 6. 150 *θεός . . τοὶ οὐρανὸν ἔχουσι*, 8. 365 *χρῖσαν ἐλαίῳ . . . οἷα θεοὺς ἐπενήνοθεν*, 12. 97 *κῆτος . . ἃ μυρία βόσκει Ἀμφιτρίτη*, 14. 62 *κτῆσιν . . οἷά τε ᾧ οἰκῆι ἄναξ ἔδωκε*. Similar to this is the usage that sums up the constituent members of a class under one generalising neuter, Od. 13. 60 *γῆρας καὶ θάνατος . . τά τ' ἐπ' ἀνθρώποισι πέλονται*, ib. 409 *βάλανον*

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ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.']
[Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο.
δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
αὖτις ἀνερχομένῳ δόμεναι οἶκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἑλών. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'
Ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ' ὣς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ

316. ἀνώγῃ] So Bekk. from Voss, instead of the common reading ἀνώγει. 320. ἀνοπαῖα] The reading of Herodian, who regards it as an adverb. Aristarch. read ἀνόπαια, as a substantive; Voss, whom Nitzsch follows, ἀν' ὀπαῖα (La Roche thinks this last reading may be that of Crates), Πανόπαια Cassius Longinus [?] (Epim. Hom. p. 83. 10).

καὶ ὕδωρ . . τά θ' ὕεσσι τρέφει ἀλοιφήν, 15. 420 εὐνῇ καὶ φιλότητι . . τά τε φρένας ἠπεροπεύει.

315. λιλαιόμενόν περ. This passage shows that περ is not always used in the sense of 'though,' but keeps its radical meaning, which belongs to it as an enclitic form of περί, viz. 'very much.' Cp. Il. 1. 353; 23. 79; Od. 8. 187, where the use is distinctly *intensive*, as here. 'Usually, however, περ implies a sense of opposition; i. e. it emphasises something as true *in spite of* a preceding assertion as ἀχνύμενός περ, *however much vexed*, πολέες περ ἐόντες, *many as they are*; τά τε στυγέουσι θεοί περ *which even the gods* (gods though they are) *dread*.' Monro, H. G. § 353. And in the combination καί περ (generally separated in Homer, as Od. 4. 733; 5. 73; 10. 441; 14. 155; but written together, Od. 7. 224), the enclitic serves to intensify the concessive force of καί = 'even,' 'even though.' In ἐπειγόμενός περ, sup. 309, we have an instance of the secondary meaning. Compare the use of the Latin *quamvis*.

317. αὖτις ἀνερχομένῳ, sc. on my way back from Temesa, supra 184.

δόμεναι, with imperative force.

318. ἑλών, 'having taken,' sc. from the store-room, not = ἑλόμενος, 'having chosen;' so ἔξελε, sc. φωριαμῶν, Il. 24. 229. It is better to join καί closely with μάλα, which it emphasizes. 'A gift very beautiful indeed.' This use of καί is not uncommon with adverbs of intensity, compare supra 46 καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ, 8. 154 κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἤ περ ἄεθλοι, Il. 13. 638 τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι, Aesch. P. V. 728 αὗταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως, Choeph. 879 καὶ μάλ' ἡβῶντος δὲ δεῖ, Eum. 373 δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναί, Soph. Elect. 1455 πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα, Hdt. 2. 69 οἱ δὲ περὶ Θήβας καὶ κάρτα ἥγηνται αὐτοὺς εἶναι ἱρούς, Plat. R. P. 342 C συνεχώρησαν ἐνταῦθα καὶ μάλα μόγις, Sympos. 189 A ἔφη εἰπεῖν τὸν Ἀριστοφάνη ὅτι καὶ μάλ' ἐπαύσατο.

σοὶ δ' ἄξιον ἔσται ἀμοιβῆς. This passage may be interpreted in several ways. The simplest way seems to be 'it will bring you its full value in the shape of a return.' Telemachus had a misgiving that if the guest refused his present, or postponed the receiving of it, it was because he was not prepared to 'cap it' with a return present. Athena, to reassure him, tells him he need not hesitate to give a costly gift, for she pledges herself to meet it handsomely on her return: and so Telemachus will find this gift 'no bad investment.'

320. ὄρνις δ' ὣς ἀνοπαῖα. Some of the interpretations of this much disputed passage are noted in Apollon. Lex. ἀνόπαια. ἔνιοι μὲν ὄνομα ὀρνέου· καὶ γὰρ ἐν ἄλλοις 'φήνῃ εἰδομένη.' ἔνιοι δὲ ἀνοπαίως ὅ ἐστιν ἀοράτως. τινὲς δέ, ἀνὰ τὴν ὀπήν, τὴν θυρίδα.

As to the first interpretation, sc. ὄνομα ὀρνέου, according to which the Anopaea is taken to be a sort of 'sea-eagle,' it is insisted that ὄρνις without the species subjoined is found in Homer

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θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἑ πατρὸς μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας θάμβησεν κατὰ θυμόν· ὀΐσατο γὰρ θεὸν εἶναι.

only once and that in a simile, *ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι | μάστακ' ἐπεί κε λάβῃσι κ.τ.λ.* Il. 9. 323; and further that the present passage is no simile, but a description of an *eidolon* of Pallas. Colour is given to this last assertion by the fact that on two other occasions Pallas disappears in the form of a bird, Od. 3. 371 *ὡς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη | φήνῃ εἰδομένη· θάμβος δ' ἔχε πάντας ἰδόντας*, and 22. 240 *αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον | ἕζετ' ἀναΐξασα, χελιδόνι εἰκέλη ἄντην.* But *ὄρνις ὥς* cannot describe an *eidolon;* it is merely a simile such as Odysseus uses of himself, Od. 12. 433 *τῷ προσφὺς ἐχόμην ὡς νυκτερίς.* It is possible, if the clause before us had been less concise, that *ὄρνις ὥς* might have been expanded into the description of an *εἴδωλον*, as in the other two cases; but, as it is, it is a concentrated simile. It is worth while adding that concentration in similes seems to dispense with specification. Compare the elaborate simile Il. 15. 80 *ὡς δ' ὅτ' ἂν ἀΐξῃ νόος ἀνέρος κ.τ.λ. . . Ὣς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη* with the curt reminiscence of it Od. 7. 36 *τῶν νέες ὠκεῖαι ὡς εἰ πτέρον ἠὲ νόημα*, which is so abstract as to sound quite modern. La Roche (Hom. Stud. § 38) notices also that in the passages where a species is subjoined to *ὄρνις*, as *ὄρνις αἰετός* Il. 12. 200, 218; 13. 821; Od. 15. 160; 20. 242; or *αἰετὸς ὄρνις* Od. 15. 548; or *ὄρνις κίρκος* Od. 15. 525, there is a reason for such an addition, as the reference is to augury.

Some support is given to the interpretation *ἀοράτως*, by comparing the present passage with Od. 3. 371. Here, Telemachus merely ponders on the sudden disappearance of the goddess, *ὁ δὲ φρεσὶν ᾗσι νοήσας θάμβησεν κατὰ θυμόν*, but in the other passage where she is described as flying off *φήνῃ εἰδομένη*, the wonderful *sight* is the circumstance brought prominently forward, (3. 371) *θάμβος δ' ἔχε πάντας ἰδόντας. θαύμαζεν δ' ὁ γέρων ὅπως ἴδεν ὀφθαλμοῖσιν.* This according to Schol. on Il. 18. 318; 21. 417 was the view of Herodian.

For the interpretation which renders the word 'through the smoke vent,' cp. Cramer, Anec. Oxon. 1. 83 *ὀπή, ὀπαία καὶ ἀνόπαια ἡ καπνοδόχη· οὕτως Ἀριστοφάνης· τοὺς γὰρ ἀρχαίους οἴκους ἐν τῇ ὀροφῇ τὰς ἀναπνοὰς ἔχειν, ἢ ἡ τετρημένη κεραμίς. Κάσσιος δὲ Λογγῖνος 'ὄρνις ὣς ἀνόπαια,' ἵν' ᾖ χελιδὼν ἀπὸ τῆς ὀπῆς κ.τ.λ.* For a modification of this view see Gerlach (Philolog. xxx. p. 503 foll.), who regards *ὀπαῖα* as the intermediate spaces between the ends of the beams that support the roof. The beam-ends were, at any rate in later times, carved with triglyphs, and in the space between (*intertignium*), panels with carving (*μετόπαι*) might be inserted; but sometimes an opening was left for light, ventilation, etc, cp. Eur. I. T. 113 *ὅρα δέ γ' εἴσω τριγλύφων ὅπου κενὸν δέμας καθεῖναι.* This is far better than supposing the bird to have gone straight up to a hole in the roof.

But the simplest and best rendering appears to be that suggested by Eustath. from the use of the word by Empedocles (l. 302 Karsten), *καρπαλίμως ἀνόπαιον*. Eustath. says *τὸ ἀνόπαια . . δοκεῖ τισὶ ἀντὶ τοῦ ἀναφερῆς εἶναι, ὡρμημένοις ἐκ τῶν Ἐμπεδοκλέους εἰπόντος ἐπὶ πυρὸς τὸ καρπαλίμως ἀνόπαιον.*

This rendering, 'upwards,' is further confirmed by the use of *Ἀνόπαια* as the name of the 'steep path' by which the defenders of Thermopylae were betrayed (Hdt. 7. 216). Mr. Margoliouth suggests that the name given to the path had some relation to the name *Πύλαι* (cp. the form *Προπύλαια*); as though the meaning was something like 'the trapdoor,' and was applied by the popular wit to a way of getting into Greece without going through 'The Doors.' The name *Ἀνόπαια*, from *ἄνω*, may be compared with *Ὑπερείη*, the 'highland' home of the Phaeacians. See Od. 6. 4.

τῷ, 'for him,' sc. *Τηλεμάχῳ*.

323. **ὀΐσατο**. Notice here the force of the aorist tenses, expressing the introduction of fresh points of action. 'He noticed it—he was amazed—for the idea struck him that it was a god,'

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αὐτίκα δὲ μνηστῆρας ἐπῴχετο ἰσόθεος φώς.
Τοῖσι δ' ἀοιδὸς ἄειδε περικλυτός, οἱ δὲ σιωπῇ
εἵατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδε
λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
Τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσετο οἷο δόμοιο,

330. **κατεβήσετο**] The MSS. here give ἐβήσατο for ἐβήσετο. The Venetus A. almost always writes ἐβήσετο, which was probably the reading of Zenod. and Aristoph. See note below.

etc. Consult Curt. (Expl. Gk. Grammar 203 foll.) for an account of this *ingressive* (eintretend) force of the tense. So **δακρύσασα** (336) is not accurately rendered by our English participle 'weeping,' which serves only as a descriptive appendage to **προσηύδα**, whereas **δακρύσασα** introduces a fresh point in the narration, 'She burst into tears and accosted the bard.' See Classen (Hom. Sprachgeb. p. 115 foll.).

326. **νόστον . . λυγρόν.** Everything that Phemius sings for the suitors, or Demodocus for the Phaeacians, is taken from the incidents of the Trojan war, with the exception of the lay on the loves of Ares and Aphrodite (Od. 8). The bard began at any point in the Trojan story that the audience desired. We may suppose the **νόστος** Ἀχαιῶν to be a single lay from the cycle of adventures that marked the homeward voyages of all the Greek heroes. So then the Trojan war, ten years after its completion, had, as we should say, become matter of national history. The anger of Pallas here alluded to, was caused by the outrage offered in her temple to the priestess Cassandra, by the Oilean Ajax. But in Od. 4. 499 his death is ascribed to his insolence against Poseidon.

328. **ὑπερωιόθεν.** Homer might have said **ὑπερωίῳ**, 'in her chamber,' as Od. 4. 787; but besides the notion that she *is* in her chamber, we get the additional one that she hears the singing at that distance; cp. Il. 9. 571 ἡ δ' ἠεροφοῖτις ἐρινὺς | ἔκλυεν ἐξ Ἐρέβεσφιν, Il. 11. 603 ὁ δὲ **κλισίηθεν ἀκούσας**. So 'Hear Thou from heaven' 2 Chron. 6. 23. The converse of this, expressing not the distance at which a sound is heard, but the distance over which it travels, is found in πεύθετο γὰρ Κύπρονδε μέγα κλέος Il. 11. 21.

θέσπις. θεός and stem **σεπ**, as in ἔννεπε Od. 1. 1.

330. **κατεβήσετο.** The greatest uncertainty exists as to the spelling of this word. In the Iliad, with the exception of 5. 352, the Cod. Venetus always gives ἐβήσετο, not ἐβήσατο, though in some passages ᾰ is written over the ε̆ by another hand. The testimony of the Schol. is extremely confusing. Schol. A. on Il. 2. 95 gives **ἀπεβήσετο**· εἰ μὲν ἀντὶ τοῦ ἀπέβαινε παρατατικοῦ, διὰ τοῦ ᾰ γραπτέον, ἀπεβήσατο, οὕτως Ἐπαφρόδιτος. Schol. B. ὁ μὲν Ζηνόδοτος διὰ τοῦ ε̆ γράφει, ὃ καὶ ἄμεινον, οἱ δὲ ἄλλοι διὰ τοῦ ᾰ. Schol. A. on Il. 3. 262 προκρίνει μὲν τὴν διὰ τοῦ ε̆ γραφὴν βήσετο, πλὴν οὐ μετατίθησιν, ἀλλὰ διὰ τοῦ ᾰ γράφει Ἀρίσταρχος. Schol. A. on Il. 10. 513 ἐπεβήσετο, οὕτως Ἀρίσταρχος. The statements are of course irreconcileable. The view of Epaphroditus (quoted above), that the form should be written with ᾰ if it had the force of an imperfect tense, with ε̆ if that of an aorist, is not borne out by fact, though it may be noticed that βήσετο is written parallel with ἔβαινε Od. 3. 471, and ἐπεβήσετο with βαῖνε Il. 11. 517. Cp. Od. 10. 107.

The ancients treated these forms as imperfects, derived from the future stem. Cp. Cramer, Epim. 42. 21 ἐκ τοῦ βίβημι βήσω καὶ μετάγεται ὁ μέλλων εἰς ἐνεστῶτα (present tense), καὶ γίνεται βήσω, ὃ μέλλοντα οὐκ ἔχει. τὰ γὰρ ἀπὸ μελλόντων εἰς ἐνεστῶτα μεταγόμενα ῥήματα ἄχρι τοῦ παρατατικοῦ (imperfect tense), κλίνεται, ὡς τὸ ἄξω, 'ἄξετε δὲ Πριάμοιο βίην' (Il. 3. 105), ὁ παρατατικὸς

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οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.
δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·
'Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,

337. οἶδας] Bekk. writes ᾔδης, as a necessary correction of the Zenodotean ᾔδεις, with *varia lectio* εἴδεις. There is a consensus of MSS. in favour of οἶδας, which Eustath. 1773. 31 notices as ἅπαξ λεγ. here. In his time οἶδας not οἶσθα was the recognised reading. 'Ipse Aristarchus quid scripserit non liquet,' La Roche. See his Hom. Textkrit. 320.

ἐβήσον, ἐβησόμην, ἐβήσου, ἐβήσετο καὶ ἀπεβήσετο. So Herodian on ἄξετε, οἴσετε, cp. Cramer (A. O. 4. 202, 209), ὁ δὲ Ἡρωδιανὸς ἐνεστῶτός φησι ταῦτα καὶ παρατατικοῦ.

It is more correct to say that several stems form a Weak Aorist, as a Thematic tense, with ε or ο instead of ᾰ. Cp. ἐδύσετο, πελάσσετον (imperat.), λέξεο, ὄρσεο, οἴσετε, ἀξέμεναι.

Here we must interpret the accusative **κλίμακα** as expressing the way or path along which she goes. So ἀπέσσυτο ὁδόν Il. 6. 391, ἄλλην ὁδὸν ἤλθομεν Od. 9. 261, ἴσαν λείην ὁδόν Od. 10. 103, προσέβη τρηχεῖαν ἀταρπόν Od. 14. 1. The use is similar with καταβαίνειν, ξεστὸν ἐφολκαῖον καταβάς ib. 350. This local accusative is quite different to such usages as θάλαμον κατεβήσετο Od. 2. 337, κατέβαιν' ὑπερώϊα Od. 23. 85.

331. **ἀμφίπολοι.** It was usual for ladies to be attended by handmaidens, when they came into the presence of men. So Helen, Il. 3. 143; Andromache, Il. 22. 450; as Penelope herself acknowledges Od. 18. 183 οἴη δ' οὐκ εἴσειμι μετ' ἀνέρας. Similarly, two attendants sleep at the door of their mistress Nausicaa, Od. 6. 18. The word ἀμφίπολοι is always feminine in Homer, and the etymology of it points to this custom; a custom which, as Ameis remarks, was continued on the Attic stage.

334. **κρήδεμνον** (κάρα δέω) was probably a broad piece of lawn, which was tied round the head with a ribbon, while two broad bands hung down from it which might be drawn across, to veil the eyes and cheeks. Cp. Il. 3. 141 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν | ὡρμᾶτ' ἐκ θαλάμοιο.

σχομένη 'after she had drawn.'

336. **δακρύσασα,** see on 323 supra.

337. **Φήμιε, πολλὰ γὰρ κ.τ.λ.** It is a very characteristic feature of Homeric syntax, to arrange clauses in the simple order in which they come into the mind, instead of combining and interlacing them as in the periodic structure of later Greek. This principle shows itself very markedly in the way in which the explanatory clause precedes the clause to be explained. Such explanatory clause may be introduced with ἐπεί, as in Od. 13. 4

ὦ Ὀδυσεῦ, ἐπεὶ ἵκευ ἐμὸν ποτὶ χαλκοβατὲς δῶ,
ὑψερεφές, τῷ σ' οὔ τι πάλιν πλαγχθέντα ὀΐω
ἄψ ἀπονοστήσειν.

But here there is a real syntactical connection between the clauses, by the relatival force of ἐπεί. Often, however, the explanatory clause is introduced quite parenthetically with γάρ as in the present passage, as if in the passage quoted above we had found ὦ Ὀδυσεῦ, ἵκευ γὰρ ἐμὸν ποτὶ δῶμα . . τῷ κ.τ.λ. For other instances of this construction cp. Od. 5. 29; 8. 159; 10. 190, 226, 337, 383, 501; 12. 154, 208, 320; 14. 402; 15. 545; 17. 78; 19. 350; Il. 10. 61; 15. 201; 17. 221; 23. 156, 890; 24. 334. Note here the form **οἶδας** (for οἶδ-θα, οἶσθα) only found in this passage, and twice in the Hymns.

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ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς
λυγρῆς, ἥ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ
ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.'
  Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὔ νύ τ' ἀοιδοὶ

344.] Rejected by Aristarch. (here and Od. 4. 726, 816) Ἀρίσταρχος παρ' Ὁμήρῳ Θεσσαλίαν μόνην τὴν Ἑλλάδα φησὶν εἶναι Schol. on Il. 9. 395. Cp. on Il. 4. 171 ἡ διπλῆ ὅτι Ἄργος τὴν Πελοπόννησον οὐ τὴν πόλιν λέγει.

341. **αἰεί.** This shows that the song was already popular.

343. **τοίην** takes up the notion of *ἄλαστον* of the preceding line, 'so noble a soul have I lost, of a hero,' etc.; i. e. noble enough to cause a *πένθος ἄλαστον* by his loss. Cp. Od. 11. 548 *ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ· | τοίην γὰρ κεφαλὴν ἕνεκ' αὐτῶν γαῖα κάτεσχεν | Αἴανθ'*, and Il. 23. 15 *δεύοντο δὲ τεύχεα φωτῶν | δάκρυσι· τοῖον γὰρ πόθεον μήστωρα φόβοιο.*

344. **καθ' Ἑλλάδα καὶ μέσον Ἄργος.** This seems to have been a phrase expressing 'the whole of Greece,' analogous to the rough division given of the world by Aeschylus, Eum. 703 *οὔτ' ἐν Σκύθαισιν οὔτε Πέλοπος ἐν τόποις.* **Ἑλλάς** is properly a town in Thessalia Phthiotis, cp. Il. 2. 683 *οἵ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα*, but it stands also for the kingdom of Peleus between the Enipeus and Asopus, and this may be said to represent southern Thessaly; see Il. 9. 395, 447; 16. 595; Od. 11. 496; 15. 80. *Ἑλλάς* appears as the collective name for all Greece first in Hesiod, Opp. 651 (if the passage be genuine); Pind. Ol. 13. 113; cp. Soph. El. 681. But it was often used to represent extra-Peloponnesian Greece —the north division as opposed to the southern;—and in this way the enumeration of *Ἑλλάς* and *μέσον Ἄργος* may have passed into a regular phrase, like the expression from 'Dan to Beersheba,' the north and south limit of the land enclosing its whole length. Otherwise we may suppose that both *Ἑλλάς* and *Ἄργος* retain their original meaning as *towns*, but that the names of the towns really stand for the territories, as *Ἀθῆναι* for Attica, Od. 3. 278; *Τροίη* (5. 39) and *Λακεδαίμων* (21. 13) for their respective districts. These territories, then, represented by *Ἑλλάς* and *Ἄργος*, are put for the whole of Greece, the domain of the greatest hero and of the greatest king. **Ἄργος**, in Argolis on the river Inachus, was in Homer's time the capital of the kingdom of Diomede, Il. 2. 559, 567. It was called by various epithets, e.g. *Ἀχαιϊκόν* Il. 9. 141, *ἱππόβοτον* Il. 6. 152, Od. 3. 263; *Ἴασον* with special reference to its being the representative town of the Greek race, Od. 18. 246. **μέσον** is here added as an epithet to *Ἄργος*, to point out a contrast to *Ἑλλάς*, as if the meaning was, 'His fame spread from the most outlying province of Greece to the very heart of the Peloponnese.'

346. **ἐρίηρον.** See on Od. 8. 62.

347. **οὔ νύ τ' [οι] .. ἑκάστῳ.** Eustath. gives the sense well, *οὐ κεῖνται ὑπὸ αἰτίασιν οἱ ἀοιδοὶ τὰς δυσπραγίας τῶν ἀνθρώπων ᾄδοντες, οὐ γὰρ διότι αὐτοὶ ᾄδουσι διὰ τοῦτο τοιῶσδε ἀπέβη τὰ πράγματα, ἀλλ' ἔμπαλιν τοιῶσδε συμπεσόντα, οἱ ἀοιδοὶ ᾄδουσι.* Translate, 'It is not indeed minstrels that are to blame for it, but Zeus methinks is to blame, who dispenses to enterprising men severally as he will;' sc. good or bad

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αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
ἀνδράσιν ἀλφηστῇσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ.
τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν·
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
ἥ τις ἀκουόντεσσι νεωτάτη ἀμφιπέληται.
σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
[ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει

356–359.] Ἀρίσταρχος ἀθετεῖ, ἄμεινον λέγων αὐτοὺς ἔχειν ἐν Ἰλιάδι (6. 490), καὶ ἐν τῇ τοξείᾳ τῶν μνηστήρων (Od. 21. 350). Ἐν δὲ ταῖς χαριεστέραις γραφαῖς οὐκ ἦσαν Schol. E. H. M. Q. R. The form of address seemed too harsh from Telemachus to his mother.

fortune. The interpretation of the word **ἀλφηστής** by the grammarians, sc. *συνετοί, εὑρετικοί, ἐπινοητικοί*, harmonises with the etymology which refers it to root ἀλφ, seen in Gk. ἀλφ-άνω, ἀλφεσίβοιαι, Germ. *arb*-eit (work), Skt. *rabh*, 'to be eager,' Lat. *lab-or*. With the form **ἀλφηστής** cp. *ὀρχηστής*. The passage quoted by Curt. (G. E. 264) from Aesch. S. c. T. 770 *ἀνδρῶν ἀλφηστῶν ὄλβος ἄγαν παχυνθείς* shows that Aeschylus interpreted it in a similar way. The notion of men as 'hard-working,' 'gain-getting' creatures, points an appropriate contrast to *θεοὶ ῥεῖα ζώοντες*. Others render 'men that live by bread,' deriving the word from the stem ἀλφ seen in *ἄλφιτον*, 'meal,' and *ἔδω*, 'eat,' and comparing this meaning of the word with the epithet *σιτοφάγος* applied to a man, Od. 9. 191, and with the phrases *οἳ ἀρούρης καρπὸν ἔδουσι* Il. 6. 142, *ἐπὶ χθονὶ σῖτον ἔδοντες* Od. 8. 222; 9. 89; 10. 101. This seems also to be the interpretation intended by Sophocles, Phil. 707 *οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων | αἴρων τῶν νεμόμεσθ' ἀνέρες ἀλφησταί*.

350. **οὐ νέμεσις**, 'no ill-will can be felt.'

351. **τὴν γὰρ ἀοιδήν**, 'For men applaud more heartily that lay which comes with greatest novelty on the hearers' ears;' literally, 'that floats around the hearers.' In **ἐπικλείουσι** the preposition implies that they give their applause as soon as the lay is ended; 'they add their applause thereto.' Plato (R. P. 424 B) reproduces the lines thus,
ὅταν τις λέγῃ ὡς τὴν ἀοιδὴν μᾶλλον ἐπιφρονέουσιν ἄνθρωποι,
ἥτις ἀειδόντεσσι νεωτάτη ἀμφιπέληται,
where he writes *ἀειδόντεσσι* for *ἀκουόντεσσι*, and his reading *ἐπιφρονέουσιν* suggests *ἐπικλύουσ'* as a variant for *ἐπικλείουσ'*.

356. **εἰς οἶκον**. The word, as addressed here to Penelope, does not mean the whole house, but, as we should say, special 'quarters' in it. Here referring to the general sitting-room for the mistress of the family and her maids; cp. *ἔς τ' ἐμὰ ἔργ' ὁρόωσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ* Od. 19. 514. This room lay behind the *μέγαρον*, and is called *θάλαμος* in Od. 17. 36. The same phrase recurs in Od. 21. 354; 23. 292: and infra 360 *οἶκόνδε βεβήκει*, cp. Od. 4. 717 *οὐδ' ἄρ' ἔτ' ἔτλη | δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων*. From the *οἶκος* there was an ascent to the *ὑπερῷιον*.

358. **ἐποίχεσθαι**, 'to ply.' This word could not properly be used of work which can be done while the work-woman sits still, as the regular usage of the verb implies moving. So *στίχας ἀνδρῶν ἐποίχεσθαι* Il. 15. 279,

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πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'
Ἡ μὲν θαμβήσασα πάλιν οἶκόνδε βεβήκει·
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.
Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·

πάσας ἐπῴχετο (of the seals) Od. 4. 451, νηῶν ἴκρια ἐποίχεσθαι Il. 15. 676. We must therefore take it of work at the loom (ἱστός, see on Od. 2. 94), where the worker had to walk from side to side, following her shuttle as she threw it across. That standing was the ordinary position of women at the loom may be implied in the description in Soph. O. C. 340 of Egyptian customs in contrast to those of Greece, θακοῦσιν ἱστουργοῦντες. See on Hdt. 2. 35 with Stein's note. Cp. also Schol. ἑστῶσαι γὰρ καὶ ἐπιπορευόμεναι ὕφαινον αἱ ποιούμεναι τὴν ἱστουργίαν. Pindar alludes to this constant movement to and fro in ἱστῶν παλιμβάμους ὁδούς (Pyth. 9. 33, [18]).

359. **τοῦ γὰρ κράτος.** As the article is properly a demonstrative pronoun, with a specially deictic force, i.e. interpreted by gesture, etc., there need be no more difficulty in accepting ἐμοὶ τοῦ γάρ than ἡμεῖς οἵδε supra 76. We may suppose that Telemachus lays his hand on his breast, or does something equivalent, while saying 'most of all to me, for this is he to whom belongs the power in the household.' It is quite true that ἀνὴρ ὅδε as the equivalent for ἐγώ is post-Homeric, but we have ὅδ' ἐγώ Od. 16. 205, ὅδ' αὐτὸς ἐγώ Od. 21. 207, etc. Others, objecting to refer the demonstrative to the first person, make the reference to the *class* of which ἐμοί marks an individual, viz. ἄναξ, or the like (in the sense in which Telemachus says, infra 397, αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο). Similarly in the analogous passage (Od. 11. 352) πομπὴ δ' ἄνδρεσσι μελήσει | πᾶσι, μάλιστα δ' ἐμοί, τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ—τοῦ may be said to stand for βασιλῆος, understood out of ἐμοί. Cp. infra 392 οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ | ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός, where οἱ represents βασιλῆι, understood from the predicate of the sentence preceding.

360. **θαμβήσασα.** The cause of her astonishment was the unexpected wisdom in her young son's words. There must have been something startling in his address to cause her θάμβος, and to account for her hasty withdrawal; so that we may fairly doubt the soundness of Aristarchus' criticism in rejecting vv. 356–359.

365. **ὁμάδησαν,** 'burst into uproar,' expressing the sound of many voices together (ὁμοῦ). Schol. ἐθορύβησαν κοινολογούμενοι περὶ τῆς Πηνελόπης, ὅτι συνετὴ γυνή, ὅτι εὔμορφος. Cp. infra 369.

σκιόεντα. The exact meaning of the epithet is doubtful. The rule for the meaning and derivation of Homeric adjectives ending in -εις, is that they come directly from nouns substantive, and express the sense of 'full of,' like Lat. *-osus*. This seems to decide against the interpretation of Eustath. τὰ σκιώδη, τὰ κωλυτικὰ καύσωνος καὶ χειμῶνος. The epithet is used of clouds, cp. Od. 8. 374; 11. 592, meaning only 'dark,' or 'dun;' and of mountains, Od. 7. 268; Il. 1. 157, in which last passage Aristarchus reads σκιόωντα, which would mean 'shadow-casting,' whereas σκιόεντα points rather to the grey misty colour of distant hills. As an attributive of μέγαρα here, it is a constant epithet, expressive of the faint light or rather gloom that is inseparable from large rooms only lighted at best through narrow apertures, either at the ends of the roof-beams (ὀπαῖα) or in the middle of the roof. The gloom of the interior of a house was all the more marked in contrast to the bright light of a Greek atmosphere.

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πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
'Μητρὸς ἐμῆς μνηστῆρες, ὑπέρβιον ὕβριν ἔχοντες,
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ
τοιοῦδ' οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.
ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.

366. **ἠρήσαντο**, must not only mean entertained a wish, but also expressed it aloud, being in short epexegetical of *ὁμάδησαν*. Telemachus alludes to their language about his mother in the words *ὑπέρβιον ὕβριν ἔχοντες*. The adverb **παραί** goes directly with **κλιθῆναι**, 'to lie by her;' **λεχέεσσι** is merely a local addition. Cp. Od. 8. 337 *εὕδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ*.

370. **τόδε καλὸν ἀκουέμεν ἐστίν**, 'This is a fine thing, viz. to listen to a minstrel,' etc. The following instances of a pronoun followed by an epexegetic infinitive, are from Ameis, *τοῦτο φίλον . . νοστῆσαι Ὀδυσῆα* Od. 1. 82, *τόδε ἄμεινον . . ἀνδρὸς βίοτον νήποινον ὀλέσθαι* ib. 376, *τοῦτο γέρας οἶον . . κείρασθαι κόμην* Od. 4. 197, *οὐ τόδε κάλλιον . . ξεῖνον χαμαὶ ἧσθαι* Od. 7. 159, *τό γε κέρδιον . . χρήματ' ἀγυρτάζειν* Od. 19. 283; cp. also Il. 2. 119; 5. 665; 8. 7; 15. 599; 17. 406. This epexegetical use of the infinitive is hardly ever found in Homer, except in connection with the nominative or accusative. But in Od. 10. 431 we find *καταβήμεναι ἐς Κίρκης οἶκον* used to define *κακῶν τούτων* in the preceding line. But, whatever case the infinitive *seems* to represent in such combinations, the old datival force of the termination may still be detected; as in the present passage—'herein is a fine thing, viz. in the listening,' etc.

373. **ἀποείπω**, 'may speak out;' see on supra 91. **ἀπηλεγέως** from adjective *ἀπηλεγής*, cp. *δυσηλεγής* Od. 22. 225, is compounded of *ἀπό* and *ἀλέγειν*, with the idea of freedom from any care or restraint. For the lengthening of the initial vowel of the latter part of a compound derived from a dissyllabic verbal stem beginning with a vowel, cp. *ἱππ-ηλάτα* (*ἐλα*), *ἐπ-ήρα-τος* (*ἐρα*), *ἀν-ήμελκτος* (*ἀμελγ*), *δι-ηνεκ-ής* (*ἐνεκ*), Monro, H. G. § 125.

374. **ἐξιέναι** is better taken, not as infinitive with imperatival force, but as infinitive epexegetic of *μῦθον*, 'my bidding, viz. that you go.' For the transition in the same line to the imperative in *ἄλλας δ' ἀλεγύνετε δαῖτας* cp. Il. 15. 665

τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων
ἑστάμεναι κρατερῶς· μηδὲ τρωπᾶσθε φόβονδε.

Il. 17. 30

ἀλλά σ' ἐγώ γ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἰέναι· μηδ' ἀντίος ἵστασ' ἐμεῖο.

But these passages are hardly parallel, and do not really shew a similar harshness of construction. Perhaps, as Kirchhoff holds, the lines here are only an awkward imitation of the passage 2. 139, etc.

ἀλεγύνετε, literally, 'provide,' (connected, perhaps, with *λέγω* = 'reckon') refers to the custom by which all the company, except the invited guests, helped to prepare the viands. Cp. Od. 2. 300, etc. The phrase therefore represents the suitors 'making themselves at home.'

375. **ἀμειβόμενοι**. See note on *ἔρανος*, sup. 226.

It has been suggested here to take **ἀλεγύνετε** as the subjunctive with short vowel, in which case it will be in the government of *ἵνα* and parallel to

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εἰ δ' ὑμῖν δοκέει τόδε λωΐτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.'
  Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.
  Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
'Τηλέμαχ', ἦ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν·
μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων

377. ὀλέσθαι] Al. ὀλέσσαι.

ἀποείπω. But see Monro, H. G. p. 41 'There are no clear instances of Thematic stems forming the subjunctive with a short vowel.'

377. **νήποινον**, here, as supra 160, 'without making compensation,' as ποινή may be used to represent the price or recompense paid for anything, cp. Il. 5. 265 υἷος ποινὴν Γανυμήδεος, compensation, as we should say, 'for the loss of his services.' Similarly νήποινοι infra 380, will mean 'unavenged,' i.e. 'without any compensation being exacted from me.' For in Homeric times ποινή was especially the payment made in lieu of private revenge (τίσις); cp. Il. 18. 498 δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινῆς | ἀνδρὸς ἀποφθιμένοιο, see also Il. 9. 632.

To such τίσις or ποινή Telemachus would have been liable, had he violated the sanctities of hospitality by slaying the suitors under his own roof without warning. But he has now given them formal notice to quit, ἐξιέναι μεγάρων, and (says he) 'if after this (ἔπειτα) ye perish within my house, ye will perish without recompense due from me.' For a good account of the ποινή in early Greece see Grote's Gk. Hist. 2nd ed. vol. ii. p. 128, with notes.

378. **ἐπιβώσομαι**. Though the common practice in Epic is to leave more open vowels than in later Greek, we sometimes find words contracted in Homer that are uncontracted in Attic. With ἐπιβώσομαι for βοήσομαι we may compare ἀγνώσασκε for ἀγνοήσασκε, an iterative form from ἀγνοέω, Od. 23. 95.

379. **παλίντιτα ἔργα**, 'deeds of requital.' Cp. Od. 17. 60 αἴ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ (for ἀνά-τιτα).

381. **ὀδάξ**, from root δακ, 'bite,' with prefixed ὀ, compare ὀδάζειν, ἀδαγμός, 'with teeth set.' With **φύντες ἐν χείλεσι**, lit. 'fastening on their lips,' compare χεῖρες ἐμπεφυκυῖαι Hdt. 6. 91. ὀδάξ is not to be connected with ὀδούς, which is from a different root.

382. **ὃ** (='because,' 'in that'), in all respects analogous to the Latin *quod*, and to the similar form ὅτι, may be used either *transitively* after verbs expressive of knowing, seeing, etc., cp. Od. 4. 771 οὐδέ τι οἶδεν ὃ οἱ φόνος υἷι τέτυκται, 13. 340 ἐνὶ θυμῷ ᾔδε' ὃ νοστήσεις ὀλέσας ἄπο πάντας ἑταίρους, 20. 228; 17. 545; Il. 8. 32, 463; 18. 197; 19. 421; 20. 122, 466; 22. 445 etc.; or *causally*, Od. 11. 540 γηθοσύνῃ ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι, cp. also Od. 19. 543; 21. 289; Il. 9. 534; 20. 283. The causal sense is more common in the Odyssey, the transitive in the Iliad. In twenty-four passages out of thirty-three, ὅ is always followed by a monosyllabic pronoun, generally *οἱ*, once by *μεν*, twice by *μιν*. See La Roche, Homer. Stud. § 41, 13. Monro, H. G. §§ 269, 270.

384. **ἦ μάλα .. αὐτοί**. 'It must be the gods themselves that are thy teachers.'

386. **σέ γε**. The pronoun uttered

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ποιήσειεν, ὅ τοι γενεῇ πατρώϊόν ἐστι.'
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀντίνο', ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω;
καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι.
ἦ φῂς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ

389.] Eustath. εἰ καί μοι. Schol. M. εἴ περ μοι καὶ ἀγάσσεαι, which readings form the protasis to καί κεν τοῦτ' ἐθέλοιμι. Wolf ἦ for εἰ. 391. φῂς] So Aristarch. and Herodian write the 2nd person of φημί, Apollon. φῄς on analogy of τίθῃς. φῇς is the imperf. tense, see on Od. 7. 239.

with strong emphasis; it is not *Telemachus* whom Antinous would wish to see king in Ithaca, but *himself*. Or σέ γε may point a sneer, 'Heaven grant that no such young fire-eater may come to the throne!'

390. **Διός γε διδόντος.** This may fairly be called an instance of the true genitive absolute in Homer. The tendency of the participial construction with the genitive is to separate itself from the syntax of the sentence, and to stand alone either in a causal sense or as marking a point of time. In such a phrase as (Il. 15. 608) ἀμφὶ δὲ πήληξ | σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο, the uncertainty is just felt, whether μαρναμένοιο is the genitive in close dependence on a substantive, or whether it is approaching the 'absolute' construction = 'as he fought.' Cp. again Il. 16. 581 Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἑτάροιο, or Il. 2. 153 ἀϋτὴ δ' οὐρανὸν ἷκεν | οἴκαδε ἱεμένων, Od. 9. 441 πάντων οἰων ἐπεμαίετο νῶτα ὀρθῶν ἑσταότων.

In such phrases as (Il. 4. 214) τοῦ δ' [ὀιστοῦ] ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι, or (Od. 5. 432) ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο | πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται, we feel that the expression of a point of time belongs quite as really to the participial genitives, though grammatically they may still be described as depending on ὄγκοι or κοτυληδονόφιν respectively. Classen (Hom. Sprachgeb. 171 foll.) notices, that where aoristic participles are used absolutely in the genitive they express generally a causal relation or a hypothetical sentence, while the present participle so used has more often the force of marking a point of time.

As instances of absolute aorist participles in the genitive, he gives the following list.

(1) With simple mark of time or circumstance—

Il. 11. 458; 13. 409; 15. 328; 16. 306; 19. 74, 75; Od. 1. 16; 14. 475; 24. 535.

(2) In hypothetical or causal sense—

Il. 8. 37, 164; 9. 425, 426; 10. 246, 355, 356; 14. 521, 522; 19. 61, 62; 21. 289, 436; 22. 46, 287, 383; Od. 11. 248.

Absolute present participles in genitive,

(1) With simple mark of time or circumstance—

Il. 1. 88; 2. 550; 5. 499-501; 8. 537; 14. 100; 15. 190, 548; 18. 10, 605; 20. 404; 23. 520, 598; 24. 289; Od. 1. 403; 4. 19, 717; 5. 287; 10. 470; 11. 295; 14. 162, 293; 16. 373, 438; 18. 267; 19. 153, 518; 20. 25, 232, 311; 24. 507.

(2) With the addition of a causal or hypothetical sense—

Il. 5. 202, 864; 7. 63; 9. 573; 17. 265, 393, 532; 19. 210; 21. 522; 22. 431; 24. 243, 248; Od. 1. 390; 4. 393; 9. 390; 17. 296; 19. 196; 20. 218.

391. **ἦ φῄς,** 'thinkest thou (cp. Od. 4. 171; 5. 290; 6. 200) that it is the worst thing in the world to be a king? Nay! it is no bad thing to be a king; not only is his house made rich at once, but he himself is in more honour.' Nitzsch prefers ἢ φῄς = 'or.' The point in this taunt of Telemachus is that he pretends to see in Antinous' words a kindly anxiety for him, in being anxious to spare him the troubles of sovereignty, though he himself was so eager to be king in Ithaca.

392. οἱ refers to βασιλῆι implied in βασιλευέμεν.

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ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
ἀλλ' ἤ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί,
τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς.
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
καὶ δμώων, οὕς μοι ληίσσατο δῖος Ὀδυσσεύς.
Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα·
'Τηλέμαχ', ἤ τοι ταῦτα θεῶν ἐν γούνασι κεῖται,
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
κτήματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.
μὴ γὰρ ὅ γ' ἔλθοι ἀνὴρ ὅς τίς σ' ἀέκοντα βίηφι
κτήματ' ἀπορραίσει, Ἰθάκης ἔτι ναιετοώσης.

402. οἷσιν] Most MSS. οἷσιν. Al. σοῖσιν. See note below. 404. ἀπορραίσει] Bekk., from Voss, ἀπορραίσει', to assimilate the mood with ἔλθοι. ναιετοώσης] So Aristarch. for the ordinary ναιεταώσης, which would be an exception to the Homeric usage for verbs in -άω. Cp. Didym. on Il. 6. 415 ναιετάωσαν, Ἀρίσταρχος διὰ τὸ ο ναιετόωσαν. Al. ναιεταούσης.

394. **βασιλῆες.** 'However, kings there are doubtless many besides me.' Thus Antinous is called *βασιλεύς* Od. 24. 179; Antinous and Eurymachus *βασιλῆες* Od. 18. 64; similarly Alcinous was called *βασιλεύς*, but there were twelve other Phaeacian *βασιλῆες* Od. 7. 55–65; 8. 391. For the position of the *βασιλεύς* in heroic times, and the hereditary succession to the throne, see Grote, vol. ii. 2nd ed. pp. 84–90.

396. **τῶν κέν τις τόδ' ἔχῃσιν.** 'Some one of them may surely have this (kingship).' The subjunctive giving the force of Telemachus' *assent*, and not merely his statement that the fact is likely to take place. See Monro, H. G. § 275. For a rare use of the mood without ἄν cp. phrase *καί νύ τις ὧδ' εἴπῃσι* Od. 6. 275.

397. **ἡμετέροιο,** 'our house,' not the first person plural of modern royalty, but the familiar language of one of a household. So *ἡμετέρη μήτηρ* Od. 6. 311.

398. **ληίσσατο.** Odysseus was not above this freebooting even after his return to Ithaca, cp. Od. 23. 356

μῆλα δ' ἅ μοι μνηστῆρες ὑπερφίαλοι κατέκειραν,
πολλὰ μὲν αὐτὸς ἐγὼ ληίσσομαι.

See too on Od. 3. 73.

400. **ἐν γούνασι.** See note on sup. 267.

401. Join **ὅς τις** . . **Ἀχαιῶν,** and cp. Od. 5. 448 *ἀνδρῶν ὅς τις.*

402. **δώμασιν οἷσιν.** As Buttm. says (Lexil. p. 251 note) the choice between *σοῖσιν* and *οἷσιν* turns on a few passages; the question to be settled being whether *ὅς* (the possessive pronoun) is flexible enough to refer to first and second, as well as to third person. On the passage, Od. 9. 28 *οὐ γὰρ ἐγώ γε | ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι,* the Schol. remarks, *οὐκ εἶπεν ἐμῆς ἵνα καθολικώτερος γένηται ὁ λόγος περὶ τῆς τῶν καθ' ἕκαστον ἀνθρώπων πατρίδος.* In Il. 19. 174 *σὺ δὲ φρεσὶν ᾗσιν ἰανθῇς,* Wolf writes *φρεσὶ σῇσι,* comparing it with the corresponding lines, Il. 14. 221, 264; 16. 36; etc. The passage Od. 13. 320 *φρεσὶν ᾗσιν ἔχων δεδαϊγμένον ἦτορ,* where *ᾗσιν* must stand for *ἐμῇσιν,* has been rejected from very remote antiquity. But the present passage Wolf has left untouched, retaining *οἷσιν* as conveying the sense of 'own.' Eustath. also reads *οἷσιν.* In Hesiod. Opp. 381, we have *σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶν ᾗσιν* in nearly all MSS., and Göttling retains it; but it is doubtful if the line is genuine. See an account of the whole question in Monro, H. G. § 255.

404. **ἀπορραίσει σε κτήματα.** This

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ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ὁππόθεν οὗτος ἀνήρ, ποίης δ' ἐξ εὔχεται εἶναι
γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·
ἠέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἦ ἑὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἱκάνει;
οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε
γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὦπα ἐῴκει.'

405. ἐρέσθαι] This is technically the right accent, as from aorist εἰρόμην, ἔρομαι not being in use. It is coupled with an aor. Od. 3. 70, 243; 16. 465. But the Grammarians seem to have preferred ἔρεσθαι. Herodian on Il. 16. 47; Eustath. 1045. 1; Cramer, Anecdot. Ox. 4. 208. 8.

construction with the double accusative—a power which the verb gains by composition, as the simple ῥαίειν = 'to strike'—is analogous to the usage with ἀφαιρεῖσθαι. The older interpreters regarded it as an archaism; cp. Schol. A. on Il. 1. 275 ὅτι ἀρχαϊκῶς τόνδ' ἀφαιροῦ οὐχὶ τοῦδε, and Herodian is quoted as saying that the case is αἰτιατικὴν ἀντὶ γενικῆς (Schol. B. L. on Il. 16. 59), while Schol. V. strangely enough describes the construction as ''Αττικῶς' (Schol. on Il. 22. 18; 15. 427).

This usage is found not only with ἀφαιρεῖσθαι (cp. Il. 1. 182, 275; 8. 108; 16. 689; 17. 177; 20. 436), but also with ἀπαυρᾶν Il. 6. 17; 10. 495; 16. 827; 20. 290; 23. 560, 808, etc.; Od. 11. 202; 13. 270; ἐξαιρεῖσθαι Il. 15. 460; 16. 58; 17. 678; συλᾶν Il. 6. 70; 13. 201; 15. 427; 16. 499; 17. 59; 22. 258; ἐξαίνυσθαι Il. 5. 155; 20. 458; ἐναρίζειν Il. 15. 343; 17. 187; 22. 323.

To the same usage belongs the construction of verbs of 'cleansing' with a double accusative, as λούειν Il. 23. 41, καθαίρειν Il. 16. 667, νίζεσθαι Od. 6. 224.

ναιετάω is sometimes used of the countries or houses, by a sort of impersonation, as if they stood for the dwellers in them, compare ναιετάουσι πόληες Il. 4. 45, νῆσοι Od. 9. 23; so ναίειν is used with νῆσοι Il. 2. 626; δόμος Od. 7. 29 (note); cp. Soph. Aj. 596 ὦ κλεινὰ Σαλαμίς, σὺ μέν που ναίεις ἁλίπλαγκτος εὐδαίμων. Here the word does not mean much more than 'while Ithaca stands;' though there is a tendency in meaning towards the interpretation of Schol. οἰκισμένης οὔσης.

406. **ὁππόθεν**, indirect question, **ποίης**, **ποῦ**, direct: compare supra 171.

408. **ἠέ . . ἦ**. See on supra 175.

409. **χρεῖος ἐελδόμενος**, so τά τ' ἔλδεται Il. 5. 481; otherwise used with genitive as Od. 5. 210.

τόδ' ἱκάνει. This phrase occurs again, Od. 10. 75; 17. 444, 524; 19. 407; Il. 14. 298, 309; 24. 172. Fäsi rightly renders, 'he comes this coming' = 'he comes thus,' τόδε standing in cognate relation to the verb exactly as if the phrase had run τήνδ' ἄφιξιν ἱκάνεις. Cp. Od. 5. 215 μή μοι τόδε χώεο, Od. 17. 401 μήτ' οὖν μητέρ' ἐμὴν ἅζευ τό γε. Monro, H. G. § 133, describes it as an adverbial accusative, defining the notion of the verb; comparing the use of τί; 'why,' i. e. 'in regard to what?' τό 'therefore;' ὅ, ὅτι 'because.'

411. **γνώμεναι**, 'for *one* to know him.' This suppression of the subject to the infinitive is not uncommon. Cp. Od. 4. 195 νεμεσσῶμαι οὐδὲν κλαίειν [sc. τινά], Od. 11. 159 οὔ πως ἔστι περῆσαι πεζὸν ἐόντα, Od. 19. 221 ἀργαλέον τόσσον χρόνον ἀμφὶς ἐόντα [sc. τινά] εἰπέμεν, ib. 555 οὔ πως ἔστιν ἀποκρίνασθαι ὄνειρον ἄλλῃ ἀποκλίναντα, Il. 6. 268 οὐδέ πῃ ἔστιν αἵματι πεπαλαγμένον εὐχετάασθαι. Schömann (Redetheil. p. 46 note) comments on this as showing how the thought of the subject lies in the infinitive (even though unexpressed), so that it is often referred to in the following clause. Thus *naturae lege vivere et nihil quantum in* **ipso** *sit praetermittere* Cic. de Legg. 1. 21. 56; *Ferias denicales in eos dies conferre ius, ut ne* **ipsius** *neve publicae feriae sint* ib. 2. 22. 55. Similarly, *Alienum est a iustitia detrahere quid de aliquo quod sibi assumat* (Cic. de Fin. 3. 21. 70); where no subject is to be found for *assumat* except the one implied in the infinitive *detrahere*. Compare also οὐκ

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Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὔτ' οὖν ἀγγελίῃς ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἥν τινα μήτηρ
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξεῖνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστί,
Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὔχεται εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'
Ὣς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθε·
δὴ τότε κακκείοντες ἔβαν οἶκόνδε ἕκαστος.
Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς

414. ἀγγελίῃς] i.e. ἀγγελίαις. Eustath. read ἀγγελίης (cp. ἐμέο πείθεσθαι Hdt. 1. 126; 5. 33). Bekk. and others read ἀγγελίῃ. 424.] ἔνιοι 'δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἕλοντο,' μεταποιηθῆναι δέ φασιν ὑπὸ Ἀριστοφάνους τὸν στίχον Schol. E. H. M. Q. R.

ἔστιν ὀρθῶς ἡγεῖσθαι ἐὰν μὴ φρόνιμος ᾖ Plat. Men. 97.

411. **οὐ γάρ** = as we should gladly have done, *for*, he was not, etc.

414. **εἴ ποθεν ἔλθοι**, sc. ἀγγελίη taken from ἀγγελίης. The mood expresses a mere supposition, with *little* likelihood of such tidings coming. **πείθομαι** is not equivalent to πέποιθα but means 'let myself be persuaded by.'

416. **ἐξερέηται**. ἐξερέεσθαι may be used absolutely, as Od. 4. 119; 24. 238. It is found with accusative, as here, in Od. 13. 411.

417. **οὗτος** is the subject, ξεῖνος ἐμὸς πατρώιος ἐκ Τάφου the predicate.

420. **ἀθανάτην**. Compound adjectives are often of three terminations in Homer, as ἀ-βρότη, ἀ-πειρεσίη, ἀ-σβέστη, ἀγα-κλειτή, ἀρι-γνωτή, ἀρι-ζήλη, εὐ-ξέστη, περι-ξέστη, ἀμφι-βρότη, ἀμφι-ρύτη, ἀντι-θέη, εἰν-αλίη, ἐπι-καρσίη, δουρι-κτήτη, ἱππ-ηλασίη. Conversely, adjectives uncompounded may be used of two terminations only, e.g. ἄγριος = ἀγρίη, κλυτός = κλυτή, πολιός = πολιή, ἴφθιμος = ἰφθίμη. Compare also θῆλυς ἀυτή, ἡδὺς ἀυτμή, πουλὺν ἐφ' ὑγρήν, ὑλήεντι Ζακύνθῳ compared with ὑλήεσσα Ζάκυνθος, also ὀλοώτατος ὀδμή Od. 4. 442.

422. **μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.** Here ἐπί is an adverbial addition to ἐλθεῖν, as the next line shows. 'Waited for evening to come on.' So εἵματα δ' ἠελίοιο μένον τερσήμεναι αὐγῇ Od. 6. 98, ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν Il. 4. 247.

424. **κακκείοντες** = κατακείοντες. According to Lobeck, (Rhemat. p. 192 foll.) κεῖμαι = κέεμαι, from unused κέημι of which the ω form would be κέω, and κέω or κείω might represent the shortest form of future. We find κέων Od. 7. 342, κείουσα 23. 292, κείω Od. 19. 340, κειέμεν Od. 8. 315; subjunctive κατακείομεν Od. 18. 419; imperative κατακείετε Od. 7. 188; 18. 408. Monro, H. G. § 59, speaks of a suffix *yω* as one form of the *desiderative* termination, quoting κακκείοντες, πι-ομένα, δραίνεις.

425. **ὅθι οἱ θάλαμος . . αὐλῆς.** It seems better to describe αὐλῆς as local genitive rather than as a partitive genitive after ὅθι. In Il. 11. 358 ὅθι οἱ καταείσατο γαίης render, 'where his spear had lighted *on the ground*,' after its flight

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ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο,
τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἑοῖσι,
πρωθήβην ἔτ' ἐοῦσαν, ἐεικοσάβοια δ' ἔδωκεν,
ἶσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὔ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
ἥ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καί ἑ μάλιστα
δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα.
ὤϊξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,

428. κεδνὰ ἰδυῖα] So Bekk. for κέδν' εἰδυῖα: and so perhaps Aristarchus. See Didymus on Il. 20. 12: cp. Il. 18. 380, 482; Od. 7. 92. All derivatives from root ϝιδ are very constant in retaining the digamma.

through the air; so that we find no real instance in Homer of ὅθι followed by a genitive, though such a construction would not be impossible on the analogy of ἄλλοθι γαίης Od. 2. 131, που αὐτοῦ ἀγρῶν [?] 4. 639, πῃ πολίων Il. 3. 400. But with αὐλῆς as a local genitive we may compare ἦ οὐκ Ἄργεος ἦεν; Od. 3. 251, οἵη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιΐδα γαῖαν | οὔτε Πύλου Od. 21. 107, ἐσχάτης δρῶ πυρᾶς νεώρη βόστρυχον τετμημένον Soph. El. 900. If we place the chamber of Telemachus at the corner of the αἴθουσα, which was probably only separated from the πρόδομος by a trellis-work, we shall satisfy the description of its position in the αὐλή and shall also account for its being περισκέπτῳ ἐνὶ χώρῳ, for in this position it might have a view in two or even more directions. Cp. Od. 14. 5, of the visit of Odysseus to Eumaeos—

τὸν δ' ἄρ' ἐνὶ προδόμῳ εὗρ' ἥμενον, ἔνθα οἱ αὐλὴ
ὑψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
καλή τε μεγάλη τε, περίδρομος,

which last word serves as explanation of περισκέπτῳ ἐνὶ χώρῳ, sc. 'with a clear view round it;' not necessarily of places on an eminence. Cp. Od. 10. 211, 253, where the expression is used of Circe's house. A similar phrase for 'clear ground' is found in Od. 5. 476 ἐν περιφαινομένῳ, which certainly is not used of high ground, as it is described as being σχεδὸν ὕδατος. Compare ἐν καθαρῷ Il. 8. 491. Döderlein's interpretation (Hom. Gloss. 2353) 'well-sheltered,' as if σκεπτός = σκεπαστός, seems refuted by the passage quoted above, Od. 14. 6, although on other grounds it appears equally impossible.

428. τῷ .. φέρε, 'carried for him.' ἅμα is adverbial = 'going along with him,' like ἅμ' ἑπομένη.

ἰδυῖα. For this shortening of the feminine from εἰδώς, compare τεθᾰλυῖα Od. 6. 293, μεμᾰκυῖα Il. 4. 435, σεσᾰρυῖα fr. σεσηρώς Hesiod. Scut. Herc. 268. Cp. Monro, H. G. § 26.

431. ἐεικοσάβοια, perhaps we may supply κτέατα, or some such word. Twenty oxen was a high price for a slave, as (Il. 23. 705) four oxen is the set value of one who πολλὰ ἐπίσταιτο ἔργα.

433. χόλον δ' ἀλέεινε. This sentence gives the reason for his continence, and would have been introduced in later Greek with γάρ, or a participle. Here no further connection between the sentences is marked than their mere juxtaposition or co-ordination (parataxis). For some suggestive remarks on the method of transition from parataxis to hypotaxis or subordination of clauses see Curt. Expl. Gk. Gram. p. 213.

434. οἱ .. ἑ, both refer to Telemachus, who is the subject also to ὤϊξεν.

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ἕζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι,
βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ

439. **ἀσκήσασα**, 'having smoothed.'

440. **τρητοῖσι λέχεσσι.** This epithet is applied to the bedstead, not to the bedding (εὐνή). The framework was '*morticed*' together, the supports fitting into holes in the horizontal pieces. The epithet is used with the plural λέχεα, because it refers to the construction of the bedstead from many pieces. Cp. Od. 23. 195

καί τοτ' ἔπειτ' ἀπέκοψα κόμην τανυφύλλου ἐλαίης.
κορμὸν δ' ἐκ ῥίζης προταμὼν ἀμφέξεσα χαλκῷ
εὖ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἴθυνα,
ἑρμῖν' ἀσκήσας, τέτρηνα δὲ πάντα τερτέρῳ.
ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὄφρ' ἐτέλεσσα,
ἐν δ' ἐτάνυσσ' ἱμάντα βοὸς φοίνικι φαεινόν.

The last line here given might seem to favour the interpretation given by some commentators, that the word τρητός refers to the holes in the horizontal pieces of the bedstead, used for passing cords or straps through, on which to support the bedding. But the explanation given above seems settled by a passage in Plato (Politic. 279 E) τῶν συνθετῶν τὰ μὲν τρητά, τὰ δὲ ἄνευ τρήσεως συνδετά.

441. **βῆ ῥ' ἴμεν .. ἱμάντι.** The explanation given by the Schol. here, and approved by Casp. Sagittarius apud Graev. Thesaur. 455, seems inaccurate from the introduction of modern complications. See especially Eustath. 1900, who attempts to simplify the interpretations offered on Od. 21. 46. The common use of the word κληΐς in Homer is the bar or bolt of the door; called in Il. 24. 453 ἐπιβλής, in the description of the pavilion of Achilles—

θύρην δ' ἔχε μοῦνος ἐπιβλὴς
εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων.

This was evidently a bar of unusual size. The same thing goes by the name of ὀχεύς, or, where there were two, ὀχῆες Od. 21. 47, ὀχῆες ἐπημοιβοί Il. 12. 456. These were especially for folding doors, σανίδες. In the present passage the meaning is tolerably simple. On the inside of the door, within the room, a bar or bolt, probably of wood, was made to slide backwards and forwards, horizontally. There was a hole cut in the doorpost or jamb (σταθμός) to receive one end of the bar, and when the bar was pushed into this hole the door was fastened.

Any one inside the room could of course move the bolt at pleasure, and fasten or unfasten the door, as the bolt was altogether on the inside of the door. In order, however, to make it possible to work the bolt from the outside, there was a hole or slit made right through the door close to the bolt, and through this slit a strap (ἱμάς) passed, attached to the bolt, and hanging down on the outside of the door. The strap and its slit were near the doorpost (cp. σταθμοῖο παρὰ κληῖδα Od. 4. 838, with παρὰ κληῖδος ἱμάντα Od. 4. 802), and it was so arranged that, on pulling the strap after the door was closed, the bolt was shot into the hole in the jamb; ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι, 'she drew home (ἐπί) the bolt by its strap.'

On the outside of the door there was a hook, called κορώνη, which served as a handle by which to *pull the door to* (ἐπ-ερύειν, in later Greek ἐπισπᾶσθαι).

But this was not the only use of the κορώνη. It was usual, where security was an object, to tie the loose end of the strap (that hung down on the outside after shooting the bolt) round this hook or handle. The more complicated the knot, the more secure the fastening. Cp. Od. 21. 241 θύρας .. κληῖσαι κληῖσι θοῶς δ' ἐπὶ δεσμὸν ἴηλαι. So when Penelope (Od. 21. 46) goes to open the door of the θάλαμος, the first thing was

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ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἰὸς ἀώτῳ,
βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ᾗ γ' ἱμάντα θοῶς ἀπέλυσε κορώνης, for till this was done the bolt could not be moved.

So far the interpretation is tolerably clear. But a complication is introduced by the fact that κληίς is also used in another sense, viz. the more ordinary one of 'key.' Cp. Od. 21. 6

εἵλετο δὲ κληῖδ' εὐκαμπέα χειρὶ παχείῃ
καλὴν χαλκείην, κώπη δ' ἐλέφαντος ἐπῆεν.

So, when she reached the door, and had untied the strap from the κορώνη —

ἐν δὲ κληῖδ' ἧκε, θυρέων δ' ἀνέκοπτεν ὀχῆας
ἄντα τιτυσκομένη.

It is not easy to describe the shape of the earliest form of κληίς. The epithet εὐκαμπής, Od. 21. 6, is interpreted by Eustath. as δρεπανοειδής. This falls in exactly with the *clavis adunca trochi* Propert. 4. 14. 6, on which Paley remarks that the *clavis adunca* is 'a hooked wire,' adding that 'iron hoops are not unfrequently to be seen at the present day, driven precisely in this manner.' Now such a hooked wire inserted at the slit through which the strap hung would easily catch at any projection, or fall into any hole in the bolt, and so could be used to pull it back from the jamb, and unlock the door. The 'Laconian key,' which must have been of an early pattern, as the Lacedaemonians were credited by the Greeks with the invention of keys, is just such a hook of flat wire with three vertical teeth rising from the hook corresponding with holes in the bolt into which the teeth fitted. Cp. Aristoph. Thesm. 421 κλειδία κρυπτὰ κακοηθέστατα Λακωνικ' ἄττα, τρεῖς ἔχοντα γομφίους, and the next improvement on this was the more complicated system of the βάλανος and βαλανάγρα. See Thucyd. 2. 4.

443. ἀώτῳ. For ἄωτον from ἄημι, as Lat. *floccus* from *flo*, see Buttm. Lexil. pp. 182–189.

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ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱός,
εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην.
αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,

3. *περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ*] *περὶ δὲ μέγα βάλλετο φᾶρος* v. l. of Vind. 56, cp. l. 2. 43.

1. **ῥοδοδάκτυλος.** If this epithet is anything more than an element in the description of the feminine beauty of Eos, we may perhaps see in it an allusion to the spreading rays of rosy light, like fingers of an open hand, which are often visible just before sunrise. *εἶεν δ' ἂν Ἠοῦς δάκτυλοι κατὰ ἀλληγορίαν αἱ τοῦ ἡλίου ἀκτῖνες* Eustath. ad loc.

Ἠώς, the Aeolic form of which is *αὔως*, is the same as the Latin Aurora (i. e. *aus-osa*) and the Sanskrit *us-ar*, *ush-âsâ*, the root running through all the forms, being *us*, meaning 'to give heat, or light.' See Curt. G. E. p. 358.

2. **εὐνῆφιν.** For the various uses of the case-ending -φι(ν) see Monro, H. G. § 154 foll.

3. **εἵματα ἑσσάμενος.** It was the custom to sit up and put on at least a portion of the clothing, before leaving the bed; see Il. 2. 42; 10. 21.

5. **ἄντην**, 'in presence;' literally, if looked at 'in the face;' cp. Od. 4. 310, etc.

7. **ἀγορήνδε.** The council of kings and chiefs was called *βουλή* or *θῶκος* (cp. infra 26); the chiefs (*γέροντες*) being the recognised heads, whether aged or not, of the noblest families. In the *ἀγορή* the people attended, expressing their assent or dissent upon the measures of the council. Cp. Il. 2. 53 *βουλὴν δὲ πρῶτον μεγαθύμων ἷζε γερόντων*, at which *βουλή* Agamemnon and Nestor speak; when the council breaks up, the people come flocking in *ἰλαδὸν εἰς ἀγορήν* (93). This relative position of chiefs and people resembles the account of the constitution of Crete given by Aristotle (Polit. 2. 10. 16) *ἐκκλησίας δὲ μετέχουσι πάντες· κυρία δ' οὐδένος ἐστὶν ἀλλ' ἢ συνεπιψηφίσαι τὰ δόξαντα τοῖς γέρουσι καὶ τοῖς κόσμοις.* Eustath. on Od. 3. 127 gives a similar distinction, *ἀγορὰ μὲν γὰρ . . σύναξις κοινή, βουλὴ δὲ ἡ κατὰ σύγκλητον.*

9. This line, which occurs again, Od. 8. 24; 24. 421; Il. 1. 57; 24. 790, is not a mere tautology if we regard the first clause as the gathering together of

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βῆ ῥ' ἴμεν εἰς ἀγορήν, παλάμῃ δ' ἔχε χάλκεον ἔγχος,
οὐκ οἶος, ἅμα τῷ γε δύω κύνες ἀργοὶ ἕποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο·
ἕζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.
τοῖσι δ' ἔπειθ' ἥρως Αἰγύπτιος ἦρχ' ἀγορεύειν,
ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ᾔδη.
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆι
Ἴλιον εἰς εὔπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,
Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ
ἐν σπῆι γλαφυρῷ, πύματον δ' ὡπλίσσατο δόρπον.
τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλει,
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·

11. *δύω κύνες*] The reading *δύω κύνες* for *κύνες πόδας* is given in good MSS, cp. Etym. Mag. 136. 3. It is the reading found by Schol. M. *Τηλέμαχος διὰ τὸ ἀσφαλέστερον καὶ τὴν ἐπήρειαν τῶν ἐχθρῶν δύω* [*κύνας*] *ἐκέκτητο.* 19, 20.] *ἀθετοῦνται οἱ δύο στίχοι καὶ ὀβελίζονται* Schol. Vind. 56. The *ἀθέτησις* may be supposed to be that of Aristarch. 22. *αἰέν*] 'Aristarchi editionum altera *ἄλλοι*, altera *αἰέν*.' Dind.

the people towards the place of meeting, and the latter as expressing the assembly fully formed, see infra 378.

11. **κύνες.** The reading *δύω κύνες* is illustrated by Virg. Aen. 8. 461 'nec non et gemini custodes limine ab alto | praecedunt gressumque canes comitantur herilem.' The epithet *ἀργός* was generally by the older interpreters rendered 'white' (*λευκόποδες* Eustath. ad loc., cp. Il. 24. 211 *ἀργίποδες*); but the reference is to swiftness and not to colour; the word *ἀργός*, expressing the same connection between 'brightness' and 'quickness' that appears in Lat. *mico*, etc. See Curtius (G. E. p. 157), who points to *μαρμαρυγαὶ ποδῶν* as giving the middle point between the two ideas. The name *Ποδάργη* for the 'storm-swift' Harpy (Il. 16. 150) is analogous to the phrase *πόδας ἀργοί*, the v. l. The uses of dogs in Homer are for watching the herds and homestead (Od. 17. 200; Il. 18. 578); and for hunting (Il. 11. 325); while Achilles keeps dogs as pets, *ἐννέα τῷ γε ἄνακτι τραπεζῆες κύνες ἦσαν* Il. 23. 173.

13. **θηεῦντο** points to a present *θηέομαι*, instead of the commoner form *θεάομαι*.

14. **πατρὸς θώκῳ.** In the place of assembly (cp. Od. 8. 6; Il. 18. 504) the *γέροντες* sit upon seats of stone, *ἱερῷ ἐνὶ κύκλῳ*. Telemachus, as son of the king, takes his father's seat, and the elders 'make way' for him (cp. Od. 17. 61–63; 20. 144–146).

γέροντες. For the various functions of these 'elders' see Buchholz, Hom. Real. vol. 2. § 5 foll.

17. **καὶ γάρ.** These words may be taken as giving an explanation of his great age, inasmuch as that twenty years ago he had a fullgrown son. Others, more probably, regard them as giving the reason for his being the first to speak, viz. his yearning after his lost son.

20. **πύματον.** This must mean *πύματος ἦν ὁ Ἄντιφος τῶν ἐξ τοῦ Ὀδυσσέως ἑταίρων οὓς ὁ Κύκλωψ ἐθοινήσατο*, for the alternative rendering which Eustath. gives, 'last of all men,' necessitates an un-Homeric version of the story, which Eustath. thus quotes, *ὁ Κύκλωψ οὐκέτι ἔφαγε, συναποβαλὼν τῷ φωτὶ καὶ τὸ ζῆν ὡς λέγεται.* Cp. Od. 9. 369. But perhaps the emphasis should be thrown on **ὡπλίσσατο**, because, after his blinding, he was, though alive, yet *helpless* to wait on himself.

22. **ἔργα**, 'farms,' *opera rustica*.

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ἀλλ' οὐδ' ὧς τοῦ λῆθετ' ὀδυρόμενος καὶ ἀχεύων.
τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε·
'Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος
ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσί.
νῦν δὲ τίς ὧδ' ἤγειρε; τίνα χρειὼ τόσον ἵκει
ἠὲ νέων ἀνδρῶν, ἢ οἳ προγενέστεροί εἰσιν;
ἠέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο,
ἥν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
ἦέ τι δήμιον ἄλλο πιφαύσκεται ἠδ' ἀγορεύει;
ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅ τι φρεσὶν ᾗσι μενοινᾷ.'

24. δάκρυ χέων] So we must read, against MSS. and Schol. on Il. 1. 357; for the rules of composition would require δακρυχοέων. κατὰ δάκρυ χέω is found in tmesis, Il. 1. 413; 3. 142; 6. 459; Od. 4. 556; 10. 201, 409; 11. 466; 22. 447. See Classen, Homer. Sprachgebrauch, p. 70 foll. 26. ποθ'] Aristarchus read πω. Schol. H. M. S. 30, 32. ἦε . . . ἦε] περισπῶνται, ἐρωτηματικοὶ γάρ Herodian.

24. τοῦ, 'for him;' so ὀδύρεσθαί τινος Od. 4. 104.

26. θόωκος, 'session;' equivalent to βουλὴ γερόντων, cp. Od. 3. 127.

28. ὧδε. See on Od. 1. 182.

τίνα .. ἵκει = *quemnam necessitas tam vehementer invasit?*

30. στρατοῦ. The Schol. gives two interpretations, τινὲς πολεμίων στρατοῦ· ἄμεινον δὲ τοῦ ἐπὶ Ἴλιον στρατεύσαντος. Ameis adopts the latter, because Aegyptius, in his desire to see his son, would naturally be thinking of the return of the Greek army from Troy, which ought to bring him home again.

But it would seem far more reasonable to suppose that the motive for hastily convening the assembly might be the tidings of some invasion, some raid upon the country, or descent of pirates, calling for immediate resistance.

31. The optative εἴποι is changed in the corresponding line (infra 43) to the subjunctive. The shade of difference may be thus explained. In the present passage there is an uncertainty not only whether such tidings have reached the man who has summoned the assembly, but also whether he would communicate them.

Where Telemachus quotes the words again. he implies that he should make such a communication, if he was in possession of the tidings; and this distinct intention on his part is marked by the change of mood.

33. ὀνήμενος. A participial form from the aorist ὠνήμην, whence come also ὄνησο Od. 19. 68, and ἀπόνητο Od. 11. 324. The older commentators explained the present passage by the ellipse of εἴη, making ὀνήμενος [εἴη] = ὄναιτο, 'may he be blessed.' But such an ellipse of the optative mood of εἰμί with a participle would be unparalleled in Homer, though the ellipse of the indicative is common enough.

A better interpretation is given by Classen (Homerisch. Sprachgeb. pp. 60 foll.), who closely connects the explanation of ὀνήμενος with that of οὐλόμενος. The latter he regards as getting its meaning directly from the formula of imprecation, ὄλοιο, and as representing the condition of the person or thing under such a ban; equivalent, generally, to 'accursed.' ὀνήμενος on the other hand represents the condition of one for whom the good wish, 'ὄναιο,' cp. Soph. O. C. 1042, has been fulfilled; that is, 'blessed,' with an implication too, that such a one is a blessing to others.

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῟Ως φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός,
οὐδ' ἄρ' ἔτι δὴν ἧστο, μενοίνησεν δ' ἀγορεύειν,
στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
κῆρυξ Πεισήνωρ, πεπνυμένα μήδεα εἰδώς.
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
'῏Ω γέρον, οὐχ ἑκὰς οὗτος ἀνήρ, τάχα δ' εἴσεαι αὐτός,
ὃς λαὸν ἤγειρα· μάλιστα δέ μ' ἄλγος ἱκάνει.
οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
ἥν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὅ μοι κακὸν ἔμπεσεν οἴκῳ,

41. ἤγειρα] Zenodot. ἤγειρε. 42. ἔκλυον] γελοίως γράφει Ζηνόδοτος ἤιον (the reading seems to be censured because ἀίω has ἄιον (Il. 11. 463), not ἤιον for its imperfect) Schol. H. M. 45. κακόν] So Aristarch. κακά Aristoph. Schol. S. V. adds μετὰ τοῦτο (sc. οἴκῳ) ὑποστικτέον, which implies approval of the reading of Aristarch.

35. **φήμῃ**. The particular significance of this φήμη depends on its being a casual utterance, of the full bearing of which the speaker is unaware. Here Aegyptius is unconscious that he is blessing Telemachus, who only acknowledges himself as the summoner of the assembly in verse 40. In Od. 18. 117; 20. 120, κλεηδών is used in a sense almost identical; indeed, in the latter passage what is called κλεηδών in l. 120, had already been called φήμη in l. 105. Autenrieth (Nägelsb. Hom. Theol. p. 170) attempts to distinguish the two, by making φήμη mean a significant word in general, while κλεηδών takes rather the form of a direct personal address, but this seems doubtful.

36. **δήν**. See on Od. 1. 203. 'He sate not long, for he was fired to speak.' The force of δέ, in parataxis, being equivalent to γάρ.

The aorist **μενοίνησε** is used as if bringing to a point the process expressed in the present μενοινᾶν.

37. **σκῆπτρον**. This staff was the badge of public office, and as such we find it carried by kings (Od. 3. 412), priests (Il. 1. 15), prophets (Od. 11. 91), heralds (Il. 7. 277), judges (Il. 1. 238). Thus, when a man spoke in the assembly, the herald, by placing the σκῆπτρον in his hand, invested him for the time being with a public office.

39. **καθαπτόμενος**. This expression implies a certain degree of earnestness or animation, but not necessarily of roughness. So we find it used of an urgent though submissive appeal, μαλακοῖσι καθαπτόμενος ἐπέεσσι Od. 10. 70; see infra 240. It expresses also an angry retort, ἀντιβίοις καθ. ἐπέεσσι Od. 18. 415. Here γέροντα seems to be governed both by the participle and the verb, 'pointing his speech to the chief he addressed him.'

40. **οὗτος ἀνήρ**, not equivalent to ἀνὴρ ὅδε, as a periphrasis for ἐγώ, but = 'this man (about whom you ask) is not far off, and thou shalt soon know that for thyself;' sc. shalt know that he is not far off, when I tell thee that it is I, ὃς λαὸν ἤγειρα. For the use of ὅς with the first person compare note on Od. 1. 359.

43. **εἴπω**. See on sup. v. 31.

45. **χρεῖος . . δοιά**, 'but [I speak of] my own business.' The rendering of the next clause will depend upon the reading accepted. If with Aristoph. we read κακά and remove the comma from the end of the line, we get the simplest construction, 'in that' [ὅ = ὅτι, Lat. *quod*] 'two evils have fallen upon my house.' If with Aristarchus we

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δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν
τοίσδεσσιν βασίλευε, πατὴρ δ' ὣς ἤπιος ἦεν·
νῦν δ' αὖ καὶ πολὺ μεῖζον, ὃ δὴ τάχα οἶκον ἅπαντα
πάγχυ διαρραίσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.
μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ,
τῶν ἀνδρῶν φίλοι υἷες οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,
οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι
Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα,
δοίη δ' ᾧ κ' ἐθέλοι καί οἱ κεχαρισμένος ἔλθοι.

51.] After this verse, Ἀριστοφάνης προστίθησιν 'ἄλλοι θ' οἳ νήσοισιν ἐπικρατέουσιν ἄριστοι | Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,' οὐκ ὀρθῶς Schol. H. M.

prefer *κακόν*, then *δοιά* must have a semi-adverbial force (Ἀρίσταρχος τὸ δοιὰ ἀντὶ τοῦ διχῶς Schol. H.), or it must be considered as assimilated in number to the double trouble, described as *τὸ μέν* and *πολὺ μεῖζον* in vv. 46, 48. 'Inasmuch as evil hath fallen upon my house—evils twain,' etc.; others make *ὃ κακόν* equivalent to *κακὸν ὅ* = 'the evil which,' etc. But the former way is preferable; cp. Il. 1. 120 λεύσσετε γὰρ τό γε πάντες ὅ μοι γέρας ἔρχεται ἄλλῃ, where ὅ without doubt means 'that.'

46. **ὑμῖν τοίσδεσσιν** = 'you here;' the persons alluded to being described by a gesture, a sweep of the hand. This form is accounted for by supposing the Epic datival termination to have been joined to the already inflected case = *τοίσδε-σσι*.

48. **νῦν δ' αὖ καὶ πολὺ μεῖζον**, sc. *κακὸν ἔμπεσε*. The balance of the sentence requires *τὸ δέ* after *τὸ μέν* (v. 46).

50. **μοι**. Ethical dative, nearly = 'I would have you know.'

ἐπέχραον, 'beset my mother unconsenting.' Cp. Il. 16. 352, 356 *ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον*.

51. **τῶν ἀνδρῶν**. The number of the suitors, and the places whence they came, Telemachus tells to Odysseus (Od. 16. 247) *ἐκ μὲν Δουλιχίοιο δύω καὶ πεντήκοντα . . | ἐκ δὲ Σάμης πίσυρές τε καὶ εἴκοσι φῶτες ἔασιν, | ἐκ δὲ Ζακύνθου ἔασιν ἐείκοσι κοῦροι Ἀχαιῶν· | ἐκ δ' αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι*. The Schol. tells us it was an old difficulty why the Ithacan suitors alone [*ἐνθάδε γε*] are complained of here, and he gives us the explanations—*ἴδιον τὸ ἀδίκημα ἐποίησεν, ὡς καὶ τῶν ἄλλων τούτοις ἀκολουθησάντων*. This may be expanded into the true interpretation, namely, that the Ithacan suitors had the privilege of familiar access to the court, which they enjoyed from living so near it; and it was by their abuse of this privilege that the others were emboldened to the like licentious behaviour; and hence they specially are the objects of Telemachus' anger.

52. **οἳ πατρὸς μέν**. Schol. H. Q. *διαβάλλει τὴν μνηστείαν ὡς πρόφασιν οὖσαν τῆς ἁρπαγῆς τῶν χρημάτων. ἐξὸν γὰρ κατὰ νόμους μνηστεύεσθαι παρανόμως ἡμῖν ἐνοχλοῦσιν.* The Schol. thinks that the phrase *εἰς οἶκον*, instead of *πρὸς ἄστυ* or *πρὸς γαῖαν*, implies that Icarius was living in Ithaca. Aristotle (De Poet. 25. 26) quotes a form of the legend which made Icarius king of Cephallenia.

53. **ἐεδνώσαιτο**. See on Od. 1. 277. Here the meaning probably is not 'to dower' his daughter, which is a modern usage, but 'to accept gifts of wooing for his daughter.' See note 5 in Butcher and Lang (Appendix), where the meaning is given 'to make terms about the marriage;' as in Il. 13. 381 *ὄφρα . . συνώμεθα . . ἀμφὶ γάμῳ*. So Cobet, Miscell. Crit. 244 '*paciscitur pater quibus donis sponsalibus acceptis daturus sit filiam*.' The optat. *ἐεδνώσαιτο* follows here after a virtual present in the principal clause, because the clause bears a negative meaning, so that the occasion is necessarily imaginary. Monro, H. G. § 306.

54. **καί οἱ κεχαρισμένος ἔλθοι**. We

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οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα,
βοῦς ἱερεύοντες καὶ ὄις καὶ πίονας αἶγας,
εἰλαπινάζουσιν πίνουσί τε αἴθοπα οἶνον
μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ
οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
ἡμεῖς δ' οὔ νύ τι τοῖοι ἀμυνέμεν· ἦ καὶ ἔπειτα
λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.

55. ἡμέτερον] 'ἡμετέρου Aristarchi videtur,' La Roche, ad loc. Possibly on a false analogy from such phrases as ἐς πατρός, ἐς Αἰγύπτοιο, or by an interchange between the personal and the possessive pronoun, as if ἐς ἡμετέρου = ἐς ἡμῶν, sc. οἶκον. Cp. Hdt. 1. 35, ad fin. ἐν ἡμετέρου, h. Hom. Merc. 370 ἦλθεν ἐς ἡμέτερον, al. ἡμετέρου, where see Hermann's note. A few MSS. give ἡμετέρους.

might expect καὶ ὅς οἱ. It is common in Homeric syntax where two relatival clauses come together to omit the relative in the second clause, or to pass into a construction with the demonstrative. Compare ἄνωχθι δέ μιν γαμέεσθαι | τῷ ὅτεῳ τε πατὴρ κέλεται καὶ ἁνδάνει αὐτῇ inf. 113, πάντας ὁρῶ . . οὕς κεν ἐὺ γνοίην καί τ' οὔνομα μυθησαίμην Il. 3. 235. Similar to this is the usage which introduces in the second clause the oblique case of a personal pronoun instead of repeating the relative pronoun that stands as subject to the first clause. Compare εἴμ' Ὀδυσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει Od. 9. 19, πέμψον δ' οἰωνὸν ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ | φίλτατος οἰωνῶν καί εὑ κράτος ἐστὶ μέγιστον Il. 24. 310, ὃς δέ κε Πάτροκλον . . Τρῶας ἐς ἱπποδάμους ἐρύσῃ, εἴξῃ δέ οἱ Αἴας Il. 17. 229, καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἵ τ' ἐπὶ γαίης | ἀλλοτρίης βῶσιν καί σφι Ζεὺς ληΐδα δώῃ Od. 14. 85, ἦ γὰρ ὀίομαι ἄνδρα χολωσέμεν ὃς μέγα πάντων | Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί Il. 1. 78. Cp. Herodot. 3. 31 ἀδελφεή . . τῇ καὶ συνοίκεε, καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεή. See Mayor's note on Juv. 1. 157.

58. τὰ δὲ πολλά. 'A world of things they waste,' Chapman. Lit. 'and these things largely go to waste.' We must not join τὰ πολλά in the later sense, 'most of these things,' for τά is a demonstrative and not the article, cp. Od. 5. 323 ἣ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν, Od. 22. 272 αὖτις δὲ μνηστῆρες ἀκόντισαν ὀξέα δοῦρα | ἱέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη.

60. ἡμεῖς. Cp. Ov. Heroid. 1. 97 'Tres sumus imbelles numero; sine viribus uxor | Laertesque senex, Telemachusque puer.'

τοῖοι ἀμυνέμεν, 'we are not such [as he was], that we should drive it away.' Similarly Od. 7. 309 ξεῖν', οὔ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ | μαψιδίως κεχολῶσθαι, my heart is not such [i e. so prone as thou thinkest] to be lightly angry;' and Od. 24. 254 τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε, | εὑδέμεναι μαλακῶς, 'but thou art like to such an one [not in slavish appearance, but in this] that he should have a soft bed to sleep on,' etc. So in Od. 17. 20 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί, | ὥς τ' ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι. See Monro, H. G. § 232. For the mere infinitive cp. Thuc. 1. 50 μὴ αἱ νῆες ὀλίγαι ἀμύνειν ὦσι, Aesch. Pers. 87 δόκιμος δ' οὔτις εἴργειν ἄμαχον κῦμα θαλάσσης, and Od. 21. 195 ποῖοί κ' εἶτ' Ὀδυσῆι ἀμυνέμεν, εἴ ποθεν ἔλθοι;

ἦ καὶ ἔπειτα, 'verily, if we a (καί) try, we shall prove but weaklings, and little skilled in prowess.' ἔπειτα, as distinguished from ὀπίσσω, points to an immediate future: so in Soph. Antig. 611 τό τ' ἔπειτα καὶ τὸ μέλλον, καὶ τὸ πρὶν ἐπαρκέσει νόμος. Cp. Lucret. 1. 461 'Tum quae res instet, quid porro deinde sequatur.' See Od. 1. 65, and cp. inf. 273 οὔ τοι ἔπειθ' ἁλίη ὁδὸς ἔσσεται, and similarly v. 280. This is nearly what the Schol. must mean by interpreting it μετὰ τὸ ἐπιχειρῆσαι.

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ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμίς γε παρείη.
οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς
οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοί,
ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους,
οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
λίσσομαι ἠμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
ἥ τ' ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει·
σχέσθε, φίλοι, καί μ' οἶον ἐάσατε πένθεϊ λυγρῷ
τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς

70. **καί**] So Aristarchus. Aristoph. wrote *μή*, as he seems to have rendered *σχέσθε* by 'defend,' i.e. *ἀντίσχεσθε*.

62. With **ἦ τ' ἄν**, i.e. *ἦ τε ἄν*, not *ἦ τοι ἄν*, Nitzsch compares *ἦ τέ κεν* Il. 3. 56.

63. **οὐ γὰρ ἔτ' ἀν[α]σχετά**, 'beyond patience .. and beyond all show of excuse' (*οὐδ' ἔτι καλῶς*).

64. **αὐτοί, ἄλλους τ'.** Notice the antithesis between these two words = reproach yourselves for it in your own hearts, and be ashamed of what others will think, or, perhaps, 'come, show some indignation on your part, even as I do.'

66. **οἳ περιναιετάουσι** is the epexegesis of *περικτίονας*.

67. **μή τι .. ἔργα**, 'lest they make some change, in wrath at evil deeds.' For the construction of *ἀγασσάμενοι* with *ἔργα* cp. Od. 23. 64 *ὕβριν ἀγασσάμενος θυμαλγέα, καὶ κακὰ ἔργα*, and for *μεταστρέφειν* in a quasi-intransitive sense, viz. 'change their attitude,' as here, from passive indifference to active interference, cp. Il. 15. 202 *τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε | ἦ τι μεταστρέψεις; στρεπταὶ μέν τε φρένες ἐσθλῶν*. Fäsi joins *μεταστρέψωσιν κακὰ ἔργα* in the sense of 'punish,' 'bring down on the head of the guilty,' comparing *μετάτροπα ἔργα* Hesiod, Theog. 89. With this rendering, *ἀγασσάμενοι* will mean 'in wrath.'

69. **καθίζει**, transitive, as in Il. 3. 68.

70. **σχέσθε, φίλοι**, 'let be, my friends, and suffer me to pine in sorrowful grief all by myself.' By the title *φίλοι* Telemachus addresses not the suitors, but the Ithacans, and especially the *γέροντες*, whose sons were among the number of the suitors. After the speech of Antinous, however, he addresses the suitors directly (inf. 138 foll.), and it seems clear that they had considerable support among the citizens of Ithaca, as Antinous implies, at a later period in the action, where he acknowledges **λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν** (Od. 16. 375). Nitzsch rightly observes that the wooing of Penelope was not their real purpose and aim, except as a means to, or a cloak for, their designs upon the power and property of the absent Odysseus (cp. Od. 22. 49–53); and this view serves to justify the signal vengeance that was taken on them.

71. **εἰ μή πού τι** = *nisi forte*. Telemachus argues as follows: Citizens of Ithaca, my sorrow for my father no one can cure, yet let me indulge that sorrow in peace and quiet, without the vexatious presence of these suitors (*ἐάσατέ μ' οἶον*). I can only think that my father must have done some cruelty to the Greeks, though that would not be like him (*ἐσθλὸς Ὀδυσσεύς*); and that you are making a return of this cruelty to me (*δυσμενέοντες*). It will not do to say that you have nothing to do with my present distress, for you are verily guilty of it by your encouragement of these suitors, (*τούτους ὀτρύνοντες*); indeed, you do me more harm by your acquiescence in their acts than you would by pillaging me yourselves; 'better were it for me that *you*

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δυσμενέων κακ' ἔρεξεν ἐυκνήμιδας Ἀχαιούς,
τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.
εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη.
τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ
χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.'
Ὣς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
δάκρυ' ἀναπρήσας· οἶκτος δ' ἕλε λαὸν ἅπαντα.

78. ἕως] Nauck calls ἕως 'vitiosum,' as this is the only passage where ἕως scans as an Iambus; but the MSS. give no v. l. 81. δάκρυ' ἀναπρήσας] Zenod. δάκρυα θερμὰ χέων, which Aristarchus rightly rejected, because ἐκλέλυκε τὴν μεγαλειότητα τοῦ στίχου Schol. H. M. Q. R.

[rather than they] should eat my stock and store. If *you* were to consume it, it would not be long ere amends should be made, for we would constantly accost you in every street of the town with our demands, asking back our possession, till the whole had been restored.' But as it is I am more or less helpless (ἀπρήκτους ὀδύνας) since I have no direct claim on you.

73. τῶν = *quorum*. For the genitive compare πολέων ἀπετίνυτο ποινήν Il. 16. 398.

75. **κειμήλια**, τὰ κείμενα, ὅ ἐστι τὰ παρ' ἡμῖν ἀκίνητα, πρόβασιν δὲ, ἅπερ ἡμεῖς φαμὲν αὐτοκίνητα, τὰ διὰ ποδῶν προβαίνοντα· ἐξ οὗ ἰδίως κατά τινα ἐξοχὴν ἐκλήθησαν τὰ πρόβατα Eustath. ad loc.

78. **ἕως κε.** The regular use is for ἕως to be followed by a pure optat. Here we may say there is a stress laid on the *particular* time contemplated. Monro, H. G. § 307.

80. **ποτὶ .. γαίῃ.** The Homeric rule appears to require that we should not regard γαίῃ as directly governed by the preposition ποτί, but rather consider ποτί as used adverbially (or, possibly, in *tmesis*) with βάλε, and γαίῃ as an addition, serving to define the general direction of ποτὶ .. βάλε more closely. It seems right to say that according to Homeric usage no real separation is possible between the preposition and its noun, so that the Herodotean phrase (lib. 7. 149) πρὸ δύντος ἡλίου would be inadmissible in Homer, because δύντος expresses a direct predicate. In such collocations as περὶ κταμένης ἐλάφοιο Il. 16. 757, σὺν οὐλομένῃ ἀλόχῳ Od. 11. 410, ἅμ' ἀγρομένοισι σύεσσι Od. 16. 3, the participles must be regarded as simply equivalent to adjectives. Particles and enclitic pronouns can stand between the preposition and its case, as πρὸς γὰρ Διός Od. 6. 207, μετ' ἄρα δμῳῇσιν Od. 17. 493, ἐπὶ καὶ τῷ θῆκε Il. 24. 538, μετά γε κλυτὸν Ὠρίωνα Od. 11. 310, πάρ δ' ἄρα μιν Ταφίων πρίατο Od. 14. 452. So may the attributive genitive depending on the noun, as περὶ δ' ἔγχεος αἰχμῇ Il. 16. 315. The preposition may also be separated from its noun by stronger words when a peculiar emphasis is produced by the collocation, as πρὸ ὁ τοῦ Il. 10. 224, παρ' οὐκ ἐθέλων ἐθελούσῃ Od. 5. 155. But in the present passage and in similar ones, as infra v. 427 ἀμφὶ δὲ κῦμα στείρῃ . . ἴαχε, or ἀνήλυθεν ἐκ δόρυ γαίης Od. 6. 167, or δήεις δ' ἐν πήματα οἴκῳ, it is better to give an adverbial force to the preposition and to take the appended noun as an epexegesis. See on the whole question Schnorr, de verb. colloc. apud Homerum.

81. **δάκρυ' ἀναπρήσας.** See Buttm. Lexil. s. v. πρήθω. For the scene cp. Schol. Ven. on Il. 1. 349 ἕτοιμον τὸ ἡρωικὸν πρὸς δάκρυα. καὶ Ὀδυσσεύς· ὡς δὲ γυνὴ κλαίῃσι (Od. 8. 538). καὶ ἡ παροιμία· αἰεὶ δ' ἀριδάκρυες ἀνέρες ἐσθλοί.

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ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
Ἀντίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε·
'Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες
ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
σοὶ δ' οὔ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
ἀλλὰ φίλη μήτηρ, ἥ τοι περὶ κέρδεα οἶδεν.
ἤδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἶσι τέταρτον,
ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
πάντας μέν ῥ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ,
ἀγγελίας προϊεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ.
ἡ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·
στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,

86. ἐθέλοις δέ κε] Many MSS. give ἐθέλεις, the Harl. reads ἐθέλοις δὲ καί, from which Wolf adopted the present reading. Bekk. writes ἐθέλεις δ' ἐκ. 91. ῥ' ἔλπει] Bekk. omits ῥ' as ἔλπει naturally takes the initial ϝ. 94. ἐνὶ μεγάροισι] See crit. note inf. 338.

82. ἀκήν. Possibly an adverb of the form of a feminine accusative, from a form ἄκαος, ἀκάαν, Ionicè ἀκέην and ἀκήν, (α priv. and root χα- as in χανδάνειν = *hiscere*). Curtius (Gk. Gram. Expl. p. 193) describes ἀκὴν ἔσαν as a true 'internal accusative' with the substantive verb, as though we might say, 'to be a quiet being,' i.e. 'to be [at] rest.'

86. μῶμον ἀνάψαι, 'to attach blame to us.' So μὴ μῶμον ἀνάψῃς. Pseudo-Phocylid. ap. Bergk. v. 65. With Bekker's reading ἐθέλεις δ' ἐκ μ. ἀ., compare ἐκ δ' αὐτοῦ πείρατ' ἀνάπτειν Od. 12. 51, ἐξανάψῃ δύσκλειαν Eur. Orest. 829. Compare also θεοῖσι κῆδος ἀναψάμενος Eur. Troad. 845.

88. περί, adverbial, 'beyond all others.'

89. εἶσι τέταρτον. A comparison of infra 106 ὣς τρίετες μὲν ἔληθε . . ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος, and Od. 13. 377 οἳ δή τοι τρίετες μέγαρον κάτα κοιρανέουσι | μνώμενοι ἀντιθέην ἄλοχον, must decide the rendering of this line. 'Already is it the third year,' (ἐστίν has the sense of 'is completed,' as Il. 2. 295 ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς | ἐνθάδε μιμνόντεσσι, compared with ibid. 134 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί), 'and the fourth is fast passing.' So ἰέναι is used to signify 'move away' in Il. 9. 701 ἤ κεν ἴῃσιν ἤ κε μένῃ. The Schol. here renders εἶσι by διελεύσεται, πληρωθήσεται, and Nitzsch interprets it by 'is coming,' '*bald wird gehn, d. h. kommt das Vierte*,' but this rendering would seem to necessitate the reading δίετες for τρίετες infra 106, and δὴ τρίτον for τέτρατον, a reading to which Aristonicus alludes.

92. ἀγγελίας, plur. of ἀγγελίη, = 'messages;' as ἀγγελιάων inf. 255; 5. 150; and cp. 1. 414; 24. 354. Ameis here renders ἀγγελίας, 'messengers,' from a supposed ἀγγελίης accepted as an Ionic form by Schol. D. on Il. 3. 206 = ἄγγελος, so Apoll. Lex. For a discussion of the question see La Roche, Hom. Stud. p. 31 foll. and Ameis, Anh. to Il. 3. 206.

93. δόλον τόνδ' ἄλλον, 'this stratagem besides.' To give ἄλλον its ordinary sense here, we must consider Penelope's practice of buoying her suitors up with false hopes represents *one* piece of treachery, and the device of the loom, the second. Penelope herself describes the loom as her *first* scheme, φᾶρος μέν μοι πρῶτον ἐπέπνευσεν μέγα δαίμων Od. 19. 138

94. στησαμένη ἱστόν, 'having set up the warp,' for weaving. Here ἱστὸς

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λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε·
κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς,
μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
ἐκτελέσω, μή μοι μεταμώνια νήματ' ὄληται,
Λαέρτῃ ἥρωι ταφήιον, εἰς ὅ τέ κέν μιν
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο,
μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,
αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.

97. *εἰς ὅ κε*] Most MSS. give *εἴσοκε*. But cp. Schol. B. L. on Il. 3. 409 *ἀπορουσι δέ τινες εἰ τὸ εἰσόκεν ἐν συνθέσει* (sc. as one word) *ἐστίν· ἢ ἐν παραθέσει· καὶ λέγομεν ὅτι ἐν παραθέσει*. See La Roche, Hom. Textk. 243. 98. *μεταμώνια*] Al. *μεταμώλια*, described by Eustath. ad loc. as *ἀττικῶς*. 99. *εἰς ὅ τέ κεν*] So La Roche for *εἰς ὅτε κεν* or *εἰσότε κεν*. 102. *κῆται*] Wolf's conj. for *κεῖται*, which Buttm. defends (Larger Gk. Gr. § 109) on the ground that this verb has no distinct subjunctive form. He quotes Plat. Phaed. 84 E, where, however, *διάκειμαι* may be and doubtless is indicative. In Il. 24. 554 *κεῖται* is altered to *κῆται* by Hermann. Monro, H. G. § 81, retains *κεῖται* as a subjunctive here, and in Il. 19. 32; 24. 554; Od. 19. 147, regarding it as contracted from *κέεται*, the regular form answering to the non-thematic *κεῖται* (Curt. Stud. vii. 100).

stands, not for the wooden vertical frame, or loom, which we may suppose was a fixture, but for the perpendicular threads (*στήμονες*) which had to be suspended from the top bar of the frame (*ζυγόν*) as the first process; the next step being to pass the cross threads or woof (*κρόκη*, *πήνη*), between the *στήμονες* by means of the shuttle. The addition of the epithets *λεπτὸν καὶ περίμετρον* points to the care and the time which would have to be bestowed on the work.

97. **ἐπειγόμενοι τὸν ἐμὸν γάμον**, 'though eager for this marriage with me.' **μίμνετε** is to be taken closely with **εἰς ὅ κε**.

98. **μεταμώνια**. Apion ap. Apoll. Lex. *μάταια, ἀπὸ τοῦ μετὰ τῶν ἀνέμων ἰέναι*. This seems very doubtful.

99. **εἰς ὅ τέ κεν**, as we say, 'against the time when.'

100. **τανηλεγής** is generally described as a graphic epithet of Death, viz. the 'outstretcher;' the allusion being to the body 'streaked' for burial. The ordinary derivation (*ταναός* .. *λέγω*, 'to lay') has however this difficulty, that the root of *λέγειν* being *λεχ*, the form should be *τανηλεχής*. Düntzer, ad loc. refers this word, and *δυσηλεγής* Od. 22. 325, to *ἀλγεῖν*, comparing *ἀλεγεινός* with *ἀλγεινός*. The change from the *α* to *η* he illustrates by *ἀν-ήκεστος* from *ἀκέομαι*. Hesych. gives both lines of interpretation; (1) *παρατεταμένην ἔχοντος τὴν ἀλγηδόνα*, and (2) *μακροκοιμήτου*, in which second rendering he seems to take *ταναός* as referring to 'length of time.'

101. **μή τίς μοι**. In this clause *μή* does not (like *μή μοι* v. 98) follow upon *ἐκτελέσω*, but upon the idea contained in *ταφήιον*. 'A robe for his burial .. that no one may have cause to blame me.'

102. **κτεατίσσας**, 'after having won great possessions.' The word applies to *γέρα*, guerdons given as marks of honour, either for good service or for athletic prowess. In Laertes' case, one such possession was a *τέμενος*, see Od. 24. 205 *ἀγρὸν ἵκοντο | καλὸν Λαέρταο τετυγμένον, ὅν ῥά ποτ' αὐτὸς | Λαέρτης κτεάτισσεν ἐπεὶ μάλα πόλλ' ἐμόγησεν*. To the same usage we may refer Od. 7. 150 *γέρας θ' ὅ τι δῆμος ἔδωκεν*, Il. 9. 406 *ληιστοὶ μὲν γάρ τε βόες . . . κτητοὶ δὲ τρίποδές τε καὶ ἵππων ξανθὰ κάρηνα*, Il. 16. 56 *κούρην ἣν ἄρα μοι γέρας ἔξελον υἷες Ἀχαιῶν, | δουρὶ δ' ἐμῷ κτεάτισσα*.

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ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,
νύκτας δ' ἀλλύεσκεν, ἐπὴν δαΐδας παραθεῖτο.
ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς·
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
καὶ τότε δή τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη,
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης·
σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῇς
αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
τῷ ὅτεῴ τε πατὴρ κέλεται καὶ ἁνδάνει αὐτῇ.
εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον υἷας Ἀχαιῶν,
τὰ φρονέουσ' ἀνὰ θυμὸν ἅ οἱ περὶ δῶκεν Ἀθήνη,

105. ἐπήν] So nearly all MSS. Bekk. reads ἐπεί with Eustath. See note on Od. 4. 221. 106, 107. τρίετες . . τέτρατον] According to Aristonicus, some editions gave δίετες and δὴ τρίτον. See notes on v. 89. 116. ἅ οἱ] Harl. Schol. gives τινὲς ὅ οἱ, ὅτι αὐτῇ, which Ameis adopts.

104. **ἔνθα καί**, 'so there all day long she wove,' the word *καί* serving to express the connection of this sentence with the foregoing. She made up her mind to weave, and *so* she *did* weave.

105. **ἐπὴν δαΐδας παραθεῖτο**, 'when she had had lights set at her side.' *παραθεῖτο* is the optative of recurring action. Although the use of *ἐπήν* with the optative is not found in Attic Greek, yet it is supported here by a large preponderance of MSS. We may compare too Il. 24. 227 *ἐπὴν γόου ἐξ ἔρον εἵην*, Hesiod, Opp. et D. 133 *ἀλλ' ὅτ' ἂν ἡβήσειε*, where however editors have altered the MS. reading to *ἀλλ' ὁπότ'* or *ἀλλ' ὅτ' ἄρ'*.

107. **καὶ ἐπήλυθον ὧραι**, equivalent to *ἐπελθουσῶν ὡρῶν* in later Greek. Cp. Od. 11. 295; 14. 294; 19. 152; 24. 142.

108. **καὶ τότε δή**. Here begins the apodosis. A similar usage is frequent with *καὶ τότ' ἔπειτα, δὴ τότε*, and (Od. 11. 112) *τότε* by itself.

110. **τὸ μέν**, sc. *τὸ φᾶρος*, or, possibly, the neuter is used with a vague reference to the work generally, cp. Od. 12. 73 *οἱ δὲ δύω σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει | ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε | κυανέη, τὸ μὲν οὔ ποτ' ἐρωεῖ.* See also on Od. 9. 359.

114. **τῷ ὅτεῳ . . αὐτῇ**. The sentence would run in full, *ᾧτινι (= ὅτεῳ) πατὴρ γαμέεσθαι κέλεται, καὶ ὃς ἁνδάνει αὐτῇ*. See on sup. 54, and cp. inf. 128.

115. **εἰ δ' ἔτ' ἀνιήσει**. No grammatical apodosis follows this. The virtual apodosis is at inf. 123, but after the parenthesis the sentence is cast in a different form.

116. **τὰ φρονέουσα**. If the reading of the Harl. be adopted, viz. *ὅ οἱ*, we may compare Il. 9. 493 *τὰ φρονέων, ὅ μοι οὔ τι θεοὶ γόνον ἐξετέλειον | ἐξ ἐμεῦ*, where the force of the word *ὅ* is equivalent to that of *ὅπως* in the line *τὰ φρονέων κατὰ θυμὸν ὅπως καλλίτριχες ἵπποι | ῥεῖα διέλθοιεν* Il. 10. 491, or to *ὅτι* in *τὰ φρονέων ὅτι οἱ βλάβεν ἅρματα* Il. 23. 545. With the reading *ὅ* we must remove the comma after *Ἀθήνη*. If we read *ἅ*, the translation will run, 'pondering in her heart of those gifts which Athena has richly (*περί*) given her, both skill in exquisite work, and shrewd wit, and cunning, the like of which we have never yet heard that anyone even of the dames of old knew, (repeat *ἐπίστασθαι*), of those who lived long since,' etc.

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ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
κέρδεά θ', οἷ' οὔ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,
τάων αἳ πάρος ἦσαν ἐυπλοκάμιδες Ἀχαιαί,
Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκήνη·
τάων οὔ τις ὁμοῖα νοήματα Πηνελοπείῃ
ᾔδη· ἀτὰρ μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε.
τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,
ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν
ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·
ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσι.'

119. ἐυπλοκάμιδες] So Bekk. and La Roche, following the guidance of Herod. and Eustath. from nom. εὐπλοκάμις. Al. εὐπλοκαμῖδες from εὐπλοκαμίς. 123. βίοτον] βίοτός τε τεός Aristoph. He must have taken ἔδονται in a passive sense. 126. ποθήν] La Roche quotes from Apollon. de Pronom. 101 C δέον ποιεῖν ποθὴν σὺν τῷ ν. Two MSS. give ποθή, which may have been the reading of Aristarch.

117. Here **φρένες ἐσθλαί** has no moral significance, but refers only to intellectual qualities, cp. Od. 11. 367; Il. 17. 470. The word is used in a similar connection, Il. 13. 431 πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο | κάλλεϊ καὶ ἔργοισιν ἰδὲ φρεσί, where, as here, ἔργα specially refers to the *work* of spinning or weaving.

118. **κέρδεα** is broad enough to express any way of carrying out one's own interests, whether honest or the reverse. See note on κερδοσύνῃ Od. 4. 251. The three words ἐπίστασθαι .. φρένας .. κέρδεα stand as the object of δῶκεν, or at any rate in apposition to ἅ. For an infinitive used as parallel to an accusative cp. Il. 1. 258 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι. Cp. also Il. 7. 203.

119. **τάων αἵ.** For this use of the demonstrative as the preparation for a relative sentence cp. Il. 5. 320 συνθεσιάων τάων αἵ, ibid. 331 θεάων τάων αἵ. Here the whole sentence is only a periphrasis for τάων εὐπλοκαμίδων Ἀχαιῶν.

120. **Τυρώ,** daughter of Salmoneus, king of Elis, was the mother of famous heroes, Neleus, Pelias, and Aeson Od. 11. 235. **Ἀλκμήνη,** Od. 11. 266 foll.; **Μυκήνη** is represented in the Ἠοῖαι μεγάλαι as daughter of Inachus, and as having given the name to the town **Μυκῆναι.**

121. **ὁμοῖα .. Πηνελοπείῃ,** equivalent to ὁμοῖα νοήμασι Πηνελοπείης. With this brachylogical form of comparison cp. Od. 4. 279 φωνὴν ἴσκουσ' ἀλόχοισιν, Il. 17. 51 κόμαι χαρίτεσσιν ὁμοῖαι. A similar expression is οὐ μὲν σοί ποτε ἶσον ἔχω γέρας (Il. 1. 163), where σοὶ ἶσον means τῷ σῷ ἶσον. Cp. also Cic. Tusc. Quaest. 1. 1 'quae tam excellens in omni genere virtus in ullis fuit ut sit cum maioribus nostris comparanda?' Tibull. 3. 4. 70 'nec similes chordis reddere voce sonos'

122. **ἐνόησε** takes up the word νοήματα from the preceding line; 'however, *this* (device for putting us off) she hath not devised righteously.' See Od. 7. 299 and cp. 5. 190.

126. **ποιεῖτ',** sc. ποιεῖται, 'she is making fame for herself; but for thee the loss of much substance.' If we read ποθή we must supply ἐστί, as in Od. 15. 514 οὐ γάρ τι ξενίων ποθή.

127. **πάρος γε** serves merely as the preparation for **πρίν γε.** We find in similar combination in Homer, πρὶν .. πρίν, πρὶν .. πρίν γε.

128. **Ἀχαιῶν ᾧ κ' ἐθέλῃσι.** Here the genitive that precedes depends on

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Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀντίνο', οὔ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι
ἥ μ' ἔτεχ', ἥ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζώει ὅ γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
Ἰκαρίῳ, αἴ κ' αὐτὸς ἑκὼν ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων

133. ἑκών] The MSS. are divided between ἑκών and ἐγών; there is a preponderance in favour of the former; Bekk. adopts ἐγών on the ground that ἑκών takes the ϝ. Schol. B. M. V. implies the l. ἑκών by the words *φασὶ γὰρ ἔθος ἦν εἴ τις ἑκὼν ἐξ οἴκου κ.τ.λ.*

the relative ᾧ, as in Od. 5. 448 *ἀνδρῶν ὅς τις*, 4. 613 *δώρων δ' ὅσσα*, 8. 204 *τῶν ἄλλων ὅτινα*, 9. 94 *τῶν δ' ὅς τις*, etc.

130. **οὔ πως ἔστι**, 'it is by no means possible;' whether spoken of physical or moral impossibility. So *οὔ πως ἔστι Διὸς νόον παρεξελθεῖν* Od. 5. 103, *οὔ πως ἦεν ἐπ' ὤμου . . φέρειν* Od. 10. 170. The use is less frequent in the Il., cp. 13. 114 *ἡμέας γ' οὔ πως ἔστι μεθιέμεναι πολέμοιο*, also 12. 65, 337.

131. **πατὴρ . . τέθνηκε.** With the strongly resumptive pronoun ὅ γε in the second clause, it seems wrong to translate merely, 'My father, elsewhere in the world (see Od. 1. 425) is haply alive or dead.' But rather, 'As to my father, he is away elsewhere in the world—whether he be alive or dead' [we know not]. In this way *ζώει ὅ γ' ἢ τέθνηκε* is an expression of doubt thrown into the form of an indirect question, so that (by rule given Od. 1. 175) ἦ in the second clause takes the circumflex. Cp. *οὐδέ τι ἴδμεν ζώει ὅ γ' ἢ τέθνηκε* Od. 4. 109, *οὐ μὲν κεῖνον . . ἀγορεύσω ζώει ὅ γ' ἢ τέθνηκε* ibid. 837; cp. Od. 11. 464. Probably, the ultimate explanation is that we really have here a direct question, 'Is he alive or dead?' But it is a question which is asked of the speaker's own mind; so that it easily passes into a mere expression of uncertainty. See Monro, H. G. § 341.

132. **πόλλ' ἀποτίνειν.** The 'heavy restitution' which Telemachus would have to make to Icarius cannot mean paying back the ἔδνα which came with Penelope, when she married Odysseus, *ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι*. See note on Od. 1. 277, where this interpretation is combated. We must refer it generally to some act of vengeance on the part of Icarius for the slight put upon his daughter. Eustath. says that this way of rendering the sentence *σμικρολογίας αἰτίαμα προσάπτει τῷ Τηλεμάχῳ*, in the judgment of *οἱ παλαιοί*, *διὸ καὶ θέλουσιν οἱ τοιοῦτοι στίζειν τελείαν* (to put a full stop) *ἐν τῷ πόλλ' ἀποτίνειν*, so as to join *Ἰκαρίῳ ἀποπέμψω*.

134. **ἐκ γὰρ τοῦ πατρός**, 'for from him, her father.' So *τοῦ πατρός* Od. 16. 149. The demonstrative serves to give additional emphasis to contrast *πατήρ* with *δαίμων*. The evils which Telemachus would suffer from the *πατήρ* he has already described as *πόλλ' ἀποτίνειν*, the necessity of restitution. But it is very possible that **τοῦ πατρός** may mean 'that father of mine,' sc. Odysseus, whose return might come at any moment, although there was such uncertainty about his fate. For *τοῦ πατρός* it has been suggested to read *οὗ πατρός* in the sense of *ἐμοῦ*. See on 1. 402.

δαίμων. Nitzsch distinguishes between the meaning of *δαίμων* and *θεός* in their Homeric use, as if the former represented the darker and more dangerous side of superhuman powers. Nägelsbach (Hom. Theol. p. 72) sums up the uses of both words as follows: *δαίμων* stands indifferently for *θεός* five times in the Il. (1. 222; 3. 420; 6. 115; 19. 188; 23. 595), and once in the Od. (15. 261); while the two words are used as interchangeable synonyms in Od. 21. 196, 201; 6. 172–174. Compare with these Il. 17. 98, 99; Od. 5. 396, 397; Od. 3. 27; which seem to show that *δαίμων* stands to *θεός* as *numen* to *persona divina;* and that originally there is nothing in *δαίμων* which tends *in*

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δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσετ' ἐρινῦς
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
ἔσσεται· ὣς οὐ τοῦτον ἐγώ ποτε μῦθον ἐνίψω.
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὑμῖν δοκέει τόδε λωΐτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι.
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.'
  Ὣς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς

137.] Nicanor says of this line *ἀθετεῖται μὲν ὑπὸ Ἀριστάρχου· στικτέον δὲ ὅμως μετὰ τὸ ἔσσεται, ἵνα τὸ ὣς κέηται ἀντὶ τοῦ οὕτως.* Nitzsch prefers *ὡς.* 146. *τῷ*] Al. *τώ.*

malam partem. In this general sense of *numen divinum* or *voluntas divina*, **δαίμων** occurs six times in the Il. and eleven times in the Od. With the additional notion of kindness or goodness it is found in two instances (Il. 11. 792; 15. 403) in the Iliad; but nowhere in the Odyssey. The phrases *ἐπέσσυτο δαίμονι ἶσος*, occurring ten times in the Il., carries with it the idea of a violent and evil power; and two instances (Il. 9. 600; 15. 468) assign to *δαίμων* a distinctly malignant action, while in one passage in the Il. (8. 166) *δαίμων* is used to mean fate or death. In the Odyssey there are at least twenty instances of *δαίμων* used in this sinister sense, sometimes with such epithets as *στυγερός, κακός, χαλεπός*, etc., sometimes standing alone. The tendency in this direction is especially noticeable, as Nitzsch here remarks, in the significance of the adjective *δαιμόνιος* as opposed to *θεῖος*.

135. **ἐρινῦς.** This word Lobeck connects with *ὀρίνω*, or *ἐρευνάω*; others find in the Ἐρινῦς the representatives of the Indian *Saranyūs* (speeding—see Curt. Gk. Et. p. 309); comparing the Sophoclean (Aj. 837) *τανύποδες Ἐρινύες.* They appear in Homer as the agents of the gods below, of *Ζεὺς καταχθόνιος* and *Περσεφόνεια* Il. 9. 454, etc. They are especially the avengers of perjury (Il. 19. 260); and the executors of the parental curse (as here, and Od. 11. 280, etc.); so that Ἐρινῦς may even stand as synonymous with the curse itself (Il. 21. 412). Cp. *Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα* Aesch. Eum. 417. They accompany aged (Il. 15. 204) and poor (Od. 17. 475) persons, and are ever ready to defend their rights. In a word, their office is the punishment of crimes against the family, and against society generally.

136. **νέμεσις.** The ills rehearsed here, namely, impoverishment, the curse of heaven, and the reproach of men, may have suggested to Aeschylus the form of the passage in which Orestes describes what he had to expect if he had left his father unavenged, Choeph. 275-296; though additional judgments are interwoven with these. We have there (275) *ἀποχρημάτοισι ζημίαις*, (283) *ἄλλας τ' ἐφώνει προσβολὰς Ἐρινύων*, and (291) *καὶ τοῖς τοιούτοις οὐδὲ κρατῆρος μέρος.*

137. **μῦθον,** 'this bidding,' sc. that my mother should depart.

138. **ὑμέτερος** to be joined closely with **αὐτῶν**, like the Lat. *mea ipsius sententia.* Cp. *νωΐτερον λέχος αὐτῶν* Il. 15. 39. Similar is *ὑμέτερον ἑκάστου θυμὸν ἀέξω* Il. 17. 226.

146. **εὐρύοπα Ζεύς.** Interpretations are divided between 'far-seeing' and 'far-sounding.' Eustath. and Hesych. give

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ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
τὼ δ' ἕως μέν ῥ' ἐπέτοντο μετὰ πνοιῇς ἀνέμοιο,
πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην,
ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνά,
ἐς δ' ἰδέτην πάντων κεφαλάς, ὄσσοντο δ' ὄλεθρον,
δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς
δεξιὼ ἤιξαν διά τ' οἰκία καὶ πόλιν αὐτῶν.

151. **πυκνά**] So La Roche, with eleven MSS. for the common reading πολλά. Cp. Schol. S. τὰ συνεχῆ αὐτῶν πτερά. 154. αὐτῶν] αὖτις or αὔτως Aristoph. See

both renderings. Curtius (G. E. 414) accepts the latter, but the difficulty involved is, that in Homer ὄψ is used mostly of articulate sounds, or of the voice of living things, as lambs (Il. 4. 435), or cicadas (Il. 3. 152), but not of what we call *noises* properly. Still it is a simple poetical notion to regard the thunder as the voice (ὄψ) of Zeus and not merely as a loud sound. Cp. h. Hom. Cerer. 441 τῆς δὲ μετ' ἄγγελον ἧκε βαρύκτυπος εὐρύοπα Ζεύς. This form of the nom. of 1st declension is a characteristic of the Aeolic dialect. Compare νεφεληγερέτα, etc. At any rate these forms are 'evidently part of the archaic and conventional style of Epic poetry.' Monro, H. G. § 96.

148. **ἕως μέν**, 'for a while.' So in Il. 12. 141; 13. 143; 15. 277; 17. 727, 730; Od. 3. 126, with which we may compare the use of ὅς in the sense of οὗτος, and, generally, the forms of the relative with the force of the demonstrative. Others explain ἕως μέν as a protasis with an unexpressed apodosis, which seems less likely. Cp. Hdt. 8. 74 ἕως μὲν δὴ ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιέετο, τέλος δέ, κ.τ.λ., where Bekk. reads τέως μέν.

μετὰ πνοιῇς. The preposition from its meaning 'among' passes easily to that of 'accompanying.' In Od. 1. 98 the phrase is ἅμα πνοιῇς. Compare Virgil's 'rapido pariter cum flamine' Aen. 4. 241.

150. **πολύφημον**, elsewhere (Od. 22. 376) used as the epithet of Phemius the bard. With a reference to this passage, the answer of the Pythia (Herod. 5. 79) directs her inquirers ἐς πολύφημον ἐξενεῖκαι, meaning thereby ἐς δῆμον or ἐς κοινόν, and so they evidently understood it, ἐξέφερον τὸ χρηστήριον ἁλίην ποιησάμενοι. Transl. 'straining forwards on the wing, abreast of each other, they kept flying for a while along with the moving wind, but when they reached the midst of the voiceful assembly, there wheeling round they shook out of each other a shower of feathers.' This seems to give the reciprocal force of τιναξάσθην, as expressed below by δρυψαμένω and in Od. 4. 179 by τερπομένω. For τινάσσειν in this sense cp. Il. 13. 242 ἀστεροπῇ ἐναλίγκιος ἥν τε Κρονίων | χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου. The change from their quiet flight alongside each other is marked by ἐπιδινηθέντε, which the Schol. S. interprets ἐκεῖσε δὲ ἐνταῦθα συστραφέντες ἐν τῷ καταράσσειν τὰ συνεχῆ αὐτῶν πτερά. If, however, we follow the majority of commentators in rendering 'they flapped their thick-plumed wings,' we shall have the contrast between their gliding flight and the angry movement of fighting birds.

152. **ὄσσοντο**, 'their look boded.'

153. **ἀμφί τε δειράς.** It is better to take the accus. παρειάς and δειράς in direct government of δρυψαμένω and to make ἀμφί an adverbial addition, = 'having torn each other's cheeks and throats all about;' cp. Il. 10. 572 αὐτοὶ δ' ἱδρῶ πολλὸν ἀπενίζοντο θαλάσσῃ | ἐσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς. Others retract ἀμφί to the first clause, and, understanding it as a preposition, take it to govern both παρειάς and δειράς, comparing Od. 12. 27 ἢ ἁλὸς ἢ ἐπὶ γῆς, where see note.

154. **δεξιώ**, i.e. eastward. Cp. Il. 12. 239 εἴτ' ἐπὶ δεξί' ἴωσι πρὸς ἠῶ ἠέλιόν τε.

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θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·
ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἁλιθέρσης
Μαστορίδης· ὁ γὰρ οἶος ὁμηλικίην ἐκέκαστο
ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε·
'Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω.
τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
δὴν ἀπάνευθε φίλων ὢν ἔσσεται, ἀλλά που ἤδη
ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει
πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,

Dind. on Schol. ad loc. This change of reading may have been suggested by a mistaken idea that αὐτῶν would refer to the eagles. Cp. Schol. B. πόλιν πλάττει ἰδίαν τοῖς αἰετοῖς ὁ Ὅμηρος. 156. ἔμελλον] not ἔμελλε. Schol. Harl. διὰ τὸ ο. τοῦτο γὰρ Ὁμήρῳ σύνηθες. 157. Ἁλιθέρσης] ψιλωτέον, εἰ καὶ παρὰ τὸ ἅλς ἐγένετο εἰς ἰδιότητα τοῦ ὀνόματος Schol. E. M. This seems to have been a rule in compounded proper names.

διά = 'across' the city and men, although high above them; just as (150) ἀγορὴν ἱκέσθην only implies that the assembly was just below them.

πόλιν αὐτῶν. By αὐτῶν are indicated the living inhabitants as opposed to the buildings, *οἰκία*. Cp. Od. 7. 43 λιμένας καὶ νῆας ἐίσας | αὐτῶν θ' ἡρώων ἀγοράς, 9. 40 ἔνθα δ' ἐγὼ πόλιν ἔπραθον ὤλεσα δ' αὐτούς. Nitzsch understands it, less naturally, to mean 'these same persons,' sc. on whose heads they had just threatened vengeance.

The import of the whole omen is sufficiently set forth presently by Halitherses. The eagles represent no particular persons, not (as Eustath.) Odysseus and Telemachus; but, tearing each other, they prefigure φόνον καὶ κῆρα (165). Similar is the omen observed by Teiresias (Soph. Ant. 1001) ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων . . . καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς | ἔγνων· πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν.

156. **ἔμελλον.** A few MSS. give ἔμελλεν, but the plural verb with the neut. plur. is common in Homer; cp. Il. 2. 36; 11. 310; Od. 8. 233, etc.

158. **ὁμηλικίην ἐκέκαστο**, 'surpassed his peers in his knowledge of birds and his utterance of words of fate.' Cp. καίνυσθαι ἀρετῇσι Od. 4. 725.

160. **ὅ σφιν ἐυφρονέων.** Join σφιν with the finite verbs. The common interpretation of ἐυφρονέων in this formula, which occurs sixteen times, is 'with well-meant counsel.' But Nitzsch on Od. 7. 73 οἷσίν τ' εὖ φρονέῃσι, quotes the Schol. Venet. on Il. 1. 105 ὅταν δὲ τό, ὅ σφιν ἐϋφρονέων, φρονίμους προσδεκτέον λόγους· φρόνιμον γὰρ τὸ τὰς αἰτίας τῶν ἐνεστώτων εἰπεῖν καὶ μετὰ ταῦτα ἐπάγειν τὰ ποιητέα, and also compares Soph. Ant. 1031 εὖ σοι φρονήσας εὖ λέγω. But this latter passage would rather suggest the construing of σφιν with ἐυφρονέων, and the context in Od. 7. 73 certainly adds weight to the rendering 'intending well;' rather than to that of Nitzsch, 'understanding well.'

162. **εἴρω**, 'I say,' used as a present only here and in Od. 11. 137; 13. 7.

163. **πῆμα κυλίνδεται.** So in Il. 11. 347; cp. Il. 17. 688; the metaphor seems to be from a wave, as Il. 11. 307.

166. **πολέσιν δέ**, 'and then he will be the ruin of many more of us,' of the abettors of the suitors, those chiefs with whom Telemachus had remon-

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οἱ νεμόμεσθ' Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
φραζώμεσθ' ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
παυέσθων· καὶ γάρ σφιν ἄφαρ τόδε λώιόν ἐστιν.
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς·
καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα

strated. The nominative to ἔσσεται is Ὀδυσσεύς, as in Od. 16. 103 κακὸν πάντεσσι γενοίμην, cp. Od. 4. 667.

167. **εὐδείελον.** The Scholia give various interpretations of this word, εὖ πρὸς τὴν δείλην κειμένη, δείλη γὰρ ἡ δύσις.. καὶ γὰρ ἐπιφέρει 'πρὸς ζόφον.'.. ἕλη γάρ ἐστιν ἡ τοῦ ἡλίου αὐγή, ὅθεν καὶ τὸ εἰληθερεῖν τὸ ἡλίῳ χρῆσθαι. This represents generally the view taken by Buttm. Lexil. p. 220 foll., and so Düntzer, who translates the word 'abendschön,' describing a place 'that slopes to the western beams.' (Shelley, 'Arethusa.') The other interpretations given in the Scholia are εὐπεριόριστος, πᾶσαι γὰρ αἱ νῆσοι εὐκατάληπτον ἔχουσι τὸν περιορισμὸν ὡς πρὸς τὴν ἤπειρον, or again ἐπιφανής, and this indeed seems to be the right rendering, if with Curt. (Gk. Etym. 213) we take εὐδείελος as only another form for εὐδέελος, i.e. εὔδηλος from the root διϝ.

168. **καταπαύσομεν,** (subjunctive mood), sc. μνηστῆρας, 'how we may best stop these men; nay, of their own selves let them stop.' The addition of ἄφαρ, 'forthwith,' seems to show that the advantage comes immediately upon the performance of the act.

170. **ἀπείρητος.** The interpretations vary between 'unskilled,' and 'unproved.' He can hardly mean that his prophecies about the ultimate fate of Odysseus had proved his prophetic powers, as the fulfilment had not yet appeared, though the prophet confidently expects it: so it seems better to accept the interpretation of the Schol. sc. ἄπειρος καὶ ἀμαθής. In Il. 12. 304 ἀπείρητος is used actively, 'without making an effort;' cp. Il. 17. 41. In both these passages, however, we seem to see that πειρᾶσθαι implies 'awaiting an alternative of possibilities,' so that ἀπείρητος here would mean, 'without abiding the ordeal of the [still future] event,' i.e. without challenging the event to prove me false or true, or, more literally still (assigning a semi-middle sense to the verbal as well as to the verb), 'without allowing myself to be tested.'

171. **τελευτηθῆναι.** The aorist infinitive in Greek retains, as far as possible, the force of the aorist indicative; but, of course, it does not give the notion of past time, as the augment, which alone carries with it that force, is not continued into the infinitive. In stating this, however, it is right to draw a distinction between the aor. infin. as used in *oratio obliqua* (or sentences equivalent to *oratio obliqua*) from all other usages. For in such sentences the aorist represents the aor. indicat.; whereas in others it does not. There is therefore nothing strange in finding the aorist infinitive simply denoting the fact of the verb—as here 'fulfilment;' so that the finite verb with which the infinitive is construed, or the context in which it is used, is able to transfer its own point of time to the aorist. Thus with such verbs as φημί, εἶπον, δοκῶ, ἐλπίζω, etc., expressing promise or expectation, the aorist infinitive seems to take the force of a future, as in inf. 280; 3. 125; Il. 13. 666 πολλάκι γάρ οἱ ἔειπε γέρων.. νούσῳ ὑπ' ἀργαλέῃ φθίσθαι, sc. *periturum esse;* Aesch. S. c. T. 427 ἐκπέρσειν.. φησίν, οὐδὲ τὴν Διὸς βολὴν σχεθεῖν, *non fore ut eum inhibeat.* Compare also ἄσμενοι ἐκεῖσε ἴοιεν οἷ ἀφικομένοις ἐλπίς ἐστιν οὗ διὰ βίου ἤρων τυχεῖν Plato, Phaed. 67, μῶρος, εἰ δοκεῖς με τλῆναι σὴν καθαιμάξαι δέρην Eur. Orest. 1527, οὐκ εἰκὸς ἐς νῆσον τοὺς Λακεδαιμονίους περαιωθῆναι Thuc. 5. 109. See Madvig (Gk. Synt. § 172 R), who however remarks that such a combination as νομίζω κρατῆσαι is impossible and must be accounted for on the ground of faulty reading; but we may compare Soph. Aj. 1082 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ | ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν. That πεσεῖν here stands with the same force as πεσεῖν ἄν we gather from ibid. 1077 ἀλλ' ἄνδρα χρὴ κἂν σῶμα γεννήσῃ μέγα | δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ. But, in the former passage,

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ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἑταίρους
ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ
οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.'
Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα·
'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·
ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.
ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἠελίοιο
φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
ὤλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
ὤφελες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
οὐδέ κε Τηλέμαχον κεχολωμένον ὧδ' ἀνιείης

182. *οὐδέ τε*] *ὁ δὲ τε σύνδεσμος περισσός. ἐν δὲ ταῖς εἰκαιοτέραις γράφεται 'οὐδέ τι'* Schol. H. M. S.

πεσεῖν is really the infinitive of a gnomic aorist. A good instance is Aristoph. Nub. *ἐνεχυράσασθαί φασιν*, 'they say they will distrain upon me;' where editors have needlessly altered to *ἐνεχυράσεσθαι*. See also Vesp. 160; Od. 20. 121. It is of course possible in the present passage to retain the preterite force in *τελευτηθῆναι*, and to make the seer say 'that everything has been accomplished;' which, indeed, was all but true; the last act of the drama was even now opening, as he describes it with closer accuracy, infra 176, 'all these things are now being accomplished.'

172. **Ἴλιον εἰσανέβαινον**, equivalent to the similar phrase, Od. 1. 210 *ἐς Τροίην ἀναβήμεναι*.

174–176. See Eustath. *καὶ ὅρα σύνοψιν τῆς Ὀδυσσείας ἐνταῦθα ἐν οὐδὲ ὅλοις τρισὶ στίχοις. συνελόντα γὰρ φάναι, ἡ τῆς Ὀδυσσείας περιοχὴ οὐδὲν ἄλλο ἐν καιρίῳ ἱστορεῖ ἀλλ' ἢ τὰ ἐπελευστικῶς ἐνταῦθα ῥηθέντα.*

178. **μαντεύεο σοῖσι τέκεσσιν.** See for a similar tone of contempt, Virg. Aen. 11. 399 'capiti cane talia demens | Dardanio rebusque tuis.' Trans. 'interpret omens for thy children.' Compare *αὐτὰρ ὁ μάντις ὁ Τήλεμος ἔχθρ' ἀγορεύων | ἐχθρὰ φέροιτο πρὸς οἶκον, ὅπως τεκέεσσι φυλάξῃ* Theocr. 6. 24.

180. **ταῦτα, κ.τ.λ.** Join *ἐγὼ δὲ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.*

181. **ὑπ' αὐγὰς . . φοιτῶσι**, 'move about in the sunlight.' So *Διὸς αὐγαί* Il. 13. 837. *φοιτᾶν ὑπό* with accusative is a natural construction; but in Od. 11. 498, 619 *ὑπ' αὐγάς* is also used with a verb of rest. Cp. Eur. Hec. 1154 *ὑπ' αὐγὰς τάσδε λεύσσουσαι πέπλους*, sc. holding them up to the light to examine.

182. **ἐναίσιμοι**, 'fateful,' 'teaching fate,' 'significant;' so Schol. *μαντικοί, τὸ εἱμαρμένον σημαίνοντες*. The first business of the seer is to discriminate the *ἐναίσιμοι*, which Prometheus implies in his description of his revelations to men (P. V. 484 foll.) *τρόπους δὲ πολλοὺς μαντικῆς ἐστοίχισα, | κἄκρινα πρῶτος ἐξ ὀνειράτων ἃ χρὴ | ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους | ἐγνώρισ' αὐτοῖς.* Compare the words of Theoclymenus, Od. 15. 531 *οὔ τοι ἄνευ θεοῦ ἔπτατο δεξιὸς ὄρνις· | ἔγνων γάρ μιν ἐσάντα ἰδὼν οἰωνὸν ἐόντα.*

185. **ἀνιείης**, 'nor wouldest thou thus be urging on Telemachus, already roused to wrath.' So in Lat. 'eone tu servos ad spoliandum fanum *inmittere* ausus es?' Cic. in Verr. 4. 101. There is a distinction between the potential use of the optat. with *κε*, and the force of *ἂν*

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σῷ οἴκῳ δῶρον ποτιδέγμενος, αἴ κε πόρῃσιν.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς
παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
αὐτῷ μέν οἱ πρῶτον ἀνιηρέστερον ἔσται,
[πρῆξαι δ' ἔμπης οὔ τι δυνήσεται εἵνεκα τῶνδε·]
σοὶ δὲ, γέρον, θωὴν ἐπιθήσομεν ἥν κ' ἐνὶ θυμῷ
τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
μητέρ' ἑὴν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.
οὐ γὰρ πρὶν παύσεσθαι ὀίομαι υἷας Ἀχαιῶν
μνηστύος ἀργαλέης, ἐπεὶ οὔ τινα δείδιμεν ἔμπης,

190. ἀνιηρέστερον] Ameis with Bekk. fr. Vindob. 56 reads ἀνιηρώτερον, but needlessly. The Alexandrines called this form Ἀττικόν. Schol. S.; cp. also Etym. Magn. πῶς οὐκ ἀνιαρώτερον, which implies the reading in -έστερον. 191.] This verse, wanting in two Venet. MSS, among others, was rejected by Wolf, as made up from Il. 1. 562, with a variable latter half; for which some read εἵνεκα τῶνδε, others οἷος ἀπ' ἄλλων. Neither Eustath. nor Scholl. notice it. 198. παύσεσθαι] Wolf's conjecture for παύσασθαι or παύεσθαι. But παύσασθαι might stand; see note on sup. 171.

ἀγόρευες sup. which takes its colour from the suggested clause εἰ σὺν ἐκείνῳ κατέφθισο.

186. **δῶρον**. The reproach of seers. So Oedipus calls Teiresias (Soph. O. T. 388) δόλιον ἀγύρτην ὅστις ἐν τοῖς κέρδεσι | μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός. So Antig. 1055.

189. Join **παρφάμενος ἐπέεσσιν**, as Il. 12. 248 ἠέ τιν' ἄλλον | παρφάμενοι ἐπέεσσιν ἀποτρέψεις πολέμοιο. The 'varied lore' in which Halitherses was versed (παλαιά τε . . εἰδώς) would the better enable him to impose on Telemachus.

190. **αὐτῷ οἱ**, i.e. ἑαυτῷ.

ἀνιηρέστερον. With this metaplastic form from ἀνιηρός compare αἰδοιέστατος Pind. O. 3. 42, ἀμορφέστατος Hdt. 1. 196. 2.

191. **εἵνεκα τῶνδε**. If we have to attempt an interpretation of a spurious line, this phrase may mean 'because of the [resistance of] these suitors here.' But τῶνδε is an unsatisfactory equivalent for ἡμέων. Perhaps we might render 'by help of all these omens' of thine. Not only is the verse deficient in authority, but it spoils the antithesis between αὐτῷ μέν οἱ and σοὶ δέ.

192. Join **ἣν τίνων** and **ἐνὶ θυμῷ ἀσχάλλῃς**.

194. **ἐν πᾶσιν** = *coram omnibus*. Cp. Il. 9. 121 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω, ibid. 528 ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.

195. **ἀπονέεσθαι**. As parallel instances of the lengthening of an initial long syllable in words where many short vowels come together, Ameis quotes ἀθάνατος, ἀκάματος, ἀποπέσῃσιν Od. 24. 7, ἐπίτονος Od. 12. 423, ζεφυρίη Od. 7. 119, ἀγοράασθε Il. 2. 337.

199. **ἐπεὶ οὔ τινα δείδιμεν ἔμπης**. The same expression occurs in Il. 7. 196. It is difficult to settle the question whether the meaning of ἔμπης (i.e. ἐν πᾶσιν) be really 'altogether' or 'for all that.' Most commentators lean to the latter as being the only true rendering in Homer. Bäumlein however (Griech. Partik. 115 foll.) insists on its primary

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οὔτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα·
οὔτε θεοπροπίης ἐμπαζόμεθ', ἣν σύ, γεραιέ,
μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἶσα
ἔσσεται, ὄφρα κεν ἥ γε διατρίβῃσιν Ἀχαιοὺς
ὃν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἤματα πάντα
εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας

206.] See note below.

meaning being 'wholly,' 'quite,' quoting the present passage, and comparing Il. 5. 190 foll.; 7. 196; 14. 98 foll., 173; 17. 632; 19. 308; 24. 522. He would even assign this force to the word in Od. 5. 205; 3. 209; 15. 214; especially claiming it for Od. 19. 37 foll. He also compares Aesch. P. V. 48; Eum. 229; Soph. Aj. 122. Granting this then as the original and rightful meaning he allows that where the word stands as pointing a distinctly adversative relation to some previous statement, this primary sense easily passes into the secondary one of 'notwithstanding,' compare French *toutefois*. As instances of this he gives Il. 1. 561; 8. 32; 17. 229; Od. 11. 350; 14. 214; 20. 311; 23. 83: Pind. Pyth. 4. 86 foll.; 5. 55: Aesch. P. V. 186 foll.: Eur. Alc. 906; Cycl. 535: Theocr. 10. 29; 22. 17. This adversative force is even more strongly exhibited in the combination of *περ ἔμπης* with the participle, Il. 9. 517 foll.; 14. 1; 15. 399; Od. 15. 361; 18. 165; 19. 356.

200. **οὔτε . . οὔτε.** These two separate clauses are subdivisions of *οὔ τινα δείδιμεν ἔμπης*.

202. **μυθέαι ἀκράαντον**, 'which thou pratest to no purpose,' i.e. because nothing will come of thy predictions. **μυθέαι** is a shorter form for *μυθέεαι*, the ε being dropped, as in *πώλεαι* Od. 4. 811, q.v. Compare also *ἀποαίρεο* Il. 1. 275, *ἔκλεο* Il. 24. 202. Krüger (Dial. § 30. 3) compares also from Herodot. *ποιέαι, ποιέο, ἐποιέο*, though elsewhere in the same writer we find *δέεαι* (7. 161), *διαρέεαι* (7. 47). Compare also *ὑφάγεο* Theocr. 2. 101. In Od. 8. 180 we find the form *μυθεῖαι*.

203. **οὐδέ ποτ' ἶσα ἔσσεται.** Eustath. misunderstands this, rendering it *ἀστείως* (i.e. euphemistically) *εἴρηται ἀντὶ τοῦ ἀεὶ ἐλαττωθήσεται· εἰ γὰρ μὴ ἶσα, πολλῷ μᾶλλον οὐ μείζονα· ἔσται ἄρα ἐλάττονα.* But *ἶσα* does not agree with *χρήματα*, being a neuter adjective used substantivally; 'never will recompense be made.' With this usage cp. Il. 14. 98 *Τρωσὶ μὲν εὐκτὰ γένηται*, Il. 16. 128 *καὶ οὐκέτι φυκτὰ πέλωνται* (cp. Od. 8. 299), Il. 21. 533 *οἴω λοίγι' ἔσεσθαι*, Od. 8. 384 *ἠδ' ἄρ' ἑτοῖμα τέτυκτο*, etc.

204. **διατρίβῃσιν Ἀχαιοὺς ὃν γάμον.** We have *διατρίβειν γάμον* in Od. 20. 341, cp. inf. 265, but no instance of *διατρίβειν* with a personal object. The simplest explanation of the double accusative is that the verb follows the analogy of *ἀφαιρεῖν*, which is commonly so used; or we may describe *ὃν γάμον* as an accusative of nearer definition, sc. 'in the matter of her marriage.'

206. **εἵνεκα τῆς ἀρετῆς.** Cp. Schol. H. M. Q. R. *ὁ Ἀρίσταρχος λείπειν φησὶ τὸ ἄρθρον, ἵν' ᾖ εἵνεκα τῆς ταύτης ἀρετῆς· Ἰακὸν δὲ τὸ ἔθος εἶναι. Ἀριστοφάνης δὲ ὑπώπτευε τὸν στίχον, νεωτερικὸν λέγων ὄνομα τὸ τῆς ἀρετῆς. πιθανὸν δὲ συναθετεῖν αὐτῷ καὶ τὸν πρὸ αὐτοῦ καὶ τὸν μετ' αὐτόν.* Accordingly commentators are divided; some explain *τῆς* as = *Πηνελοπείης*, comparing Il. 9. 133 *τῆς εὐνῆς* (sc. *Βρισηίδος*), ibid. 275; Il. 19. 176; others take it to mean 'this,' i.e. 'such' excellence; cp. Il. 11. 762 *Ἀχιλλεὺς | οἷος τῆς* (al. *ἧς*) *ἀρετῆς ἀπονήσεται.* See Monro, H. G. § 261. Penelope describes or alludes to her *ἀρετή* (which is not used here with a *moral* significance) in Od. 18. 251 *ἤ τοι ἐμὴν ἀρετὴν εἶδός τε δέμας τε | ὤλεσαν ἀθάνατοι.* Here *ἐριδαίνομεν* takes almost a future sense, as Od. 24. 475 *ἦ φύλοπιν αἰνὴν | τεύξεις, ἦ φιλότητα μετ' ἀμφοτέροισι τίθησθα*; The general sense is, 'we will vie with each other—the prize, her pre-eminent excellence.'

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ἐρχόμεθ', ὡς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἑκάστῳ.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί,
ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·
ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες 'Αχαιοί.
ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
οἵ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἤν τίς μοι εἴπῃσι βροτῶν, ἢ ὄσσαν ἀκούσω
ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεΐξω

209. *ἀγανοί*] *γρ. ἀγανοί* [?], *οἱ δὲ 'Αχαιοί* Schol. H. 214. **Σπάρτην**] Zenodot. **Κρήτην.** See on Od. 1. 285. 222. *χεύω*] **Πτολεμαῖος ὁ 'Οροάνδου χείω γράφει,** *καὶ 'Αρίσταρχος· 'Ηρωδιανὸς δὲ χεύω, ἵν' ᾖ ἐνεστὼς ἀντὶ τοῦ μέλλοντος* Schol. H. M. See Dind. on Schol. ad loc.

209. **ἄλλοι . . ἀγανοί.** The word *μνηστῆρες*, which belongs properly to *ἄλλοι*, is drawn into the relatival clause, as Il. 1. 566 *μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ' ἐν 'Ολύμπῳ*, Il. 5. 877 *ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν 'Ολύμπῳ*, and 8. 341. Here the sentence would run in full, *ἄλλοι μνηστῆρες ἀγανοὶ ὅσοι ἐστέ*. The form of expression is analogous to *ἄλλον ὀντινοῦν* in later Greek; for though in our phrase there is no patent attraction, the step which makes attraction possible has been taken, viz. the ellipse of the verb.

211. **τὰ ἴσασι.** This word, which always has the initial ϝ, is, according to Ameis, used eight times with the first syllable short, and ten times with it long; the latter would seem to be the original quantity, pointing to an earlier form *ἴδ-σασι*. Monro, App. B. 2.

213. **ἔνθα καὶ ἔνθα** = 'there and back.'

222. **χεύω.** The form of the word does not decide whether it is the future indicative or the potential used for the future, and Buttm. gives both suppositions equal claims. In Il. 7. 86 *χεύωσι* occurs as the conjunctive of the aorist, and in Eurip. El. 181 *δάκρυσι χεύω* must be taken as a syncopated future, as Euripides would not have admitted the potential mood here. Hesych. seems to regard it as a form of the present indicative (*χεύει, ῥεῖ*), as it certainly is in later Greek writers. Porson and Dindorf, however, read *δάκρυσι χορεύω* in the passage of Euripides. In Il. 7. 336 we have this form co-ordinated with an unambiguous aorist subjunctive, *τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες | ἄκριτον ἐκ πεδίου ποτὶ δ' αὐτὸν δείμομεν, κ.τ.λ.* Here on the contrary *χεύω appears* to go along with an equally unmistakable future indicative, sc. *δώσω* (223). This fact, and the greater simplicity gained by it, give some weight on the side of its being a future. See generally Veitch (Irreg. Gk. Verbs) on *χέω*, who remarks (p. 602), 'In the late recensions of the Iliad and Odyssey, the future and aorist with σ

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πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'
Ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Μέντωρ, ὅς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,
καί οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπε·
'Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω
σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς,
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι,

232, 233.] For the punctuation of these lines and the accentuation of ὡς cp. Schol. Q. βραχὺ διασταλτέον ἐπὶ τὸ ῥέζοι, τὸ γὰρ ὡς ἀντὶ τοῦ ὅτι ἐστίν.

have disappeared.' But we must not attach too much weight to the fact that χεύω *appears* to be parallel with δώσω. It is at least as probable that χεύω is a subjunctive, with its radical sense of purpose or intention; so that (Monro, H. G. § 275 *a*) 'the subjunctive expresses the decisive action to be taken by Telemachus: viz. to acknowledge his father's death: the fut. δώσω expresses what would follow as a matter of course.' To this, however, we must add that it does not appear that ἔχευα ever had an σ. See Curt. Verb. p. 459; Monro, H. G. App. A. 5.

225. **Μέντωρ**. This is the only passage in which Mentor appears *in propria persona;* elsewhere it is Pallas personating him. Pallas does, however, in the assembly of the gods (Od. 5. 8–12), use, as though they were her own, the very words of Mentor in vv. 230–234. Fäsi notices the similarity of the name of the Taphian Mentes, whose appearance is likewise assumed by Athena, Od. 1. 105. Odysseus, in addressing the simulated Mentor (Od. 22. 208), thus accosts him, Μέντορ, ἄμυνον ἀρὴν, μνῆσαι δ' ἑτάροιο φίλοιο, | ὅς σ' ἀγαθὰ ῥέζεσκον, ὁμηλικίη δ' ἐμοί ἐσσι.

227. **πείθεσθαί τε γέροντι**. Eustath. τὸ δὲ πείθεσθαι γέροντι ὅ ἐστι τῷ Λαέρτῃ, φιλοπατορίαν διδάσκει· ὡς γὰρ οἱ κατ' οἶκον τῷ Μέντορι, οὕτως αὐτὸς τῷ τοῦ Ὀδυσσέως πατρὶ πείσεται. Compare for the expression Λαέρτης ὁ γέρων Od. 4. 111, 754; 16. 153. The meaning according to this interpretation is, 'Odysseus entrusted all his house to Mentor, to obey his aged father, and keep all secure.' Nitzsch and others find fault with the reference to Laertes, and understand by γέροντι Mentor himself; but this hardly tallies with the description given above of Mentor's age. If we take the sentence so, οἶκον must be supplied as subject of πείθεσθαι and Μέντορα as subject of φυλάσσειν, sc. 'he entrusted all his house to him, that it should obey the old man, and that he,' etc. Monro, H. G. § 231, justifies this sudden change, pointing out that the infinitive may be so far an abstract noun, as that the action which it denotes is not predicated of an *agent*. So here, if we regard πείθεσθαι, φυλάσσειν, as equivalent to 'for obeying,' 'for guarding,' the harshness of the apparent change disappears. For the change from the relatival sentence ὅς ῥ' Ὀδυσσῆος, κ.τ.λ. to the demonstratival καί οἱ see on 54 supra.

230. **πρόφρων**, 'in earnest,' 'with full purpose of heart.' Not co-ordinated with ἀγανὸς καὶ ἤπιος, but taken adverbially with ἔστω. It is nearly always used in Homer as an adverbial adjunct to a verb, except in the phrases πρόφρονι κραδίῃ Il. 10. 244, and πρόφρονι θυμῷ Il. 22. 184. In Hesiod, Opp. et D. 612, it is found expressing a malicious purpose, εἰ μὴ δὴ πρόφρων ἐθέλῃσιν ὀλέσσαι. It is better in this sentence not to join closely τις σκηπτοῦχος βασιλεύς, but rather to render, 'Let no one be kind, etc., as a sceptred monarch.'

232. **αἴσυλα**. If αἴσιμα (supra) means what is 'fair,' 'right,' from αἶσα,

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ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὣς ἤπιος ἦεν.
ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὔ τι μεγαίρω
ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο·
σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
νῦν δ' ἄλλῳ δήμῳ νεμεσίζομαι, οἷον ἅπαντες
ἧσθ' ἄνεῳ, ἀτὰρ οὔ τι καθαπτόμενοι ἐπέεσσι
παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες.'
Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ηὔδα·
'Μέντορ ἀταρτηρὲ, φρένας ἠλεὲ, ποῖον ἔειπες

236. κακορραφίῃσι] κακοφραδίῃσι Schol. H. M. S. 240. ἄνεῳ] So Herodian. ἄνεω Aristarch., see note below. 241. καταπαύετε] Ῥιανὸς γράφει καταπαύετε, καὶ λόγον ἔχει Schol. H. M. Q. S. Vulg. κατερύκετε.

i.e. ἡ ἴση, ἐίση, it is possible that αἴσυλος may be the exact contrary, viz. ἀ-ίσ-υλος, 'unfair,' 'unrighteous.'

234. **πατὴρ δ' ὥς.** This clause, though introduced by δέ, is equivalent in meaning to 'though he was mild as a father.'

236. **κακορραφίῃσι.** Compare the phrase κακὰ ῥάπτειν Od. 3. 118; 16. 423. For this use of the plural with the force of an abstract substantive in Homer compare ἀφραδίας Od. 19. 523, βίας Il. 5. 521, δίκῃσι Il. 16. 542, ἱπποσυνάων Il. 16. 776, ὑπεροπλίῃσι Il. 1. 205, πολυιδρείῃσι inf. 346; etc. Translate here, 'base scheming.'

237. **παρθέμενοι,** 'staking.' Schol. παραβάλλοντες, cp. Il. 9. 322 αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν. See also Od. 3. 74. The emphasis lies in the participle; 'it is at the hazard of their own lives that they violently consume.'

239. **οἷον . . ἄνεῳ,** 'to see how you all sit silent.' There is great uncertainty about ἄνεῳ. La Roche, H. T. p. 191, quotes from Apollon. de Adverb. p. 554 καὶ περὶ τοῦ ΑΝΕΩΙ δὲ διαφορά τις κατὰ τὸν μερισμὸν εἰσήγετο πρὸς ἐνίων, ὡς εἴη μᾶλλον ὄνομα πληθυντικόν, Ἀττικῶς κεκλιμένον. ᾧ λόγῳ καὶ τὸ ι προσκείμενον. P. 555 ὅτι μὲν οὖν δύναται ὄνομα πληθυντικὸν εἶναι σαφὲς ἐντεῦθεν. ἀλλὰ δῆλον ὡς καὶ Ἀριστάρχῳ καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς συνηρέσκετο μὴ μᾶλλον ὄνομα ἐκδέχεσθαι, ὡς ἐπίρρημα δὲ ἐκ τοῦ καθ' ἕνα σχηματισμὸν ἐκφέρεσθαι καὶ ἐπὶ ἑνικῆς σχήσεως καὶ ἐπὶ πληθυντικῆς παρελαμβάνετο, ὅπερ οὐ παρείπετο ὀνόμασι. καὶ γένους μὴ εἶναι διακριτικόν. ἔστι δέ που καὶ ἐπὶ ἑνικῆς ἐκφορᾶς τὸ τοιοῦτον, 'ἡ δ' ἄνεω (sic) δὴν ἧστο' (ψ. 93), καὶ σαφὲς ὅτι εἰ δοθείη ἡ γραφὴ σὺν τῷ ι, δοθείη ἂν καὶ τὸ ὄνομα εἶναι τὸ ἄνεως. Eustath. too regards it as a nominative from ἄνεως, and we may doubt whether Aristarchus, with whom Buttm. agrees, would have decided in calling ἄνεως or ἄνεω (cp. οὕτως, οὕτω) an adverb, but for the solitary passage in Od. 23. 93; which it must be remembered belongs to a portion of the poem which is impugned. ἄνεωs is equivalent to ἄν-αϝ-ος, i. e. ἄν-αυ-ος, the root αϝ or αυ having the sense of crying or speaking, cp. αὐδᾶν, ἀυτή.

240. **καθαπτόμενοι ἐπέεσσι,** see on sup. 39.

241. Eustath. sums up the characteristics of the three speakers thus, ὁ ποιητὴς . . τὸν μὲν Ἀντίνοον ἁπλούστερον δημηγοροῦντα πεποίηκε καὶ ἀφελέστερον, τὸν δὲ Εὐρύμαχον ἐμβριθέστερον ἐκείνου καὶ ἁδρότερον, ἐνταῦθα δὲ Λειώκριτόν τινα μνηστῆρα βραχύλογον μὲν πλάττει, θρασύτερον δὲ ἐκείνων.

243. **ἀταρτηρέ** may represent a reduplication of the stem ταρ, as in ταράσσω, to be referred to root τερ (τείρω, tero) meaning to 'wear out' or 'rub away:' ἀ-ταρ-τηρ-ός according to this derivation would mean something like what we call 'irrepressible.'

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ἡμέας ὀτρύνων καταπαυέμεν. ἀργαλέον δὲ
ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
εἴ περ γάρ κ' Ὀδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
δαινυμένους κατὰ δῶμα ἑὸν μνηστῆρας ἀγαυοὺς
ἐξελάσαι μεγάροιο μενοινήσει' ἐνὶ θυμῷ,
οὔ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,
ἐλθόντ', ἀλλά κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,
εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.

245. *καὶ πλεόνεσσι*] *τινὲς γράφουσιν 'ἀνδράσι καὶ παύροισι,' ἄμεινον δὲ 'καὶ πλεόνεσσι' γράφειν, ἵν' ᾖ ἐπὶ τῶν κωλυόντων* Schol. H. M. Q. 251. *εἰ πλεόνεσσι μάχοιτο*]. Schol. H. M. Q. calls this reading *γελοῖον*, giving instead *εἰ πλέονές οἱ ἕποιντο.*

The older commentators regarded it as a lengthened form of an adjective *ἀτηρός* from *ἄτη*.

ἠλεός must be referred to a root **ἀλ**, seen in **ἄλη**, *ἀλᾶσθαι*, *ἀλύειν*, *ἀλιταίνειν*. In Il. 15. 128 the form *ἠλέ* occurs.

244. **ἀργαλέον δέ.** This is a passage greatly vexed by commentators. Eustath. and the Schol. make *πλέονεσσι* follow *ἀργαλέον*, in the sense that even numerical odds do not ensure victory over men whose courage is heightened by good cheer. But the construction of *πλεόνεσσι* is doubtless after *μαχήσασθαι*, if we compare (251) *εἰ πλεόνεσσι μάχοιτο*, and the similar sentiment in Od. 16. 88 *πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἐόντα | ἄνδρα καὶ ἴφθιμον.* What then is the subject of *μαχήσασθαι?* Fäsi takes it to be the Suitors, as if Leiocritus, for himself and his fellows, was bewailing the hardship or unfairness of having to sustain the attack of the whole of the Ithacan people summoned to the rescue by Mentor (241); and this appears also to be the interpretation of Nitzsch. According to this the passage will be a bantering remonstrance against carrying a point by the might of superior numbers. **ποῖον ἔειπες** would then, prosaically, be equivalent to 'See what is implied in your appeal to the people of Ithaca!' **ἀργαλέον**, Nitzsch remarks, is not simply 'hard' in the sense of 'difficult,' but in the sense of 'oppressive.' Your appeal to numbers is a barbarity, there is no fairness in it. 'It is ill fighting against odds,' especially when the stakes are not equal, when one may lose his life, and can only win a dinner. The case is then pressed home with an illustration, *εἴ περ γάρ κε .. μενοινήσειε* (cp. *εἴ περ γάρ κ' ἐθέλοιμεν*, etc. Il. 1. 580). Suppose Odysseus to appear on the scene and try to force us out single-handed (*αὐτός*); why then, the results would be all the other way; the odds would be on our side and he would fall, and this parallelism is further suggested by the use of *Ἰθακήσιος* as an epithet here to Odysseus. 'You are summoning a vast number of Ithacans against the Suitors; how if it were the resistance of one Ithacan to an overwhelming number of Suitors!' Such violent and contrary results argue the wrongness of the method, *σὺ δ' οὐ κατὰ μοῖραν ἔειπες.*

The alternative rendering is to regard the words as a counter threat to Mentor. 'You will find it a hard matter to fight about a meal, with men who moreover (*καί*) outnumber you. You call us the *παῦροι μνηστῆρες*, but, inasmuch as I do not think the people of Ithaca will mix themselves up in the quarrel, we nevertheless outnumber you, who are but *one*. Why, even Odysseus himself could not stand before us, and shalt thou stand?' With *περὶ δαιτί* compare *περὶ παιδὶ μάχῃ* Il. 16. 568, *περὶ οἷσι μαχειόμενος κτεάτεσσι* Od. 17. 471.

249. **κεχάροιτο .. ἐλθόντι.** Compare Od. 19. 462 *τῷ χαῖρον νοστήσαντι*, Il. 14. 504 *οὐδὲ .. ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται.* Translate, 'would have joy in his coming.'

250. **αὐτοῦ**, 'on the spot'—'no sooner home than killed.'

251. **εἰ πλεόνεσσι μάχοιτο.** For this epexegetic restatement of the

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ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἁλιθέρσης,
οἵ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι.
ἀλλ', ὀίω, καὶ δηθὰ καθήμενος ἀγγελιάων
πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὔ ποτε ταύτην.'
Ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
οἱ μὲν ἄρ' ἐσκίδναντο ἑὰ πρὸς δώμαθ' ἕκαστος,
μνηστῆρες δ' ἐς δώματ' ἴσαν θείου Ὀδυσῆος.
Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
χεῖρας νιψάμενος πολιῆς ἁλός, εὔχετ' Ἀθήνῃ·

257. *αἰψηρήν*] La Roche quotes from Apollon. Soph. 17. 20 *αἰψηρὸς = ταχύς· ὅταν δὲ λέγῃ 'λύσαν* (*sic*) *δ' ἀγορὴν αἰψηρήν' ὁ Ἀρίσταρχος ἀντὶ τοῦ αἰψηρῶς ἀκούει.* This shows that **λῦσαν** was the Aristarchean reading which Kayser adopts. Schol. P. *λαιψηρήν.* 260. *ἀπάνευθε κιών*] Al. *ἀπάνευθεν ἰών.* Nicanor says *εἰ κατὰ δοτικὴν γράφεται τὸ θῖνι, βραχὺ διαστελοῦμεν ἐπὶ τὸ ἰών, καὶ τὰ ἑξῆς συνάψομεν· εἰ δὲ διὰ τὸ ᾱ, ὡς Διδυμός φησι γράφειν Ἀρίσταρχον, μετὰ τὸ θαλάσσης διαστελοῦμεν.*

protasis compare Thuc. 5. 97 *καὶ τὸ ἀσφαλὲς ἡμῖν διὰ τὸ καταστραφῆναι ἂν παράσχοιτε .. εἰ μὴ περιγένοισθε* (where the last three words contain a restatement of *διὰ τὸ καταστ.*); Plato. Apol. 20 C *οὐ γὰρ δήπου σοῦ γε, οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μή τι ἔπραττες ἀλλοῖον ἢ οἱ πολλοί.*

252. **ἔργα** = your estates, your homes. Notice **ἄγε** used with the plural number, as Od. 1. 76. **ἕκαστος** is in apposition with *ὑμεῖς* implied in the imperative *σκίδνασθε.* For a similar use cp. Il. 5. 878 *δεδμήμεσθα ἕκαστος*, Il. 2. 775 *ἵπποι παρ' ἅρμασιν οἷσιν ἕκαστος .. ἕστασαν*, cp. also Od. 8. 393 *τῶν ἕκαστος .. ἐνείκατε.*

253. **ὀτρυνέει**, 'shall speed his setting out,' sc. by aiding the preparations and procuring supplies.

255. **καὶ δηθά.** That is, instead of going after news of his father, as he thinks to do, he will not find the means. This is put bitterly, 'He will have to wait a long time first in Ithaca, and be content with such news as is brought to him.' **πεύσεται** could be used of information whether brought to Telemachus or obtained by his inquiries; but **ἀγγελίαι** must be restricted to news brought to him.

256. **τελέει** is the future, cp. Od. 4. 85; 18. 389; 19. 557; the forms *τελέσω* and *τελέσσω* are subjunctives of aor. 1, cp. Il. 1. 523; 23. 559; Od. 11. 352.

257. **αἰψηρήν**, proleptic epithet = 'quick to disperse at his word,' just like *θοὴν ἀλεγύνετε δαῖτα* Od. 8. 38, *ταχέες δ' ἱππῆες ἔγερθεν* Il. 23. 287. The use of the adjective here instead of the adverb is most common in Homer with adjectives of time, as *ἔνδιος* Od. 4. 450, *ἠματίη* Od. 2. 104, *ὑπηοῖοι* Il. 8. 530, *ἠέριος*, see Buttm. Lexil. p. 41; cp. also the use of *χθιζός, πάννυχος, ἑσπέριος.* Here the expression is not exactly equivalent to *αἶψα δ' ἔλυσ' ἀγορήν* Il. 2. 808, but points also to the fact that the quality, 'readiness to disperse,' is more or less inherent in the subject. Cp. *αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο* Od. 4. 103, *αἰψηρὰ δὲ γούνατ' ἐνώμα* Il. 10. 358 with v. l. *λαιψηρά.* The expression before us occurs also in Il. 19. 276. Cp. Virg. Aen. 12. 860 'alitis in parvae subitam collecta figuram.' Düntzer, with Voss, renders *αἰψηρήν*, 'excited.'

261. **χεῖρας νιψάμενος.** For this as a necessary preliminary to a sacrifice compare Il. 1. 313 *οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον, | ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας.* So Priam washes his hands before a libation, Il. 24. 302 foll.

πολιῆς ἁλός. Grammarians seem uncertain whether to describe this as a local, material, or partitive genitive.

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‘Κλῦθί μευ, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
καί μ’ ἐν νηὶ κέλευσας ἐπ’ ἠεροειδέα πόντον,
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.’
Ὣς ἔφατ’ εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν,
καί μιν φωνήσασ’ ἔπεα πτερόεντα προσηύδα·
‘Τηλέμαχ’, οὐδ’ ὄπιθεν κακὸς ἔσσεαι οὐδ’ ἀνοήμων,
εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἠύ,
οἷος κεῖνος ἔην τελέσαι ἔργον τε ἔπος τε.
οὔ τοι ἔπειθ’ ἁλίη ὁδὸς ἔσσεται οὐδ’ ἀτέλεστος.
εἰ δ’ οὐ κείνου γ’ ἐσσὶ γόνος καὶ Πηνελοπείης,
οὐ σέ γ’ ἔπειτα ἔολπα τελευτήσειν ἃ μενοινᾷς.

262. κλῦθί μευ] Vulg. κλῦθι μοί.

Perhaps the latter suits the passage best. As analogous constructions compare λούεσθαι ποταμοῖο Il. 6. 508, πρῆσαι πυρός Il. 2. 415. Cp. λούειν ἐκ ποταμοῦ Od. 6. 224.

262. **ὃ . . ἤλυθες**, ‘thou that camest yesterday in thy godhead.’ **θεός** is drawn from its natural case of appeal, the vocative, into the nominatival construction with the relative clause. For the adverbial use of **χθιζός** see above 257.

263. **ἠεροειδέα.** See Buttm. Lexil. s. v. ἀήρ. The general meaning is ‘hazy,’ ‘dim:’ not so much in the sense of overcast with cloud or fog, as of that of far, faint, distance. Cp. Longfellow, Golden Legend, ‘The sea in all its vague immensity.’

265. **τὰ δέ**, sc. my voyage.

270. **οὐδ’ ὄπιθεν.** As thou hast not been spiritless nor witless to-day, in the assembly, so ‘neither hereafter wilt thou be,’ etc. It might be a mere accident that thou hast acquitted thyself so well to-day; to-day’s is but one essay: but (Athena continues) if thou art thy father’s son, to-day is an augury of many such displays.

272. **οἷος κεῖνος ἔην**, ‘seeing what a man he was.’

τελέσαι ἔργον τε ἔπος τε, ‘to make good both word and work,’ may be explained in more than one way. It may be taken as a sort of proverbial expression, meaning, to ‘say all that has to be said, and to do all that has to be done.’ In short, not to fall short of a hero’s duties, μύθων τε ῥητῆρ’ ἔμεναι πρηκτῆρά τε ἔργων Il. 9. 443, translated by Cicero (de Orator. 3. 15) *oratorem verborum actoremque rerum.* Or again, the phrase may be considered as a true ἓν διὰ δυοῖν = ‘to make good the word-foreshadowed act,’ ἔργον τε ἔπος τε thus signifying both the act-determining word, and the word-expressing act. The phrase in Hdt. 3. 135 ἅμα ἔπος τε καὶ ἔργον ἐποίεε is a paraphrase rather than a reproduction of the present passage. Cp. Il. 15. 234 κεῖθεν δ’ αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε, also inf. 304. For the disjunctive form ἢ ἔπος ἢ ἔργον see Od. 3. 99 note.

274. Join closely **οὐ κείνου** — ‘not his,’ i. e. ἄλλου. Cp. Od. 12. 382 **εἰ δέ μοι οὐ τίσουσι**, 19. 85 εἰ . . οὐκέτι νόστιμός ἐστι. Ameis further quotes Il. 3. 289; 4. 55, 160; 15. 162, 178, 492; 20. 129, 139; 24. 296.

275. **ἔπειτα** = ‘in that case.’

ἔολπα. This form of the perf. and the double ε of the aor. ἐέλπετο (Il. 12. 407, etc.) confirm the fact of the original form of the root being **ϝελπ**, thus showing its connection with the Lat. *volup*, *voluptas*.

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παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
οὐδέ σε πάγχυ γε μῆτις 'Οδυσσῆος προλέλοιπεν,
ἐλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα.
τῷ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε
ἀφραδέων, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι·
οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
ὃς δή σφι σχεδόν ἐστιν, ἐπ' ἤματι πάντας ὀλέσθαι.
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἣν σὺ μενοινᾷς·
τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,
ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἕψομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστῆρσιν ὁμίλει,
ὅπλισσόν τ' ἤια καὶ ἄγγεσιν ἄρσον ἅπαντα,

276, 277.] Bekker brackets these two lines. See Friedländer, Analect. Hom. Neue Jahrb. 3. 468. They can only be objected to on the ground of being commonplace or tautological.

279. **οὐ πάγχυ**, like the later *οὐ πάνυ* = 'not at all.'

280. **ἐλπωρὴ .. τελευτῆσαι**, see on 171 sup.

284. **ὃς .. ὀλέσθαι.** Nitzsch joins *σχεδόν ἐστιν ἐπ' ἤματι*, 'is near them every day;' so *ἐπ' ἤματι* Od. 14. 105. It is better to join *ἐπ' ἤμ. ὀλέσθαι*, 'to perish in one day,' as Il. 10. 48 *οὐ γάρ πω ἰδόμην . . . ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἤματι μητίσασθαι*, Il. 19. 228 *ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὅς κε θάνῃσι, | νηλέα θυμὸν ἔχοντας, ἐπ' ἤματι δακρύσαντας*, i. e. to limit one's weeping to a single day, *luctum lacrimis finire diurnis* Cic. Tusc. 3. 27, 65. In the sentence above, the gender of *ὅς* shows that it follows only the main word *θάνατον*, upon which *κῆρα μέλαιναν* is a poetic refinement. Cp. Il. 13. 622 *ἄλλης μὲν λώβης τε καὶ αἴσχεος οὐκ ἐπιδευεῖς, | ἣν ἐμὲ λωβήσασθε.* With the general expression compare Il. 17. 201 *οὐδέ τί τοι θάνατος καταθύμιός ἐστιν | ὃς δή τοι σχεδὸν ἐστι.*

286. **τοῖος.** This adjective prepares us for *ὃς στελέω* in the next line; the quality or value of his friendship is shown by his exertions for Telemachus. **ὃς** = 'as that I.' So Il. 7. 231 *ἡμεῖς δ' εἰμὲν τοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν*, 24. 183 *τοῖος γάρ τοι πομπὸς ἅμ' ἕψεται ἀργειφόντης, | ὅς σ' ἄξει, κ.τ.λ.*, compare also Od. 11. 135.

πατρώϊος ἑταῖρος means only 'a comrade of thy father.'

289. **ἤια.** Schol. *παρὰ δὲ Ὁμήρῳ ἤια τὰ ἐφόδια οἰκείως ἀπὸ τοῦ ἰέναι εἴρηται.* Another Schol. quoting Od. 5. 368 *ἠΐων θημῶνα τινάξῃ* suggests that its meaning of 'chaff' comes *ἀπὸ τοῦ κινεῖσθαι τῷ ἀνέμῳ*, and another ridiculous derivation is suggested *ἀπὸ τοῦ ἀΐσσειν δύναμαι. οἱ γὰρ ἐσθίοντες καὶ πορεύεσθαι δύνανται.* We seem to get a clue to its meaning here, inasmuch as it stands parallel to *ἄλφιτα* in the next line, and so may = 'provision of bread;' flesh would be *ὄψα*, which word is accordingly conjoined with *σῖτον καὶ οἶνον* Od. 3. 480. Hesych. and Suid. give a word *εἰαί, εἶοι ὀσπρίων καθάρματα*, which may possibly be referable to *ζειαί.* See Lobeck, El. 1. 100. The quantity of the word varies: generally as here *ηῖᾰ*, the *ι* is long; in Od. 4. 363; 12. 329 it stands as *ἤϊο*, and at the close of a verse it becomes a dissyllable, Od. 5. 266; 9. 212, see also Od. 5. 368.

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οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιτα, μυελὸν ἀνδρῶν,
δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
αἶψ' ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἠδὲ παλαιαί·
τάων μέν τοι ἐγὼν ἐπιόψομαι ἥ τις ἀρίστη,
ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.'
Ὣς φάτ' Ἀθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.
βῆ δ' ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,
εὗρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,
αἶγας ἀνιεμένους σιάλους θ' εὕοντας ἐν αὐλῇ.
Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,

294. **ἐπιόψομαι** here and in Il. 9. 167 is used in the sense of 'looking after,' i.e. 'selecting;' the shorter form *ἐπόψομαι* in the sense of 'visiting,' 'beholding,' Od. 7. 324; 19. 260, 597; 23. 19.

295. **ἐνήσομεν**, 'will launch her.' With this word *νῆα* may be supplied from the previous clause; but in Od. 12. 401 it is used more decidedly without such an addition. Compare *ἀναβήμεναι* without *νῆα*, Od. 1. 210. Similar to this is the idiomatic use of *adpellere*, or of *διώκω* used without an object, Il. 23. 344.

300. **ἀνιεμένους**. Schol. *ἐκδέροντας κάτωθεν ἀρξαμένους*. The exactly literal meaning being, 'sending them into view upwards,' the preposition marking the direction taken by the knife, or the slit. Compare *κόλπον ἀνιεμένη* Il. 22. 80 and Eur. Electr. 826 *κἀνεῖτο λαγόνας*. But probably the notion of 'upwards' is not so much in the word, as that of the skin being 'opened back.'

εὕοντας, 'singeing.' From root *us*, connected with *αὔω*, *αὖος*, Lat. *uro*, Skt. root *ush*. See under *εὔστραι* (Pollux, 6. 91) *οἱ βόθροι ἐν οἷς εὕεται τὰ χοιρίδια*.

301. **ἰθὺς Τηλεμάχοιο**. See Od. 1. 119.

302. **ἔν τ' ἄρα . . χειρί**, 'he grasped his hand;' lit. 'fastened on his hand for him.' Eustath. joins rightly *ἐμφὺς τῇ χειρί*, which is more correct than Bekker's way of making *χειρί* the instrumental dative. So Virgil understood the words, Aen. 8. 124 *dextramque amplexus inhaesit*, and so we have Od. 3. 374 *Τηλεμάχου ἕλε χεῖρα*, where *ἕλε χεῖρα* is but another way of saying *ἐνέφυ χειρί*. Compare also Od. 18. 258 *δεξιτερὴν ἐπὶ καρπῷ ἑλὼν ἐμὲ χεῖρα προσηύδα*. See Od. 1. 381.

ἔκ τ' ὀνόμαζε. Ameis remarks that the whole verse, viz. *ἔν τ' ἄρα . . ὀνόμαζε*, occurs eleven times in Homer (here and in Od. 8. 291; 10. 280; 11. 247; 15. 530; Il. 6. 253, 406; 14. 232; 18. 384, 423; 19. 7), and the hemistich *ἔκ τ' ὀνόμαζε* thirty-two times. The phrase always introduces a direct personal address, and either the name or its equivalent is used, except in the following passages, Od. 5. 181; 6. 254; 10. 319; 17. 215; 21. 248; Il. 14. 218; 24. 286.

303. **μή τί τοι . . μελέτω . . ἄλλο**. With the form of the sentence compare Od. 5. 179 *μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο*, only that here we have *ἔργον τε ἔπος τε* added in apposition to *κακόν*. The force of **ἄλλο** here is almost = 'instead,' in antithesis, that is, to the following words, which speak of eating and drinking.

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ἀλλά μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ.
ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοὶ,
νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι
ἐς Πύλον ἠγαθέην μετ' ἀγαυοῦ πατρὸς ἀκουήν.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
''Ἀντίνό', οὔ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν
δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἕκηλον.
ἦ οὐχ ἅλις ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
πυνθάνομαι, καὶ δή μοι ἀέξεται ἔνδοθι θυμὸς,
πειρήσω ὥς κ' ὔμμι κακὰς ἐπὶ κῆρας ἰήλω,

305. *μοι*] So Wolf from Eustath. with good MS. authority. Vulg. ἀλλὰ μάλ'. 311. *ἀκέοντα*] οὕτως γράφει Ῥιανός· γράφεται δὲ καὶ **ἀέκοντα** Schol. M. See Dind. on the text of this Schol.

305. **μοι** = 'pri'thee.'

306. **Ἀχαιοί**, sc. the Ithacans. **πάντα** has for epexegesis the accusatives in next line.

307. **ἐξαίτους**. According to some, a syncopated form of *ἐξαίρετος* (Od. 4. 643) or derived directly from *ἐξαίνυμαι*. But there seems no difficulty in supposing a verbal *αἰτός* or *αἶτος* from which comes *αἰτέω* and *αἰτία*, the latter noun properly signifying a 'demand.' Then *ἔξαιτος* will mean 'carefully demanded,' 'choice;' cp. Il. 12. 320.

308. **ἠγαθέην**. According to Buttm. from *ἄγαν*, *θεῖος*, formed like *ἀγακλυτός*. For change of *α* to *η* compare *ἠμαθόεις*, *ἠνεμόεις*. Others regard the word as a derivative from *ἄγαμαι* or a lengthened form of *ἀγαθός*, as *ἠνορέη* from *ἀνήρ*.

311. **ἀκέοντα**. Probably *ἀκέων* was originally an adjective, compare *ἀκήν* sup. 82 note, from which it passed into an adverb. Buttm. Lexil. on the other hand regards it as always an adverb (*ἄκαον* neut. from *ἄκαος*, Ionicè *ἀκέων*), but sometimes declined. *ἀκέων* is found representing the feminine gender, Il. 4. 22; 8. 459, and as plural, in Od. 21. 89; h. Hom. Ap. 404. The feminine form *ἀκέουσα* occurs in Od. 11. 142; Il. 1. 565, and Nauck would read *ἀκέουσα* for *ἀέκουσα* Il. 1. 348. The dual *ἀκέοντε* is found Od. 14. 195.

ἕκηλον, root *Ϝεκ*, Skt. *vaç-mi* = *volo*, Lat. *in-vīt-us* quasi *invictus*. The parallel form *εὔκηλος* stands for *ἔϜκηλος*. **ἕκηλον** then denotes here the quiet *mind*, and thus makes no tautology with *ἀκέοντα*.

312. **ἦ οὐχ ἅλις**. For the form of sentence compare Il. 17. 450 *ἦ οὐχ ἅλις ὡς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὔτως;*

In the phrase **τὸ πάροιθεν** the article retains something yet of its deictic, or demonstrative force. This usage belongs to what is called the contrasting force of the article, the past (*πάροιθεν*) forming a sort of opposition to the present or future. See generally Förstemann, Bemerk. über den Gebrauch des Artikels bei H. pp. 30 foll.

313. **ἦα**. This form seems to come from **ησμ* or **ησν*. See Monro, H. G. Append. A. 2, and page 11, foot-note. Notice the paratactic form of sentence *ἐγὼ δ' ἔτι νήπιος ἦα* in the sense of *ἐμοῦ ἔτι νηπίου ὄντος*, or *ὁθούνεκα ἐγώ, κ.τ.λ.*

314. **ἄλλων μῦθον**. This is general, —'in the converse which others hold with me.'

315. **πυνθάνομαι** = 'I learn the story,' sc. of my wrongs and your misdoings.

θυμός. The Scholl. are wrong in interpreting *θυμός* here by *χόλος* or *ἀγανάκτησις*. It means rather 'spirit;' but not 'understanding,' as Eustath., who quotes Herod. 3. 134 *αὐξανομένῳ τῷ σώματι συναυξάνονται καὶ αἱ φρένες.*

316. **πειρήσω ὥς κε**, i. e. 'I will try how I may.' Cp. *πεῖραν ὥς κε . . ἄρξωσι*

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ἠὲ Πύλονδ' ἐλθών, ἢ αὐτοῦ τῷδ' ἐνὶ δήμῳ.
εἶμι μέν, οὐδ' ἁλίη ὁδὸς ἔσσεται ἣν ἀγορεύω,
ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων
γίγνομαι· ὥς νύ που ὔμμιν ἐείσατο κέρδιον εἶναι.'
Ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοιο
[ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].
οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν·

321. *σπάσατ'*] The reading of Aristarch. Al. *σπάσεν*. 322.] *ὁ στίχος οὗτος ἀθετεῖται ὡς περιττός·* (sc. by Aristarch.) *προηθέτει δὲ καὶ Ἀριστοφάνης* Schol. M. Q. R. The line also anticipates and so spoils the antithesis in *οἱ δ' ἐπελώβευον*.

Il. 4. 66, *πείρα ὅπως κεν ἵκηαι* Od. 4. 545.

ἐπὶ . . ἰήλω. Curtius refers *ἰάλλω* to root *ar*, Sanskrit *ij-ar-mi*, 'to hasten.' The same root appears in *ἔρ-χ-ο-μαι*, *ἤλ-υ-θον*, the initial iota being the residuum of a reduplication, as in *ἰαύω*, etc. Göbel regards it as equivalent to *σισάλλω*, i. e. *σι-σαλ-ιω*, and so a reduplicated form from *ἅλλω*, *salio*.

κῆρας Curtius connects with root *κερ*, seen in *κείρω*, *κεραΐζω*, etc. Nägelsbach (Hom. Theol. 147) remarks that *κήρ* represents the special form of death in contrast to *ὁμοίη μοῖρα*, or *θάνατος ὁμοίιος* Od. 3. 236. So Sarpedon, Il. 12. 326 foll., complains that he is threatened by *κῆρες θανάτοιο | μυρίαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι*. Cp. Od. 11. 171, where Odysseus asks his mother *τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο; | ἢ δολιχὴ νοῦσος ἢ Ἄρτεμις ἰοχέαιρα οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;* When *κῆρες* are personified, their action is to carry off their victims as a wild beast takes its prey; cp. *κῆρες ἄγον* Il. 2. 834, *φορέουσι* Il. 8. 528, *φέρονται* Od. 14. 207. At the birth of each mortal, his special *κήρ* is assigned him; cp. Il. 23. 78 *ἀλλ' ἐμὲ μὲν κὴρ | ἀμφέχανε στυγερή, ἥ περ λάχε γεινόμενόν περ*. And thus it is the *μοῖρα* of a man, that his particular *κήρ* should find him at last, Il. 18. 117, 119 *οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα . . ἀλλά ἑ μοῖρα δάμασσε*. The personality of the *κῆρες* appears only in one passage, Il. 18. 535 foll., where *ὀλοὴ κήρ* appears on the shield of Achilles. The Hesiodic conception of the *κῆρες* is quite different; they are described (Theog. 220) *αἵ τ' ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπουσαι, | οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο | πρίν γ' ἀπὸ τῷ δώωσι κακὴν ὄπιν ὅστις ἁμάρτῃ*.

317. **ἐλθών** implies 'and fetching aid from thence,' contrasted with **αὐτοῦ** = 'without going elsewhere.'

318. **οὐδ' ἁλίη . . ἀγορεύω**, 'nor shall the voyage I speak of be balked.' This is merely a restatement of the meaning of *εἶμι*, not introducing any thought about the result of the journey.

319. **ἔμπορος**, 'a passenger.' This meaning is brought out in Od. 24. 300 *ἢ ἔμπορος εἰλήλουθας νηὸς ἐπ' ἀλλοτρίης*. Nitzsch remarks that though in later Greek *ἔμπορος* stands generally for a 'merchant,' yet the idea of *travel* connected with it sufficiently marks it off from *κάπηλος*. Cp. Plato, de R. P. 371 B *καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαξόντων καὶ ἐξαξόντων ἕκαστα [δεῖ ἡμῖν]. οὗτοι δέ εἰσιν ἔμποροι. ἢ γάρ; Ναί. Καὶ ἐμπόρων ἄμα δεησόμεθα. Πάνυ γε. Καὶ ἐὰν μέν γε κατὰ θάλατταν ἡ ἐμπορία γίγνηται, συχνῶν καὶ ἄλλων προσδεήσεται τῶν ἐπιστημόνων τῆς περὶ τὴν θάλατταν ἐργασίας.*

οὐ γὰρ νηὸς ἐπήβολος . . γίγνομαι, 'for I am not to obtain;' 'I am not to become possessed of.' This is the force of *γίγνομαι*. An emphasis is thrown on *ὔμμιν*, as Telemachus implies ironically that 'of course the decision rests with you;' though you are, some of you, strangers, and I the king's son.

321. **Ἦ ῥα**, 'he spake.' See note on Od. 3. 327.

322. **ῥεῖα.** See critical note. The interpolator of the line must have meant by *ῥεῖα*, 'without more ado.'

323. **ἐκερτόμεον.** *κέρτομος* (h. Hom.

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ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
‘Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει.
ἤ τινας ἐκ Πύλου ἄξει ἀμύντορας ἠμαθόεντος,
ἢ ὅ γε καὶ Σπάρτηθεν, ἐπεί νύ περ ἵεται αἰνῶς·
ἠὲ καὶ εἰς Ἐφύρην ἐθέλει, πίειραν ἄρουραν,
ἐλθεῖν, ὄφρ’ ἔνθεν θυμοφθόρα φάρμακ’ ἐνείκῃ,
ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσῃ.’
Ἄλλος δ’ αὖτ’ εἴπεσκε νέων ὑπερηνορεόντων·
‘τίς δ’ οἶδ’ εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς
τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·
κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ’ αὖτε
τούτου μητέρι δοῖμεν ἔχειν ἠδ’ ὅς τις ὀπυίοι.’
Ὣς φάν· ὁ δ’ ὑψόροφον θάλαμον κατεβήσετο πατρὸς,

Merc. 338) is generally derived from *κῆρ τέμνω*. It is probaby to be referred to root *κερ* (*κείρω*) only, as this root is often strengthened with an appended *τ* or its equivalent. So that with *κέρτομος* we may compare *cort-ex*, *cult-er*, Sanskrit *kart-arî* = hunting-knife.

324. **εἴπεσκε.** See Curtius (Gk. Gram. Ex. p. 141 foll., Verb. p. 531 foll.), ‘The *σκ* of the Iteratives in *-σκο-ν* is not different in nature and origin from the additional element (*σκ*) in the present; and consequently the Iterative was only an isolated preterite of this formation of the present (sc. the Inchoative class in *σκω*). The gradual realization and the repetition of an action are regarded by language as nearly akin . . . The origin however of *σκ* is unknown to us.’

327. **ὅ γε.** Here *ὅ γε* exhibits most strikingly its peculiar use, to resume the original subject of the sentence. We sometimes find *ille* so employed in Latin, as Virg. Georg. 2. 434 ‘salices humilesque genestae, | aut *illae* pecori frondem aut pastoribus umbras | sufficiunt,’ Aen. 5. 457 ‘nunc dextra ingeminans ictus, nunc *ille* sinistra.’

ἵεται, sc. *φονεύειν*, ‘so desperately bent on slaying us.’

328. **Ἐφύρην.** See on Od. 1. 259.

332. **τίς δ’ οἶδ’**, ‘nay, who knows?’ i. e. so far from bringing destruction on us, it may fall on himself.

334. **ὀφέλλειεν.** He would double our trouble, because, as it is, we have some ado to waste the wealth of Odysseus fast enough; but then we should have to appropriate it all among us! This is the form of mockery called *ἀστεϊσμός*.

337. **θάλαμον κατεβήσετο.** This store-room was at the back of the house; but we must not suppose that **ὑψόροφος** means ‘vaulted,’ and that the room was underground: rather, as Eustath. *ὑψορόφου μὲν ὄντος διὰ τὸ ἴσως ὑπερῷον καὶ οὕτω ἀνεπιβούλευτον*. It might indeed be said that the so-called Treasury of Atreus at Mycenae is an instance of a subterranean storehouse, as also the treasury of Minyas at Orchomenos (Paus. 9. 38); but, apart from the question that the ordinary store-room in charge of a housekeeper bears no analogy to such structures, there is strong presumption that these ‘Treasuries’ were places of royal sepulture. We have then to explain away the difficulty suggested by the preposition in *κατεβήσετο*. Some commentators understand the meaning of a step down from the threshold; cp. *οὐδὸν δρύινον προσεβήσετο* Od. 21. 43; but even this explanation is needless, for *κατά* can signify merely ‘advance;’ ‘further’ into the room is conceived of as ‘lower.’ Thus we may render *κατεβήσετο* ‘reached.’ Compare *κατὰ σπείους τέτατο* Od. 9. 330; so of fluid introduced into the

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εὐρὺν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθής τ' ἐν χηλοῖσιν ἅλις τ' εὐῶδες ἔλαιον·
ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο
ἕστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,
ἑξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κληισταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι,
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἦμαρ
ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυϊδρείῃσιν,
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο.

338. ὅθι νητός] Ἀριστοφάνης ὅθι ννητὸς γράφει διὰ δύο νν, ὡς τὸ ἐνιμμεγάροισι (sup. 94)· Ἀρίσταρχος δὲ δι' ἑνός. 'Hinc liquet iam olim in duas sectas divisos fuisse grammaticos, quorum alteri in heroici versus caesura liquidas duplicaverint, alteri non.' Porson, ad loc.

nostrils, στάζε κατὰ ῥινῶν Il. 19. 39. See also Od. 24. 115 ἦ οὐ μέμνῃ ὅτε κεῖσε κατήλυθον ἡμέτερον δῶ. Sometimes καταβαίνειν is used, not with the simple accusative but with the addition of a preposition, as καταβαίνειν ἐς θάλαμον Od. 15. 99; Il. 6. 288.

338. Join νητὸς . . ἔκειτο.

339. χηλοῖσιν, 'coffers.' Etym. χανδάνω. The χηλοί were for the ἐσθής alone. Cp. Il. 16. 221 foll.

340. πίθοι = *dolia*: from these the ἀμφιφορεῖς (amphorae) were filled. Both kinds of vessels were of earthenware. As to the construction of the next two lines—ποτὶ τοῖχον is closely connected with ἕστασαν, and ἑξείης with ἀρηρότες. The πίθοι *stood* along the wall, not being like the amphorae sharp at the bottom, and they were close to one another; so that no room was lost: ἀρηρότες then means, 'in contact with each other,' as we say 'touching.' Cp. Il. 13. 800 Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, Il. 15. 618 ἴσχον γὰρ πυργηδὸν ἀρηρότες.

341. ἕστασαν. This is the older form of the pluperfect as Il. 12. 55; Soph. El. 723; Thuc. 4. 56. Homer regularly uses the short form in the plural; with the solitary exception of ἐοίκεσαν, and there the κ is part of the root, and not like the κ in ἕστηκα.

343. καί in the same sense as the later καίπερ.

344. σανίδες. The room closed with folding-doors (δικλίδες); probably the door-frame was of large size to admit the χηλοί and other heavy things. Compare κολληταὶ θύραι Od. 23. 194. ἔπεσαν 'were fixed thereto.'

345. ἐν δέ. We are not to suppose that she lived and slept in the room; rather ἐν δὲ ἔσχ' [i.e. ἔσκε = ἦν] means she was 'about' the chamber; in the neighbourhood of it, or, as we say, always 'on the spot.'

νύκτας τε καὶ ἦμαρ is hyperbolical, as in Il. 24. 72 ἦ γάρ οἱ αἰεὶ | μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἦμαρ. The meaning of ἐφύλασσε is not 'watched,' but 'kept safe.' For the force of the plural in πολυϊδρείῃσι see on sup. 236. The title ταμίη is applied to Eurycleia nowhere but here; though she superintends the preparations for entertaining and lodging guests, her title is τροφός or μαῖα, as having been Odysseus' nurse. Elsewhere, the title ταμίη, where it is joined with the name of a definite person, is given only to Eurynoma, a younger woman. Cp. 17. 495; 18. 169; 19. 96; 23. 154. Spohn, in his treatise *de extrem. Od. parte* p. 6. foll., takes occasion by this to cast suspicion on the present passage; to which Nitzsch answers that Eurycleia, the oldest servant in the household, and general superintendent of all the others, was naturally found in connection with the duties of the various departments.

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τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·
'Μαῖ', ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδύν, ὅτις μετὰ τὸν λαρώτατος ὃν σὺ φυλάσσεις,
κεῖνον ὀιομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
διογενὴς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας.
δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
ἐν δέ μοι ἄλφιτα χεῦον ἐυρραφέεσσι δοροῖσιν·
εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
αὐτὴ δ' οἴη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·
ἑσπέριος γὰρ ἐγὼν αἱρήσομαι, ὁππότε κεν δὴ
μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδηται.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
νόστον πευσόμενος πατρὸς φίλου, ἤν που ἀκούσω.'
Ὣς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν

350. *ὃν*] Al. *ὧν*. A v. l. arising probably from the confusion between O and Ω.

348. **θάλαμόνδε καλέσσας.** The difficulties which some interpreters find in this, disappear with the rendering of *ἐν δὲ ἔοικε* given above.

349. **Μαῖα.** Probably a diminutive from root *μα*, as in *μήτηρ*. Μα-ῖα is thus analogous to *παιδ-ίο-ν*.

ἄφυσσον. Cp. Od. 23. 305 *πίθων ἠφύσσετο*.

350. **λαρώτατος μετὰ τὸν ὃν**, 'choicest, next to that which.' Another instance of an adjective with long penult, forming its comparative and superlative with *ω* instead of *ο*, is *οἰζυρός* Il. 17. 446; Od. 5. 105.

351. **κάμμορον**, 'ill-fated,' as it were 'fate-ridden.' For the assimilation compare *καμμονίη* for *καταμονίη*, Il. 22. 257. Similar combinations are *κατάκορος*, *κατάπονος*. **ὀιομένη** according to the Schol. = *ἐν οἰήσει ἔχουσα καὶ δοξάζουσα ἐλεύσεσθαι τὸν δυστυχῆ*. Cp. Od. 10. 248 *γόον δ' ὠίετο θυμός*.

355. **μυληφάτου**, 'mill-crushed' (*φένω*). Plutarch, Quaest. Rom. 109 (asking why the Flamen Dialis may not touch meal or yeast), after suggesting that grinding destroys the nature of the grain, which thereby becomes *ἀτελής*, &c., goes on—*Διὸ καὶ μυλήφατον ὁ ποιητὴς ἄλφιτον ἐκ μεταφορᾶς ὠνόμασεν, ὥστε φονεύσμενον ἐν τῷ ἀλέτῳ καὶ φθειρόμενον· ἡ δὲ ζύμη καὶ γέγονεν ἐκ φθορᾶς αὐτή, καὶ φθείρει τὸ φύραμα μιγνύμενον.* **ἀκτή** is generally rendered, proleptically, 'meal,' i.e. the coarsely-*broken* grain, from *ἄγνυμι*. But in Hesiod, Opp. et D. 466 *ἀκτή* is used for standing crops, *εὔχεσθαι δὲ Διὶ χθονίῳ Δημήτερί θ' ἁγνῇ | ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτήν*. It may then be better to refer *ἀκτή* to the root *ἀκ*, as in *ἀκή*, with general allusion to the *spiky* ears of wheat. **μυληφάτου ἀλφίτου** is genitive after *ἀκτῆς*.

356. **αὐτὴ δ'**, 'be thou thyself the only one to know it.' **ἀθρόα τετύχθω**, 'let them all be got together.'

363. **φίλε τέκνον.** This *constructio ad sensum* occurs again, Od. 15. 125; the grammatically correct *φίλον τέκνον*, Od. 23. 26.

364. **ἔπλετο**, 'How came it into thine heart?' Compare the same use

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μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης
διογενὴς Ὀδυσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.
οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'θάρσει, μαῖ', ἐπεὶ οὔ τοι ἄνευ θεοῦ ἥδε γε βουλή.
ἀλλ' ὄμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
πρίν γ' ὅτ' ἂν ἑνδεκάτη τε δυωδεκάτη τε γένηται,

368. *φθίῃς*] Al. *φθείης*. Perhaps the real reading is *φθίῃς*, an optat. formed like *δύῃ* Od. 18. 348. 370. *ἀλάλησθαι*] So Herodian (as against *ἀλαλῆσθαι*, the reading of Ptolem. Ascal.) remarking, *οἱ δὲ προπαρώξυναν ὡς Αἰολικὸν ἐν παρατατικῇ σημασίᾳ*. Cp. *ἀκάχησθαι* Od. 4. 806; Il. 19. 335, where the same variation of accent is found. 373. *μυθήσασθαι*] *γρ. διὰ τοῦ ε μυθήσεσθαι* Schol. H. See note on sup. 171. 374. *ὅτ' ἂν*] instead of *ὅταν*. So Herodian on Il. 1. 519, and Etym. Mag. 636. 29. See La Roche, H. T. 327.

of the aorist, Od. 1. 225. **πολλὴν ἐπὶ γαῖαν**, 'over the wide world.' **πῇ** = 'how?'

365. **μοῦνος** may signify here 'all by thyself,' as Od. 3. 217; but, strictly speaking, Telemachus did not go all by himself, and, in connection with *ἀγαπητός*, it seems natural to render it, 'the only one, the darling;' especially as this dependence of the family of Odysseus upon a single heir was evidently a familiar idea, cp. Od. 16. 117, foll. *ἡμετέρην γενεὴν μούνωσε Κρονίων, | μοῦνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε, | μοῦνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς | μοῦνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν.*

367. **οἱ δέ τοι**, 'and these men will devise against you, directly you start, mischief to be presently accomplished.'

368. **δάσονται.** Notice the change of construction. The force of *ὥς κε* is not carried through the sentence, but an indicative future is introduced in the second clause, stating what the definite result of the success of the suitors will be. Cp. Od. 5. 415 *μή πώς με . . κῦμα βάλῃ . . μελέη δέ μοι ἔσσεται ὁρμή.*

369. **ἀλλὰ μέν' αὖθι . . καθήμενος.** 'Come, rest where thou art, settled where thine own heritage is.' The last three words of the clause form the epexegesis to *αὖθι*. Cp. Od. 20. 220 *αὖθι μένοντα | βουσὶν ἐπ' ἀλλοτρίῃσι καθήμενον.*

370. **πόντον ἐπ'.** The important verb in the sentence being *ἀλάλησθαι* accounts for this use of *ἐπί* and the accusative, as if the sentence ran *κακοπαθοῦντα ἀλάλησθαι ἐπὶ πόντον.*

372. **ἄνευ θεοῦ.** Cp. Virg. Aen. 2. 777 'non haec sine numine divum | eveniunt.'

374. **πρίν γ' ὅτ' ἂν . . γένηται . . ποθέσαι.** For the change of construction from aorist subjunctive to infinitive cp. Il. 17. 502 foll. *οὐ γὰρ ἐγώ γε | Ἕκτορα Πριαμίδην μένεος σχήσεσθαι ὀίω | πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω, | νῶι κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν | Ἀργείων, ἤ κ' αὐτὸς ἐνὶ πρώτοισιν ἁλοίη.*

In the combination **ἑνδεκάτη τε δυωδεκάτη τε**, the copulative *τε* has in our idiom a disjunctive force: it seems to put the two dates on exactly the same footing and to leave the choice wholly indifferent between them. For a similar use of *τε . . τε* introducing a similar alternative cp. Eurip. Heracl. 153 *φέρ', (ἀντίθες γὰρ) τούσδε τ' εἰς γαῖαν παρείς, | ἡμᾶς τ' ἐάσας ἐξάγειν, τί κερδανεῖς;* The eleventh or twelfth day is the natural expression for anything in excess of the normal number ten, cp.

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ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ.'
῝Ως ἄρ' ἔφη, γρηῢς δὲ θεῶν μέγαν ὅρκον ἀπώμνυ,
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
ἐν δέ οἱ ἄλφιτα χεῦεν ἐϋρραφέεσσι δοροῖσι·
Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.
῎Ενθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
Τηλεμάχῳ ἐικυῖα κατὰ πτόλιν ᾤχετο πάντῃ,

383. **Τηλεμάχῳ ἐικυῖα**] So Bekk. with good MSS. for δ' εἰκυῖα. See note below.

Od. 4. 588, 747; so, Od. 19. 192 τῷ δ' ἤδη δεκάτη ἢ ἑνδεκάτη πέλεν ἠώς, Od. 3. 391 οἴνου .. τὸν ἑνδεκάτῳ ἐνιαυτῷ | ὤιξεν ταμίη, Il. 21. 156 ἥδε δέ μοι νῦν | ἠὼς ἑνδεκάτη, Il. 1. 425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται. For δεκάτη used with the force of a sort of round number, like our dozen, cp. Od. 9. 83, and notice that ten years is the time given for carrying on the siege of Troy. As Ameis remarks, the possibility of keeping Penelope uninformed of her son's departure for so long a time shows that their intercourse together was not regular.

375. **ποθέσαι**, transitive, 'she miss me.' With **ἀφορμηθέντος ἀκοῦσαι** cp. such constructions as τοῦ κασιγνήτου τί φῄς; or ἃ τοῦδ' ἐχρήσθη σώματος.

376. **ἰάπτῃ**. The etymological connections of this word are very uncertain. Monro, H.G. § 46, referring to Thematic Presents with the suffix -τε or -το, notes that in ἰ-άπ-τω this suffix is combined with Reduplication, i.e. γι-γάπ-τω, cp. Lat. *jac-io*. **κατά** is the adverbial adjunct to ἰάπτῃ, giving it the sense of καταβάλλειν, properly 'to upset;' then, generally, 'to harm.' Cp. Od. 19. 263 μηκέτι νῦν χρόα καλὸν ἐναίρεο.

377. **θεῶν μέγαν ὅρκον**, 'a mighty oath by the Gods;' ὅρκον is the cognate accusative with ἀπώμνυ. The context here settles the translation, but **θεῶν** ὅρκος can, by itself, equally well mean that by which the Gods themselves swear; as h. Hom. Cer. 260 ἴστω γὰρ θεῶν ὅρκος, ἀμείλικτον Στυγὸς ὕδωρ, cp. Od. 10. 299. See also Hesiod, Theog. 784 Ἶριν ἔπεμψε θεῶν μέγαν ὅρκον ἐνεῖκαι .. πολυώνυμον ὕδωρ. Ameis prefers to render **ἀπ-ώμνυ** in the sense of 'sware unreservedly,' as ἀποειπεῖν Il. 9. 431, ἀποθαυμάσαι Od. 6. 49; but it seems simpler to take it in the ordinary sense which it bore in later Greek, viz. 'sware that she would not,' as ἀπώμοτον Soph. Ant. 388. But cp. Thuc. 5. 51 ἀπομόσαι ἐναντίον τῶν Ἑλλήνων ἦ μὴν ἀποδώσειν ὕστερον τὴν καταδίκην, a usage which Arnold (ad loc.) considers to have come from the fact that the oath of an accused party is generally exculpatory, as disclaiming a charge. Nitzsch renders ἀπώμνυ, 'took the oath in due form,' explained in the next line by the words τελεύτησέν τε τὸν ὅρκον. So ὄμοσεν will refer to the substance of the oath and τελεύτησεν to the form in which it was couched. Fäsi compares supra 9 αὐτὰρ ἐπεί τ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο, for another seeming tautology that may thus be explained.

378. **τὸν ὅρκον**, 'that oath of hers.'

383. **Τηλεμάχῳ ἐικυῖα**. So Bekk. for εἰκυῖα, thus making the word quadrisyllabic, as ἐιδυῖα Il. 17. 5. The δ' commonly found before ἐικυῖα is omitted with good MSS. by Bekk. and Ameis, as the initial ϝ is very constant with this word (ϝεϊκυῖα). Another reason for omitting δέ is that, according to Homeric usage, the action which the mind has conceived, follows at once in the next line, either in asyndeton or with only a connecting particle, and least of all with an adversative particle as δέ. Cp. Od. 4. 219, 795; 5. 382; 6. 112, 251; 16. 409; 23. 344; Il. 23. 140, 193. For the same reason the ordinary reading v. 394 βῆ δ' ἰέναι is changed to βῆ ῥ' ἰέναι.

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καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
ἑσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει.
ἡ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν
ᾔτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.
Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
καὶ τότε νῆα θοὴν ἅλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ
ὅπλ' ἐτίθει, τά τε νῆες ἐύσσελμοι φορέουσι.
στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
ἀθρόοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ ῥ' ἴμεναι πρὸς δώματ' Ὀδυσσῆος θείοιο·
ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε,
πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.

385. ἀγέρεσθαι] Irregular accentuation of aor. which has the authority of the Grammarians to support it. They regarded it as a present form, ἐνδείᾳ τοῦ ἀγείρεσθαι Schol. H., Bekk. writes ἀγερέσθαι. Cp. ἔγρεσθαι Od. 13. 124.
394. βῆ ῥ'] instead of βῆ δ'. See note on sup. 383.

384. ἑκάστῳ, sc. of the twenty men whom she had selected, supra 212.

386. Φρονίοιο Νοήμονα, notice the significance of the names, as they might stand in Latin, *Cato* (from *catus*) *Prudentii filius*. Compare Φρόντις Ὀνητορίδης Od. 3. 282.

388. δύσετο .. σκιόωντο. With sunset darkness begins at once, with little or no interval of twilight. This picturesquely describes the natural phenomena of the southern part of Europe. The night which comes speedily down is called in the Odyssey θοὴ νύξ. This line occurs again, in Od. 3. 487; 11. 12; 15. 185, 296, 471. The simultaneous effect is brought out by the double τε.

389. εἴρυσε. When a ship was in constant use, she was kept at her moorings, but when not immediately wanted she was hauled up on the beach, and steadied with blocks at each side of the keel. Compare νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν | ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν Il. 1. 485. A trench was dug to facilitate the moving; compare οὐρούς τ' ἐξεκάθαιρον, used of the departing Greeks, Il. 2. 153.

390. ὅπλα, from root ἑπ as in ἕπομαι, ἐφ-έπω. Thus ὅπλα signifies all appliances in the widest sense, and gains its ordinary meaning of 'arms' only, in so far as they are the ordinary appliances of a fighting man. Thus ὅπλα includes mast, sails, rigging and oars. Cp. Od. 4. 781–783; 6. 268; 12. 410. τεύχεα, 'arms,' were not included, although we have them mentioned in connection with ὅπλα, in Od. 4. 784; and they are spoken of as being on board, Od. 9. 156; 10. 145; 15. 218 ἐγκοσμεῖτε τὰ τεύχε', ἑταῖροι, νηὶ μελαίνῃ, and Od. 16. 326, 474 βεβρίθει δὲ [νηῦς] σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισιν.

391. στῆσε, 'moored,' doubtless with her stern hawser (πρυμνήσια) made fast ashore.

392. ἠγερέθοντο (compare ἠγερέθονται Il. 3. 231; ἠγερέθεσθαι Il. 10. 127) is related to ἀγείροντο as ἠερέθονται to ἀείρονται. The suffix θ is called by Curtius a root determinative. It seems to give continuance to the action of the verb, compare φθίνω and φθινύθω, φλέγω and φλεγέθω, νέμω and νεμέθω. The same element appears in the -αθ of διωκ-αθ-εῖν, εἰκ-αθ-εῖν. The steps of formation are these, ἀγερ-έ-θω, in which compound ἀγερ is the stem (for ἀγείρω is equivalent to ἀγερ-j-ω), ε is the connecting vowel, and θω the new termination. The lengthening of the initial α to η appears in such words as ἠνεμόεις.

396. πλάζε, 'dazed them as they drank.'

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οἱ δ᾽ εὕδειν ὤρνυντο κατὰ πτόλιν, οὐδ᾽ ἄρ᾽ ἔτι δὴν
εἵατ᾽, ἐπεί σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἐκπροκαλεσσαμένη μεγάρων εὖ ναιεταόντων,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν·
'Τηλέμαχ᾽, ἤδη μέν τοι ἐυκνήμιδες ἑταῖροι
εἵατ᾽ ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἀλλ᾽ ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.'
Ὣς ἄρα φωνήσασ᾽ ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ᾽ ἔπειτα μετ᾽ ἴχνια βαῖνε θεοῖο.
αὐτὰρ ἐπεί ῥ᾽ ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
εὗρον ἔπειτ᾽ ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.
τοῖσι δὲ καὶ μετέειφ᾽ ἱερὴ ἲς Τηλεμάχοιο·

400. *εὖ ναιεταόντων*] See note below.

397. **εὕδειν ὤρνυντο**, *exsurgebant ut cubitum irent per urbem.* Compare *ὄρσεο ἴμεν* Od. 6. 255, *ὦρτο πόλινδ᾽ ἴμεν* 7. 14.

398. **εἵατ᾽** [ο] (as inf. 403 **εἵατ** [αι]). Epic form of *ἧντο* (which occurs in Il. 3. 153, and is perhaps a mark of the late date of the passage). The *-αται*, *-ατο*, instead of *-νται*, *-ντο*, are found in Homer always after consonants and *ι*, sometimes after *υ* and long hard vowels, but never after short hard vowels, whether radical or thematic. *Ἕαται* Il. 3. 134, and *ἕατο* 7. 414, are written *εἵαται* and *εἵατο*, where the metre needs a long syllable. *Ἕαται*, identical with Sanskr. *ās atē*, was originally *ἧσ-αται*, and hence it is probable that in Homer the word, which in the old alphabet was written ΗΕΑΤΑΙ, was wrongly written *εἵαται*, instead of *ἥαται*, when the first syllable was long. Curt. Verb. p. 65, Monro, H. G. App. C.

400. **εὖ ναιεταόντων**. See on the whole question of the right way of writing this and analogous phrases, Classen, Hom. Sprachgebr. p. 65 foll. The decision whether it is correct to write *εὐναιόμενος*, *εὐναιετάων* or *εὖ ναιόμενος*, *εὖ ναιετάων*, and similarly *εὐκτίμενος*, *εὐρυρέων*, *εὐρυκρείων*, *καρηκομόων*, *πασιμέλουσα*, etc., etc., turns upon the applicability to each case of Scaliger's *regium praeceptum*, as Lobeck, Phryn. 226 calls it, 'Nemo hellenismi paullo peritior concedet *εὐαγγέλλω* Graecum esse. Nam *τὸ εὖ καὶ τὰ στερητικὰ μόρια* [and indeed all adverbial particles] non componuntur cum verbis, sed cum nominibus. Itaque *εὐάγγελος* recte dicitur, unde verbum *εὐαγγελέω*, non *εὐαγγέλλω* quod est absurdissimum.' The best way seems to be in all cases to write the words separate. With *εὖ ναιετάοντα* there is no uncertainty, as we have *εὖ μάλα ναιετάοντα* Od. 4. 96; with *εὐφρονέων* the doubt does not arise, as we have the adjective *εὔφρων* from which to form *εὐφρονέω*. In the case of the other combinations they must, if written as one word, be justified either on the ground of Epic licence, which is a dangerous theory to introduce, or, with much greater propriety, on the ground that many of the participles have lost all real connection with their verb and exist only with an adjectival force.

403. **ἐπήρετμοι**, local predicate = 'at the oar.' Elsewhere, viz. Od. 4. 559; 5. 16, 141; 14. 224; 17. 145 it is an epithet of ships.

τὴν σήν. Notice the emphasis given to this by its position in the sentence, 'the despatch that must come from thee.' Cp. Il. 10. 123.

404. **ὁδοῖο**, 'from their voyage;' ablatival gen. as with *κωλύειν*, *βλάπτειν*, etc.

409. **ἱερή** is referred by Curtius to

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‘Δεῦτε, φίλοι, ἤια φερώμεθα· πάντα γὰρ ἤδη
ἀθρό’ ἐνὶ μεγάρῳ· μήτηρ δ’ ἐμὴ οὔ τι πέπυσται,
οὐδ’ ἄλλαι δμωαί, μία δ’ οἴη μῦθον ἄκουσεν.’
Ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ’ ἅμ’ ἕποντο.
οἱ δ’ ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
κάτθεσαν, ὡς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.
ἂν δ’ ἄρα Τηλέμαχος νηὸς βαῖν’, ἦρχε δ’ Ἀθήνη,
νηὶ δ’ ἐνὶ πρύμνῃ κατ’ ἄρ’ ἕζετο. ἄγχι δ’ ἄρ’ αὐτῆς
ἕζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι’ ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον.
τοῖσιν δ’ ἴκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη,

410. ἤια φερώμεθα] Callistratus wrote ὄφρ’ ᾖα φερώμεθα Schol. H. M. Q. 411. ἐμή] Vulg. ἐμοί, an error of iotacism. 419. ἐπί] Some MSS. and Etym. Mag. give ἐνί, which cannot stand with κληῖσι.

Skt. root *ish*; *ish-ira-s*, meaning ‘powerful,’ ‘active.’ The transition from this sense to the secondary one ‘holy,’ will then be analogous to μάκαρ, which originally signifies ‘great,’ from the same root as μακρός.

410. **δεῦτε**, followed by conjunctive, as in Od. 8. 133.

412. **ἄλλαι δμωαί**, ‘nor the housemaidens *either*,’ see on Od. 1. 133.

416. **ἂν .. νηὸς βαῖνε.** This phrase occurs also in Od. 9. 177; 15. 284. Nitzsch joins ἀνά with νῆος, and makes it mean (as distinguished from ἐπὶ νηός) the *ascent* necessary in stepping on board. But ἀνά is never found with the genitive. Rost joins the preposition with the verb, leaving νηός, to stand as a genitive of locality. And since elsewhere ἀναβαίνειν is construed with an accusative (Il. 1. 497; Od. 3. 481; 15. 145, etc.), ‘this is the better way,’ ‘he went up aboard the ship.’

ἦρχε = ‘led the way.’

417. **πρύμνῃ** appears here with its original force of an adjective, though we find it already as a substantive in Il. 16. 124. That πρυμνός is connected with πρέμνον is easy to see, but whether it may ultimately be referred to πρό with the Aeolic change to υ, and thus signify a ‘prominent,’ though not necessarily ‘forward’ part of the ship, is open to more doubt. Perhaps the apparently contradictory meanings attaching to *supremus*, ὕπατος, νειότατος, etc., may suggest a way of connecting πρυμνός with πρό.

419. **κληῖσι.** The rendering ‘thwarts’ or ‘rowing-benches’ seems the best for this word. We may take the name from the analogy of the bar on a door. The bar crosses it and holds it firm, as the thwarts stiffen and fix the framework of the ship. Or we may remember that κληΐς is also the ‘collar-bone,’ and the position which the bone occupies with regard to the ribs reminds us at once of the relation of the thwart to the ship's ribs. Others prefer to render ἐπί not ‘on,’ but ‘at,’ and to understand by κληῖδες the thole pins to which the oars were attached by leathern loops; cp. Od. 4. 782.

420. **ἴκμενον**, always used in connection with οὖρος. It was originally a participle, related to ἵκομαι as ἐπι-άλμενος to ἅλλομαι. The meaning then will be equivalent to ‘*secundus*;’ a ‘favouring,’ that is, an ‘accompanying’ or ‘following’ wind. Compare the common phrase at sea, ‘we took the wind with us.’ This suits with one of the interpretations of the Schol. τὸν ἐπιτήδειον εἰς τὸ ἰέναι. The adjective ἱκανός has got its meaning in a similar way. Nitzsch approves the alternative interpretation of the Schol. τὸν δίυγρον καὶ ἁπαλόν, ἀπὸ τῆς ἰκμάδος, but he rejects the quotation ἀνέμων μένος ὑγρὸν ἀέντων (Od. 5. 478)

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ἀκραῆ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύνας ἐκέλευσεν
ὅπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
ἕλκον δ' ἱστία λευκὰ ἐϋστρέπτοισι βοεῦσιν.
ἔπρησεν δ' ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν

421. ἀκραῆ] A few MSS. read εὐκραῆ.

as illustrative of the meaning, which, according to him, has rather the notion of a smooth-gliding wind.

421. **ἀκραῆ**. Various interpretations were given of this word. Eustath. renders it *ἄκρως ἀέντα*, with the appended explanation, *τὸν μὴ κεκραμένον ἀλλ' ἀκριβῆ ζέφυρον*. Hesych. gives it as *τὸν ἄκρως πνέοντα* (al. *προϊόντα*) *οὔτε σφοδρῶς οὔτε ἐλλειπτικῶς*, which is like another rendering of the Schol.—*αὐτάρκως πρὸς τὴν χρείαν οὐ πλέον οὐκ ἔλαττον*. Perhaps it would be, more precisely, 'a wind that sets exactly in the right quarter,' 'steady.' This sense both corresponds better with the meaning of *ἄκρος*, and also adds more point to the places in which the epithet occurs, viz. Od. 14. 253 *ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραέϊ καλῷ* | *ῥηϊδίως ὡσεί τε κατὰ ῥόον*, and so ib. 299.

κελάδοντα, 'piping.' Cp. Il. 23. 208 *Ζέφυρον κελαδεινόν*.

422. **ἑτάροισιν** stands in closest connection with *ἐκέλευσε*, as *ἐποτρύνειν* is generally construed with an accusative, though in Od. 10. 531; Il. 15. 258, it is used with the dative.

424. **κοίλης μεσόδμης**, 'the hollow mast-box.' For the description of *μεσόδμη* see Appendix on Homeric ship. That this is the proper rendering of *μεσόδμη* is corroborated by the Homeric use of *κοῖλος*, which does not mean 'with a hole through it' (as generally interpreted here), the word for which is *τρητός*, cp. *διὰ τρητοῖο λίθοιο* Od. 13. 77; whereas *κοῖλος* is the regular epithet of things which enclose a space, and so is used of *νῆες* (passim), *χαράδρη*, *ὁδός*, *αἰγιαλός*, *λιμήν*, *πέτρη*, *σπέος*, *δόρυ*, *λόχος*.

425. **ἀείραντες**, 'raising it;' for when not in use the mast lay horizontally, resting in the *ἱστοδόκη*, with its head over the vessel's stern: as soon as it is hauled up, it is naturally made fast by the forestays (*πρότονοι*).

426. **ἕλκον ἱστία**, 'hoisted sail.' The plural is used not because there was more than one sail, but because the word includes the whole apparatus of the sail and its appliances, in their relation to the mast, *ἱστός*.

βοεῦσιν from *βοεύς* = 'ropes of hide.'

428. **στείρῃ** is not the keel proper (the name for which is *τρόπις*), but rather the 'stem,' and especially the lower part of it where it makes an angle with the horizontal keel; accurately, 'the fore-foot.' So Hesych. *τρόπις· τὸ κατώτατον τῆς νεώς. στεῖρα· τὸ ἐξέχον τῆς πρώρας ξύλον*. For the collocation *ἀμφὶ δὲ κῦμα στείρῃ* see on supra 80.

πορφύρεον is regarded by Curtius as a reduplicated adjective from root *φρυ*, and connected with *φρέ-αρ*, and perhaps Latin *ferv-eo*. According to this etymology the word is equally applicable to agitated water, flickering flames, and flashing colour. Others connect it closely with *φύρω*, 'to darken,' and compare its usage here with the Virgilian 'inhorruit unda tenebris.'

430. **δησάμενοι . . μέλαιναν**, 'having made fast all the tackling throughout the dark ship.' That is, having finished

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στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λεῖβον δ' ἀθανάτοισι θεοῖς αἰειγενέτῃσιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ.
παννυχίη μέν ῥ' ἥ γε καὶ ἠῶ πεῖρε κέλευθον.

what is described at length, 424–426. The wind being perfectly fair, they were able to set the sail at its proper angle, and keep it there by fastening the braces (ὑπέραι), and also to fix the sheets (πόδες), as no tacking would be required.

431. **στήσαντο**, 'set' before themselves. Virgil interprets this rightly in his 'crateras magnos statuunt,' but it is doubtful whether the latter half of the line, 'et vina coronant' (Aen. 1. 724) truly represents ἐπιστεφέας οἴνοιο. He writes elsewhere (Aen. 3. 525) 'magnum cratera corona | induit implevitque mero divosque vocavit | stans celsa in puppi.' See note on Od. 1. 148.

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ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

Ἠέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐϋκτίμενον πτολίεθρον,

2. *φαείνοι*] So Bekk. with one MS, the other MSS. give *φαείνῃ*. Wolf, *φανείη*, but cp. Od. 12. 383, 385; 18. 308.

1. **λίμνην**, 'the mere,' used of the sea (here, of the ocean stream) near its shore. Besides the meanings of 'a lake,' and of 'an overflow of water' (Il. 21. 317, where the word is further described by *τὸ δὲ πᾶν πλῆθ' ὕδατος ἐκχυμένοιο* ibid. 300), *λίμνη* has also in Homer the meaning of 'bay' or 'strait;' Il. 13. 32 *ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης | μεσσηγὺς Τενέδοιο καὶ Ἴμβρου παιπαλοέσσης*, Il. 24. 78 *μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης | ἔνθορε μείλανι πόντῳ· ἐπεστονάχησε δὲ λίμνη . . εὗρε δ' ἐνὶ σπῆϊ γλαφυρῷ Θέτιν.* Eurip. Hec. 446 has *οἶδμα λίμνας* as a synonym for the sea; and similarly Simonides, Frag. 44. 2. In Aesch. Prom. Sol. Frag., 178 Dind., we read *χαλκοκέραυνόν τε παρ' Ὠκεανῷ | λίμναν παντοτρόφον Αἰθιόπων, | ἵν' ὁ παντόπτας Ἥλιος ἀεὶ | χρῶτ' ἀθάνατον κάματόν θ' ἵππων | θερμαῖς ὕδατος | μαλακοῦ προχοαῖς ἀναπαύει*, which may well be compared with the present passage. The general meaning of the word, which is more or less appropriate to all passages in which it occurs, is that of 'water which washes a shore.' Etymologically it is connected with *λείβω, λειμών*. The farther margin of the ocean-stream is here meant, *beyond* which the sun sets (cp. Od. 24. 11 *πὰρ δ' ἴσαν Ὠκεανοῖο ῥοὰς καὶ Λευκάδα πέτρην | ἠδὲ παρ' Ἠελίοιο πύλας καὶ δῆμον ὀνείρων | ἤισαν*), and *beside* which he rises, cp. Od. 23. 243 *Ἠῶ δ' αὖτε | ῥύσατ' ἐπ' Ὠκεανῷ χρυσόθρονον οὐδ' ἔα ἵππους | ζεύγνυσθ' ὠκύποδας.* See also Il. 7. 422 *ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο | οὐρανὸν εἰσανιών.* Nitzsch refutes the supposition of Voss, that the Caspian is meant, observing that not only is that sea never mentioned by Homer, but that even the eastern part of the Euxine is unknown to him.

2. **πολύχαλκον.** The older commentators and Eustath. interpret this epithet as signifying 'solid' or 'firm,' comparing with it *χάλκεος* (Il. 17. 425) and *σιδήρεος* (Od. 15. 329) *οὐρανός*. So in Pind. Nem. 6. 3 we have *ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἕδος μένει οὐρανός*, which may remind us of our use of 'firmament,' the Latin equivalent of the LXX. *στερέωμα*. Others render the word 'bright-flashing,' and refer the idea to the decorated palaces of the Gods, e. g. *Διὸς χαλκοβατὲς δῶ* Il. 1. 426. The most picturesque notion seems to be that which regards the sky as a vault of burnished metal. Compare Job 37. 18 'Hast thou with Him spread out the sky which is strong and as a molten looking glass?' Coleridge (Anc. Mariner) speaks of a 'hot and copper sky.'

4. **Πύλον.** The position of the Neleian Pylos is an ancient subject of controversy. The Schol. on Arist.

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ἷξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.

Eqq. 1059 fills up Cleon's oracle ἔστι Πύλος πρὸ Πύλοιο, with the hemistich Πύλος γε μέν ἐστι καὶ ἄλλη. Compare Cellarius, notit. orbis ant. 1. 1188 'tres in Peloponneso Pyli, Eliacus, Triphyliacus, et Messeniacus: omnes alumno Nestore gloriabantur. Quod vero Nestoris possessiones Homerus (Il. 2. 591; 5. 545; 11. 711) ad utramque ripam Alphei disposuit, Strabo inde, libro 8. p. 341, verisimillimum censet Pylum Nestoris fuisse Triphyliacum, qui solus fuit circa fluvium Alpheum.' There is little or nothing to be said in favour of the Eleian Pylos, so that the claim lies between the Triphylian and Messenian. Strabo, as quoted above, argues strongly on behalf of the former; the latter view he says was held by οἱ νεώτεροι ποιηταί. His first argument is based on Il. 5. 545 Ἀλφειοῦ ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης, but to this it may be answered that Pylos is loosely used in Homer to describe the whole Neleid Kingdom, as Strabo himself acknowledges, Ὅμηρος δὲ ταύτην ἅπασαν τὴν χώραν μέχρι Μεσσήνης καλεῖ Πύλον ὁμωνύμως τῇ πόλει. His second argument is more elaborate, from an examination of Nestor's description of the raids and reprisals between himself and the Epeians, Il. 11. 670 foll. He decides that the circumstances there recorded follow each other too quickly to be compatible with the longer distances which the Messenian Pylos would necessitate. And here he decidedly makes a strong point. Again, he contends that the Neleian Pylos could not have been on the coast, as the Messenian is supposed to have been, because after Telemachus had embarked and had proceeded to Nestor's house he was obliged to send back a messenger to summon his companions from the ship (Od. 3. 423); and, in another passage (Od. 15. 199 foll.), the ship is again represented as being at some distance from the town. But we are still left in the dark as to the actual distance, and as to the position of the harbour with respect to the town. The testimony of the ancients preponderates decidedly in favour of the Messenian Pylos; Pausanias does not even allude to the existence of the Triphylian, while Pindar distinctly calls Nestor (Pyth. 6. 35) Μεσσάνιος γέρων, and the Scholl. on the present passage, as well as Eustath., declare for the same. The epithet ἠμαθόεις suits well with the Messenian Pylos, situated on the promontory of Coryphasium, at the north of the bay of Navarino. It may be uncertain whether the town of Pylos was somewhat further inland than Coryphasium, and the port alone was on the promontory; a view which would solve the difficulties stated by Strabo respecting the distance of the town from the sea. The coast line has no doubt materially changed in historical times (see Arnold, Thucyd. vol. 2, append.), but still it fully merits the Homeric epithet ἠμαθόεις, which epithet Strabo seems to have thought so strong that he attempts to neutralise it by interpreting it, contrary to all usage, as equivalent to 'situated on the river Amathus' (see Damm, Lex. Hom. s. v. Ἄμαθος). The strongest argument however in favour of the Messenian Pylos is the fact that Telemachus performs the journey from Pylos to Sparta in two days, without change of horses, passing the first night at Pherae; λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον, | οἱ δὲ πανημέριοι σεῖον ζυγὸν . . δύσετό τ' ἠέλιος . . ἐς Φηρὰς δ' ἵκοντο (Od. 3. 485 foll.); and the next evening ἷξον κοίλην Λακεδαίμονα κητώεσσαν (Od. 4. 1). Now the Messenian Pylos, Pherae (at the head of the Sinus Messeniacus), and Sparta lie nearly in a line at intervals of about 30 miles. The Triphylian Pylos lies quite out of the way, and a traveller leaving that city for Lacedaemon would come down the valley of the Eurotas without approaching Pherae.

6. **ταύρους παμμέλανας.** A title or epithet of Poseidon in Boeotia was ταύρεος (Hes. Scut. 104), which probably refers to this practice. *Black* victims were generally offered to the powers of the nether world (Od. 11. 33), or to Gaia (Il. 3. 103). In Pindar Ol. 13. 69, and Virg. Aen. 5. 237, a white bull is the sacrifice made to Poseidon. Here the colour must have been chosen as emblematical of the dark sea, or, as Nitzsch suggests, because of the terrible power of the God which seemed to put him on the same footing as the χθόνιοι θεοί. For the relationship between

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ἐννέα δ' ἕδραι ἔσαν, πεντακόσιοι δ' ἐν ἑκάστῃ
εἵατο, καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχν' ἐπάσαντο, θεῷ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἱστία νηὸς ἐίσης
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·

7. *πεντακόσιοι*] So Aristarch. and Herodian, Schol. H. M. Q. S. The Harl. MS. and two others give *πεντήκοντα*, which Nitzsch prefers as a more likely number. The Vulgate is *πεντηκόσιοι*. See Dind. on Schol. 8. *προὔχοντο*] So Aristarch. Schol. E. *προὔθεντο*, seemingly a gloss. 9. *ἐπάσαντο*] *γρ. τινὲς ἐδάσαντο* Schol. H. E. M. Q. 10. *κατάγοντο*] *Ἀρίσταρχος κάταγον, εἶτα τοὶ δ' ἱστία· ὁ δὲ Ἡρωδιανὸς κατάγοντο· τὸ ὅμοιον καὶ ἐπὶ τοῦ 'νίζον καὶ προτίθεντο ἰδὲ κρέα πολλὰ δατεῦντο'* (Il. 1. 112.) Schol. H. M. 11. *στεῖλαν*] *σεῖσαν* Zenodot.

Nestor and Poseidon see Od. 11. 235 foll.

κυανοχαίτῃ probably describes the colour that Tennyson calls 'blue-black hair' (Last Tournament). It is used as an epithet of *Ἀΐδης* h. Hom. Cer. 348; and of *ἵππος* Il. 20. 224.

7. **ἕδραι** = 'messes,' 'parties.' The number nine corresponds with that of the Pylian cities. Five hundred at each mess gives a total of 4500, which tallies with the number of men on board of Nestor's ninety ships at Troy, reckoning (from Il. 2. 719) fifty to each ship. Schol. H. M. Q. say *ἐννέα πόλεων ἦρχεν ὁ Νέστωρ*, and Schol. E. P. S. *διὰ τὸ ἐννεάπολιν εἶναι τὴν Πύλον*.

8. **προὔχοντο**. Eustath. renders *πρὸ ἑαυτῶν εἶχον ὥστε σφάξαι*. Cp. Il. 17. 355 *πρὸ δὲ δούρατ' ἔχοντο*, 'held before them.' The picture that Telemachus sees is that of the nine companies just ready to begin sacrificing. The victims stand between the sea and the sacrificers, who are naturally facing seawards, as if making supplication to Poseidon.

9. **εὖτε**. When this conjunction introduces a sentence it always forms an asyndeton. The relation of *εὖτε* to *ὅτε* is explained by Curtius, G. E. p. 537, showing that *ὅτε*, with the initial Jod, becomes *jοτε*, i.e. *ἰοτε*, which passes into *εὖτε* by the Ionic contraction, as *ἐμέο* to *ἐμεῦ*. 'At the moment when they had tasted the inwards and were burning the thigh-slices on the altar in the god's honour, the others straightway put in.'

σπλάγχνα, μηρία. For these details see inf. 456, etc.

10. **κατάγοντο**. The use of this word suggests that the ancients regarded the sea not as a level, but as sloping down to the shore, as of course it appears to the eye. Virgil seems to have had the same thought in his mind in the line (Aen. 5. 212) 'prona petit maria et pelago decurrit aperto.'

ἐίσης. This epithet is used of *νηῦς*, *δαίς*, and *φρένες*, and of a shield in the phrase *ἀσπὶς πάντοσ' ἐίση* Il. 3. 347. The sense of 'equal' seems to satisfy all the usages; 'the fairly-portioned feast,' 'the fairly-balanced mind,' which last expression when applied to a ship would mean, 'trimmed,' 'balanced,' as Coleridge (Anc. Marin.) 'steady with upright keel.' The Schol. prefers to render it here by *ἰσόπλευρος*, which comes nearer to *ἀσπὶς πάντοσ' ἐίση*, and which would apply to the regularity of the ship's 'lines' or curves. The original form of the adjective is *ϝισϝος*, Skt. *vishu*, 'equally.' The prosthetic *ε* is thus a representative of the lost initial digamma. Ahrens prefers to connect *ἐίση* in all its usages with the stem *εικ*, and assign to it the meaning of 'suitable' or 'good.' The form *ἐίση*, on this theory, will be referred to the feminine, from a possible masculine *ἐίξ*, analogous to *ἀμφιέλισσα*, which is referred to a form *ἀμφιέλιξ*. The feminine form, however, should properly be *ἔισσᾰ* and not *ἐίση*.

11. **στεῖλαν ἀείραντες**. The further description of a landing is given in Il. 1. 433 *ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ, | ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες | καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς. | ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν· | ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης.* There, however, it will be noticed, the sail was lowered and stowed

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ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'Τηλέμαχ', οὐ μέν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἠβαιόν·
τοὔνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθηαι
πατρὸς, ὅπου κύθε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·
εἴδομεν ἥν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἴπῃ·

14. ἠβαιόν] On the uncertainty between βαιόν and ἠβαιόν see Ameis, Anhang on Od. 9. 462 ἄδηλον πότερον ἐκ συναλοιφῆς ἐστὶ τὸ η̄, ἢ τοῦ ἠβαιόν τρισυλλάβου· οἱ δὲ νεώτεροι βαιόν φασιν. Schol. H. M. Q. 17. ἱπποδάμοιο] For this Schol. H. gives ὄφρα τάχιστα, apparently through ignorance of the use of the subjunctive in asyndeton. See note below. 19. αὐτός] The reading of Aristarch. MSS. αὐτόν. See Schol. H. on inf. 327. 19, 20.] Bekker needlessly rejects these lines as belonging more properly to 327 inf.

away, and the mast let down on to its 'rest.' Here the sail is furled without lowering the ἐπίκριον, as the addition of the participle shows, στεῖλαν ἀείραντες, that is, 'they furled the sail by *brailing it up*;' a process that consists in hauling it tight up, and 'trussing' it, as it is called, to the yard without lowering; so as to be able to shake it out at a moment's notice. Cp. the interpretation of the Schol. τότε δὲ σείουσιν ὅτε θέλουσι χαλάσαι τὸ ἄρμενον. This may allude to σεῖσαν, the reading ascribed to Zenodot.

14. **χρή.** See on Od. 1. 124.

αἰδοῦς, 'shyness.' **οὐδ' ἠβαιόν**, 'not one whit.'

15. **ἐπέπλως.** We find this form, which is a simple non-thematic aorist, parallel with later forms such as ἐπιπλώσας Il. 3. 47; πλῶον Il. 21. 302, which point to a present in -ω. Ἐπέπλως may be one of the so-called Denominative verbs, 'formed from nouns, by means of a suffix which has amalgamated with the final vowel of the noun Theme,' Monro, H. G. § 19. See Curt. Verb. 133. This direct derivation from πλόος would account for the quantity of the vowel. **Καί** here gives just the same emphasis, as in καὶ ἠματίῃ ὑφαίνεσκεν, sup. 2. 104.

πύθηαι. For the use of the subjunctive after an aorist cp. Od. 6. 173; 8. 580; 11. 94; 13. 303; 14. 328; 16. 234; 24. 360; Il. 5. 128; 9. 98. The construction may be explained in two ways, either that the governing aorist has a present or strong perfect sense, or more likely, that the purpose described by the final conjunction and the verb is still being worked out.

16. **κύθε γαῖα.** Nitzsch rightly takes this of 'burial;' arguing from πότμον ἐπέσπεν, which must refer to *death*. The word κεύθω does not of itself determine the point; cp. Od. 6. 303; 9. 348. But the use of the aorist, describing not a state but a definite moment, seems to settle the meaning, 'he was buried.' Thus κύθε γαῖα forms a kind of prothysteron with πότμον ἐπέσπεν, 'how he died, and where earth received his body.' Here the worst is supposed; the hypothesis, '*if* he be dead' being understood, as infra 93, and as in Od. 1. 396 ἐπεὶ θάνε δῖος Ὀδυσσεύς (said by Telemachus). **ἐπέσπεν** (aor. ἐφέπω) *obiit*, 'encountered.'

17. **ἱπποδάμοιο.** This epithet is only used three times in the Odyssey; here, of Nestor; in 181 infra of Diomede; and in Od. 11. 300 of Castor. It occurs no less than forty-five times in the Iliad, generally as an epithet of the Trojans.

For **ἰθύς** with genitive see Od. 1. 119.

18. **εἴδομεν.** This subjunctive has the force of *will* or *intention*; 'we mean to know' = 'let us learn.' Cp. Il. 6. 340 ἀλλ' ἄγε νῦν ἐπίμεινον ἀρήϊα τεύχεα δύω, Il. 22. 418 καί μ' οἶον ἐάσατε . . ἐξελθόντα πόληος ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν, | λίσσωμ' ἀνέρα τοῦτον, ib. 450 δεῦτε, δύω μοι ἕπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται, Il. 23. 71 θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.

19. **αὐτός**, emphatic. You must act

ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστί.'
  Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Μέντορ, πῶς τ' ἄρ' ἴω πῶς τ' ἄρ προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·
αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.'
  Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὀίω
οὔ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.'
  Ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
ἶξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἕδρας,
ἔνθ' ἄρα Νέστωρ ἧστο σὺν υἱάσιν, ἀμφὶ δ' ἑταῖροι
δαῖτ' ἐντυνόμενοι κρέα τ' ὤπτων ἄλλα τ' ἔπειρον.

24. *νέον ἄνδρα*] Rhianus read *νέῳ ἀνδρί*. Schol. H. M. 33. *κρέα τ' ὤπτων*] *κρέα ὤπτων* is the reading of most modern editions. Bekk. with Harl. MS. has *κρέατ'*, but as the usual Homeric form is *κρέα* it seems safer to read *κρέα τ'*. *κρέα* alone would suffer elision, as in inf. 65. A few MSS. give *ἄλλα δέ* instead of *ἄλλα τε*.

for *yourself* now, and not depend upon me.

20. **πεπνυμένος.** The idea that wickedness and folly are identical is frequent in Homer. Cp. Od. 8. 166, 177; 16. 278; and especially inf. 266, where Clytaemnestra's fall is long delayed *φρεσὶ γὰρ κέχρητ' ἀγαθῇσι*, inf. 52.

23. **πεπείρημαι μύθοισι,** 'I have not practised myself in wisely-worded address. The Schol. renders loosely, *ἔμπειρός εἰμι*, which is rather a translation of *πειρᾶσθαι* with genitive, as Od. 8. 23, etc.

24. **αἰδὼς . . νέον ἄνδρα . . ἐξερέεσθαι.** The noun is drawn into the accusative by the force of the infinitive. Cp. Aesch. Agam. 1203 *προτοῦ μὲν αἰδὼς ἦν ἐμοὶ λέγειν τάδε* with ib. 948 *πολλὴ γὰρ αἰδὼς δωματοφθορεῖν ποσὶν | φθείροντα πλοῦτον.*

27. **οὐ . . οὐ.** See supra 14, Od. 8. 159; Il. 17. 641 *οὔ μιν δίομαι οὐδὲ πεπύσθαι*. The repetition is justified by a distinct purpose, namely, of determining the negation to a particular part of the proposition; for the second **οὐ** belongs closely to **θεῶν ἀέκητι**, a familiar phrase; cp. Od. 6. 240. Notice the *litotes*, 'not under the disfavour of heaven.' Other commentators describe the second negative as *οὐ solitarium* and punctuate, *οὐ γὰρ ὀίω, οὔ, σέ*, etc., comparing Virg. Aen. 9. 205 'equidem de te nil tale verebar, | nec fas, non.' But the former will explain better the majority of passages. Cp. Il. 5. 22 *οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε*, with the commentary ad loc. of Eustath. *ἐστὶ δὲ τῶν δύο ἀρνήσεων ἡ μὲν μία τοῦ ῥηματικοῦ πράγματος ἡ ἑτέρα δὲ τοῦ προσώπου*, meaning that the first *οὐδέ* serves to negative the verb with its accessories, and the second attaches itself closely to *αὐτός*.

28. **τραφέμεν.** This is probably the aor. act. of *τρέφω*, with intransitive signification. For the form cp. *φαγέμεν* 10. 386; *ἐλθέμεν* Il. 4. 247; and for the intransitive use *Τληπόλεμος δ' ἐπεὶ οὖν τράφ'* (*adolevit*) *ἐνὶ μεγάρῳ* Il. 2. 661; *λέοντε ἐτραφέτην* Il. 5. 555. Herodian takes it as another form of *τραφῆναι*.

31. **ἄγυριν,** distinct from *ἀγορή*, as signifying an informal meeting, any gathering of men. On the form of the word Eustath. says, *αἰολίζουσα οὐ μόνον τῇ τροπῇ τοῦ ο εἰς υ ἀλλὰ καὶ τῷ τόνῳ*. The relation of *coetus* to *contio* is the same as that of *ἄγυρις* to *ἀγορή*.

33. **κρέα τ' ὤπτων . . ἔπειρον.** The word *ἄλλα* must be retracted from the

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οἱ δ' ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,
χερσίν τ' ἠσπάζοντο καὶ ἑδριάασθαι ἄνωγον.
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἕλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ
κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἁλίῃσι,
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ·
δῶκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευε
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλάδ' Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·
'Εὔχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὔξεαι, ᾗ θέμις ἐστὶ,

41. *χρυσείῳ δέπαϊ*] Al. *χρυσέῳ ἐν*. See Schol. K. M. *χωρὶς τοῦ ἐν αἱ Ἀριστάρχου, καὶ σχεδὸν ἅπασαι.* 45. *ᾗ*] This is the reading of the Alexandrines, though they mistook the meaning of the word. Bekk. (with one MS. and Cod. A. Venet. in Iliad) writes *ἡ*. The common reading is *ᾗ*. See note below, and La Roche, Textkrit. 273.

second clause, so as to be used with both; as if the whole sentence had run *τῶν κρεάτων ἄλλα μὲν ὤπτων ἄλλα δὲ ἔπειρον*. Compare *κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ* Eur. Hec. 28. 'Some meats there were roasting, and others they were piercing with the spit' Il. 1. 465 foll.

36. Peisistratus seems to have been the youngest of Nestor's six surviving (infra 412) sons. The seventh, Antilochus, had fallen by Memnon's hand at Troy, Od. 4. 187; Il. 17. 652. We may suppose that Thrasymedes, from his position next to his father, was the eldest. Cp. Il. 9. 81.

41. **δέπαϊ**, the dative, explanatory of the adverbial *ἐν* in the preceding line. *δέπ-ας* is probably a 'measure' of wine in its original meaning, through its connection with such words as *δάπ-τω*, *δαπ-άνη*, *dap-s*, etc., which have the sense of distribution.

δειδισκόμενος. The form *δει-δίσκ-ομαι* is strengthened by a sort of reduplication from the root *δικ*, seen in *δείκνυμι*. So we find (Il. 9. 196) *δεικνύμενος* used of 'pledging,' from the sense of holding out the full cup; so also *δειδέχατο δεπάεσσι* Il. 4. 4, *δεικανόωντο δέπασσι* Il. 15. 86, and *δεικανόωντ' ἐπέεσσι* Od. 18. 111. Translate generally, 'welcoming.'

44. **τοῦ γὰρ . . ἠντήσατε**, 'for his feast it is that ye have lighted on.'

45. **εὔξεαι** is aor. subjunctive.

ᾗ θέμις ἐστί. The old grammarians regarded *ἥ* as an adverb, and gave it the acute accent to distinguish it from *ᾗ* = 'where.' They took it as equivalent to *ὡς*, and parallel in form to *δή*, *νή*, *πή*, and perhaps *φή*. Cp. Herodian on Il. 2. 73 *ἥ θέμις ἐστί· τὸ ἥ δασυντέον· οὐ γάρ ἐστι σύνδεσμος, ἀλλ' ἰσοδυναμοῦν τῷ ὡς ἐπίρρημα*. The passages in which it occurs are Il. 2. 73; 9. 33, 134, 276; 19. 177; 23. 581; 24. 652; Od. 3. 45, 187; 9. 268; 11. 451; 14. 130; 24. 286. The Venetus A. writes always (except in Il. 2. 73) *ἡ* without accent; Eustath. always *ᾗ*, which must have represented the *κοινή*. But there can be no doubt that *ἥ* is the relative pronoun, assimilated in gender to its noun, as in the line *ἥμαρτον εἰ καὶ τήνδ' ἁμαρτίαν νέμεις* Soph. Trach. 483. A different assimilation shows itself in Il. 11. 779 *ξείνιά τ' εὖ παρέθηκεν ἅ τε ξείνοις θέμις ἐστί*. In Od. 24. 286 *ἥ* appears in the same phrase, not as the relative but as the demonstrative, *ἥ* [? *ἡ*] *γὰρ θέμις ὅς τις ὑπάρξῃ*.

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δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου
σπεῖσαι, ἐπεὶ καὶ τοῦτον ὀίομαι ἀθανάτοισιν
εὔχεσθαι· πάντες δὲ θεῶν χατέουσ' ἄνθρωποι.
ἀλλὰ νεώτερός ἐστιν, ὁμηλικίῃ δ' ἐμοὶ αὐτῷ·
τοὔνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.'
Ὣς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἴνου·
χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,
οὕνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλεισον.
αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι.
'Κλῦθι, Ποσείδαον γαιήοχε, μηδὲ μεγήρῃς
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.
Νέστορι μὲν πρώτιστα καὶ υἱάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν

50. *τοὔνεκα σοί*] *ἐχρῆν ὀρθοτονεῖν τὴν σοί* Schol. H. M. Q. Al. *τοὔνεκά σοι*, Zenodot. *τοὔνεκά τοι*. 51. *χειρί*] So La Roche for *χερσί*, as being the reading of Aristarchus and Aristophanes (see Schol. on Il. 1. 585), Textkrit. p. 378.

48. **εὔχεσθαι**, 'a worshipper.' With the sentiment in the line Nitzsch compares Arat. Phaenom. 4 *πάντῃ δὲ Διὸς κεχρήμεθα πάντες*.

49. **ὁμηλικίῃ δ' ἐμοὶ αὐτῷ**, 'he is my own equal in years.' It might seem at first sight more natural to interpret the phrase by *aequalitas est mihi cum illo*; but a comparison of 364 infra; Od. 6. 23; 22. 209, shows that the regular use of *ὁμηλικίη* is for the concrete *ὁμῆλιξ*. Compare *δῆμον ἐόντα* = 'being a man of the people' (Il. 12. 213), like Horace's *Plebs eris*, Ep. 1. 1. 59. See Monro, H. G. § 166. 2. In Aesch. Suppl. 46 *ἐπωνυμίᾳ* seems = *τῷ ἐπωνύμῳ*.

50. **ἄλεισον**. Commentators give as the etymology, either *ἀ* privative and *λεῖος*, so that the cup is rough with embossed work, or else *ἀ* and *λεῖος* in the sense of uniformly smooth. Benfey suggests a connection with *ἅλως*, expressive of a cup as *round* or *bowl-shaped*.

51. **τίθει**, Imperf. Some forms of non-thematic tenses follow the conjugation of the corresponding contracted verbs: so *ἵει, ἄει* (v. l. *ἄῃ*) *κίχεις*.

52. **δικαίῳ**, 'proper.' As *δίκη* represents the common custom or usage obtaining among men, *δίκαιος* is one who observes this *ὅς περίοιδε δίκας ἰδὲ φρόνιν ἄλλων* infra 244; = who knows how men commonly act and think. Compare the words of Telemachus, Od. 18. 228 *αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἕκαστα, | ἐσθλά τε καὶ τὰ χέρεια*. Here again the connection is closely drawn between knowledge and propriety by the expression *πεπνυμένῳ ἀνδρὶ δικαίῳ*, with which we may compare the complaint against the suitors, Od. 2. 282, that they are *οὔ τι νοήμονες οὐδὲ δίκαιοι*. See farther, Od. 13. 209; 3. 133. The same thought underlies the phrase *ψεῦδος δ' οὐκ ἐρέει, μάλα γὰρ πεπνυμένος ἐστί*, supra 20.

55. **μεγήρῃς**. See Buttm. Lexil. s. v. *μεγαίρειν*, where the meaning is shown to be 'to think too great,' and thence, 'to begrudge or refuse.' Translate, 'refuse not to accomplish this purpose for us beseeching thee.' The constructions with the verb are (1) *μεγαίρειν τί τινι* Il. 23. 865; (2) with accusative and infinitive, Od. 2. 235; (3) with the infinitive alone, Il. 7. 408.

57. Notice the change of tense from **ὄπαζε, δίδου**, the effect of which was to be abiding, and **δός** referring to one special act.

58. Join **ἀμοιβὴν ἑκατόμβης**. Here

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σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.
δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὕνεκα δεῦρ' ἱκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.'
Ὣς ἄρ' ἔπειτ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα·
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.
ὣς δ' αὔτως ἠρᾶτο Ὀδυσσῆος φίλος υἱός.
οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,

there was not accurately a 'hecatomb;' but an offering of eighty-one bulls. But the word is used loosely as to number, meaning any large offering; and is applied to a sacrifice where sheep and oxen are mixed together, as in 1. 25, or even where there are no oxen at all, Il. 23. 146.

61. **οὕνεκα.** The unexpressed antecedent of this is governed by *πρήξαντα*, sc. *τοῦτο οὗ ἕνεκα*. Cp. Od. 21. 155 *ἀμαρτεῖν οὗ θ' ἕνεκ' αἰεὶ | ἐνθάδ' ὁμιλέομεν.*

62. **ἔπειτα,** 'then;' resuming and restating the act already described. So Il. 5. 432 *Αἰνείᾳ δ' ἐπόρουσε*, and 436 *τρὶς μὲν ἔπειτ' ἐπόρουσε.* This effect, produced here by a temporal adverb, can also be introduced by a local one, as Od. 7. 1 *ὣς ὁ μὲν ἔνθ' ἠρᾶτο.* Cp. Il. 16. 784; 14. 409. Classen (H. S. 31 foll.) would read here, *ὣς ἄρ' ἐπεί τ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα*, comparing *εἴπερ γάρ τε χόλον καὶ αὐτῆμαρ καταπέψῃ, | ἀλλά τε καὶ μετόπισθεν ἔχει κότον* Il. 1. 81: cp. Il. 4. 160, 261. He remarks that the use of the *τε* and *καί* forms a connection between protasis and apodosis—'as she prayed, so she fulfilled it.'

καὶ . . τελεύτα, 'she was herself bringing the prayer to accomplishment.' As a seeming mortal, she was making a prayer to a higher power; as an actual goddess she was answering it herself. For the phrase cp. Il. 18. 328 *ἀλλ' οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα τελευτᾷ.*

63. **ἀμφικύπελλον.** Buttm. Lexil. s. v., seems to establish the rendering a 'double cup;' i. e. like two cups set base to base, and so the combination would be somewhat the shape of an hour-glass, and the cup could stand on either end. Aristarchus understands it of a cup with two handles, like the *ἀμφιφορεύς*, and Schliemann declares for this view. See Troja, pp. 155 foll., where he speaks of finding 'long straight goblets, in the shape of a trumpet, with two enormous handles,' which he recognises as the Homeric *δέπας ἀμφικύπελλον.* In the discussion that follows, where he quotes at length from Prof. Helbig, as supporting his view, he brings forward arguments of doubtful value, (1) that the double form of cup would not be used, because only one sort of wine was drunk; (2) that it would not be serviceable for 'dipping' in the *κρητήρ* (but this was generally done with the *προχόος*); (3) that the form without handles would not be well adapted for 'passing round' (but was this usual?). Curtius refers *κύπελλον* to *κύπη*, 'cup;' Helbig looks on the *υ* as Aeolic, and prefers to connect with *κώπη*, cap-io, etc., thus bringing out the meaning of 'handle.' The passage in Aristot. H. A. 9. 40 is interesting, as a comparison is drawn between the 'double cup' and the arrangement of the cells of the honey-bee: *αἱ δὲ θυρίδες καὶ αἱ τοῦ μέλιτος καὶ τῶν σχαδόνων ἀμφίστομοι· περὶ γὰρ μίαν βάσιν δύο θυρίδες εἰσίν, ὥσπερ ἡ τῶν ἀμφικυπέλλων, ἡ μὲν ἐντὸς ἡ δ' ἐκτός.*

64. **ὣς δ' αὔτως,** equivalent to the collocation in later Greek, *ὡσαύτως δέ*, 'just in the self-same way.' The same formula appears at the beginning of a verse in Od. 6. 166; 9. 31; 20. 238; 21. 203, 225; 22. 114; 24. 409. Il. 3. 339; 7. 430; 9. 195; 10. 25. Bekker accentuates *ὣς δ' αὐτῶς.*

65. **κρέ' ὑπέρτερα.** The flesh *upon* the carcase, as opposed to *ἔγκατα. ἔντερα, σπλάγχνα.*

ἐρύσαντο, 'drew them for themselves' off the spits.

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τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.
'Νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἵ τινές εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.
ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
οἷά τε ληιστῆρες, ὑπεὶρ ἅλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο
[ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν]·
'Ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,

69. *ἐρέσθαι*] See on Od. 1. 405. The Etym. Mag. 304. 33 admits that it was commonly written *ἔρεσθαι*, with the accentuation of the present tense, *τὸ ἀπαρέμφατον* (infinitive) *ἔρεσθαι, καὶ ὤφειλεν εἶναι ἐρέσθαι, ἀλλ' ἐξηκολούθησε τῷ φέρεσθαι καὶ δέρεσθαι.* This reason is no doubt wrong; but Herodian (on Il. 16. 47) mentions both ways of accentuating. 71–74.] 'Eadem quaerit Polyphemus (Od. 9. 252–255), velut ex formula dicta, ut de re cotidiana. Inconsiderate haec hoc loco Aristarchus, illo Aristophanes deletum ibant, tanquam ea quae abhorrerent a personis Telemachi et Cyclopis, cum moribus istius aevi conveniant, nec vel seriore tempore rapinis latrociniisque et terra et mari abstinuerint Graeci.' Bothe, ad loc. 72. *ἦ . . . ἦ*] See Textkrit. 265. 78.] Unanimously rejected since Wolf as being interpolated from Od. 1. 95. It is wanting in the best MSS. and introduces an un-Homeric repetition of *ἵνα*. The Scholl. do not notice it.

68. **Γερήνιος.** The name of the town, from which this epithet is derived, is variously given as *Γερηνία*, *Γέρηνον* or *-νος* Hes. Frag. 22, Eustath.; *Γερήνη* Schol. on Il. 2. 336; or, lastly, *Γέρηνα* (*τά*) Strab. 7. 299, etc. This town on the Messenian gulf, not named in the Homeric text except in the epithet, is identified by Pausanias (3. 26. 8) with the Homeric *Ἐνόπη* Il. 9. 150, and is supposed to be on the same site as the modern Zernáta or Pasova. Nestor was said to have been brought up there, or to have taken refuge there, when Heracles ravaged Pylos. Apollonius and Suidas do not take it as a proper name, but interpret it by *ἔντιμος*, which implies a connection with *γέρας*, or *γέρων*.

69. **κάλλιον**, 'proper.' The comparative implies '*more* proper' than it would have been to question them before they had refreshed themselves.

72. **κατὰ πρῆξιν**, 'on some business,' 'trading enterprise.' Cp. inf. 106 *κατὰ ληίδα*, and Od. 11. 479 *κατὰ χρέος*. For *πρῆξις* in this sense, with a particular reference to trading, cp. *πρηκτῆρες* Od. 8. 162.

73. **οἷά τε ληιστῆρες** refers to **μαψιδίως ἀλάλησθε** ('idly rove'), on which *κατὰ πρῆξιν* depends also, but by a sort of zeugma, as 'roving' cannot properly be applied to a voyage 'on business.' Cp. Thuc. 1. 5 *οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λῃσταί εἰσι.* This he adduces as evidence that piracy was a recognized employment in primitive Greece. See Grote's Greece, vol. ii. p. 152, foll. ed. 2, and cp. Caesar, Bell. Gall. 6. 23, speaking of the Germans, 'latrocinia nullam habent infamiam, quae extra fines cuiusque civitatis fiunt.'

76. **θαρσήσας**, 'having plucked up courage;' notice the tense.

79. **Νηληιάδη.** The form *Νηλείδης* occurs in Il. 23. 652. Similarly we find both *Πηλείδης* and *Πηληιάδης*. The two patronymic endings are *-ίδης* and

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εἴρεαι ὁππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.
ἡμεῖς ἐξ Ἰθάκης ὑπονηΐου εἰλήλουθμεν·
πρῆξις δ' ἥδ' ἰδίη, οὐ δήμιος, ἣν ἀγορεύω.
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἤν που ἀκούσω,
δίου Ὀδυσσῆος ταλασίφρονος, ὅν ποτέ φασι
σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.
ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
πευθόμεθ', ᾗχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,
κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.
οὐ γάρ τις δύναται σάφα εἰπέμεν ὁππόθ' ὄλωλεν,
εἴθ' ὅ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν,
εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

82. οὐ δήμιος] Ἀριστοφάνης, ἐκδήμιος, ἀντὶ τοῦ ἔξω τοῦ δήμου Schol. H. M. 87. ᾗχι] Schol. H. M. and Schol. A. on Il. 1. 607 say Ἀρίσταρχος τὸ ἦχι χωρὶς τοῦ ι γράφει, καὶ Διονύσιος. But Etym. Mag. maintains the subscribed iota, which was at any rate an old reading. Almost all MSS. have ᾗχι with Venetus A. and Eustath.

-ιάδης, and the stem has a doubtful vowel, as Νηλῆ-ος and Νηλέ-ος, Πηλῆ-ος and Πηλέ-ος, which accounts for the double form.

κῦδος Ἀχαιῶν means, 'of whom the Achaeans are proud;' used of Nestor infra 202; Il. 10. 87, 555; 11. 511; 14. 42; of Odysseus, Od. 12. 184; Il. 9. 673; 10. 544.

81. **ὑπονηΐου.** Cp. Od. 1. 186, and see Appendix on Ithaca. With the form of the word the Schol. compares Θήβῃ ὑποπλακίῃ Il. 6. 397. The epithet here applies to the town and not to the whole island.

εἰλήλουθμεν. Monro, H. G. § 25, quotes this form as a peculiar instance of confusion of long and short stems. Here the long stem is found with a heavy ending: cp. ἄωρτο, ἐγρήγορθε.

82. **ἰδίη.** Curtius gives the different steps in the formation of this adjective from the pronominal stem ἑ, ϝε (for σϝε) as follows; σϝε-jος, σϝεδjος, σϝε-διος, ϝεδιος and lastly ἴδιος.

83. **πατρός**, 'I am in quest of news, if I can anywhere hear it, of my father.' With **κλέος πατρός** compare σὸν κλέος Od. 13. 415. With **εὐρύ**, 'far-spread,' cp. Od. 1. 344; 3. 204; 19. 333; 23. 137.

87. **πευθόμεθα**, in our idiom = 'we have heard,' is put in Greek in the present tense, as if the action were still continued. But compare πεύθετο Od. 19. 411. Similarly the present ἀκούω is used, infra 193; Od. 2. 118; 4. 94, 688; 15. 403.

ᾗχι, 'where;' as ὁππόθι 89.

ὀλέθρῳ, as in Od. 4. 489; 15. 268 [?], elsewhere with cognate accusative ὄλεθρον (Od. 1. 166; 9. 303), which La Roche would read here.

88. **καὶ ὄλεθρον**, 'even his *death* hath Zeus put out of the reach of all enquiry;' to say nothing of the various trials that have befallen him.

89. **ὄλωλεν.** There is a touch of pathos in this tense, as though Telemachus accepted his death as a fact.

91. **μετὰ κύμασιν**, 'in the midst of the waves;' cp. Il. 15. 118 μεθ' αἵματι καὶ κονίῃσι . . κεῖσθαι.

Ἀμφιτρίτης. Hermann fancifully translates this title by a Latin equivalent *Amfractua*, as a graphic description of coastline; by others it is connected with τρίω, τρίζω, as referring to the sea that *moans* round the shores; we may certainly compare the words Τρίτων and Τριτογένεια with Ἀμφιτρίτη, see inf. 378. So far as Amphitrite is personified in Homer, she is the representative of the sea itself rather

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τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· περὶ γάρ μιν ὀϊζυρὸν τέκε μήτηρ.
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμός, ἐσθλὸς Ὀδυσσεύς,
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσε
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί·
τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες.'
  Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
'ὦ φίλ', ἐπεί μ' ἔμνησας ὀϊζύος, ἣν ἐν ἐκείνῳ

95. περί] See Herodian on Il. 4. 46 τὸ περί φυλάσσει τὸν τόνον ὅτε σημαίνει τὸ περισσῶς, ὁμοίως τῷ 'ὃς περὶ μὲν νόον ἐστὶ βροτῶν.' See inf. 112. 101. ἐνίσπες] Most MSS. ἔνισπε. See note below.

than a goddess, as she appears in later legend. Cp. Od. 5. 422; 12. 60, 97, and Dissen on Pind. Ol. 6. 105, 'omnino Amphitrite magna dea vulgo ipsius maris personam gerens, unde κύματα 'A. dicuntur (Od. 3. 91) non Ποσειδάωνος, eademque dictur κήτεα maris alere, quod non tribuitur Ποσειδάωνι.'

95. **πλαζομένου**, as shown by **γάρ** which follows, is not in agreement with **ἄλλου**, but refers to Odysseus, and is to be closely taken with **μῦθον** 'didst hear from some one else the story of him on his wanderings, for' etc. **περί**, 'exceedingly,' is joined closely with **ὀϊζυρόν**.

96. **με** is governed by both the participles.

μειλίσσεο, 'soften thy words.'

97. **ὅπως** .. **ὀπωπῆς**, 'how thou didst get sight of him.' For **ἀντᾶν** see sup. 44.

98. **εἴ ποτέ τοί τι**. With this formula of adjuration compare the Virgilian 'si qua tuis unquam,' etc. Aen. 9. 404.

99. **ὑποστάς**, Schol. ὑποσχόμενος, 'having given his promise.' For ἔπος joined with ἔργον see on Od. 2. 272.

ἢ ἔπος ἠέ τι ἔργον. Cp. Od. 4. 163 ὄφρα οἱ ἤ τι ἔπος ὑποθήσεαι ἠέ τι ἔργον. See note on Od. 2. 272, where one explanation suggested for the kindred expression ἔργον τε ἔπος τε, was to take it as a true hendiadys, signifying the 'word-foreshadowed act.' We may regard this parallel disjunctive expression as identical in meaning with it. For as it would not be Greek to write ἔργον τε ἔπος τέ τι, the hendiadys is more strikingly brought out by the use of ἤ, ἠέ, than if the phrase had run ἔργον καὶ ἔπος τι, where the use of the conjunction would have implied that the things were separate in themselves and only joined in the suggestion.

101. **τῶν** .. **μνῆσαι**. The phrase εἴ ποτε, etc. suggests a number of kindly acts, which are summed up, as it were, by the plural τῶν. So Od. 4. 765; Il. 15. 375; 22. 84. Cp. Il. 1. 497.

ἐνίσπες. The Schol. on the passage says ἐνίσπες [ὡς] ἐπίσχες· εἰπέ. This form of the imperative is shortened from ἐνίσπεθι, and must be distinguished from the indicative ἔνισπες Il. 24. 388. ἐνίσπες is found always at the end of a verse, e.g. Il. 11. 186; 14. 470; Od. 3. 101, 247; 4. 314, 331; 11. 492; 12. 112; 14. 185; 22. 116; 23. 35. ἔνισπε as an imperative occurs once in the middle of a verse, viz. Od. 4. 642.

103. **ἐπεί**. The Schol. remarks οὐκ ἀποδίδωσι τὸ ἐπεί. καὶ ἐπὶ τοῦ Μενελάου 'ὦ φίλ' ἐπεὶ τόσα εἶπες' (Od. 4. 204). Ὁμηρικὸν δὲ τὸ ἔθος. Eustath. suggests that the apodosis may be found either

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δήμῳ ἀνέτλημεν μένος ἄσχετοι υἷες Ἀχαιῶν,
ἠμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον
πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἄρξειεν Ἀχιλλεύς,
ἠδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἄνακτος
μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν ὅσσοι ἄριστοι.
ἔνθα μὲν Αἴας κεῖται ἀρήιος, ἔνθα δ' Ἀχιλλεύς,
ἔνθα δὲ Πάτροκλος, θεόφιν μήστωρ ἀτάλαντος,
ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερὸς καὶ ἀμύμων,
Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἠδὲ μαχητής·
ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκεῖνα
πάντα γε μυθήσαιτο καταθνητῶν ἀνθρώπων;
οὐδ' εἰ πεντάετές γε καὶ ἑξάετες παραμίμνων
ἐξερέοις ὅσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί·
πρίν κεν ἀνιηθεὶς σὴν πατρίδα γαῖαν ἵκοιο.
εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες

at *τίς κεν ἔπειτα* (113), or even at *οὐδ' εἰ πεντάετες* (115). But the form of the sentence is forgotten by the speaker in the crowd of details that come thronging into his mind. For similar incomplete constructions cp. Od. 1. 231; 4. 204; 6. 187; 8. 236; etc. The virtual apodosis is the answer (120) to Telemachus' question.

106. **κατὰ ληΐδα**, see on sup. 72.

ὅπῃ ἄρξειεν, 'wherever he might lead the way.' Optative of indefinite frequency.

108. **μαρνάμεθα** should, in strict grammatical propriety, be *μαρνάμενοι*, parallel to *πλαζόμενοι*, as one of the two subdivisions of *ἀνέτλημεν*. The second clause takes the stronger emphasis, as marked by *καί* in *καὶ περὶ ἄστυ*.

109. **Αἴας**, when standing alone without a patronymic, always represents the Telamonian Ajax.

112. **θείειν**. So *ταχὺς ἔσκε θέειν* Od. 17. 308. With the expression compare *πόδας ὠκὺς Ἀχιλλεύς*.

113. **ἐπὶ τοῖς**, 'besides these.' So Il. 9. 639.

116. **ἐξερέοις**. Schol. *ἐρωτήσειας*.

117. **πρίν κεν . . ἵκοιο**. Instead of saying what would have satisfied the meaning—'long ere that, thou wouldest for very impatience set off home'—he substitutes the more vivid 'thou wouldest reach home;' implying that his impatience to get away would be so strong, that it would not subside till it landed him in Ithaca. As we might say, 'You would be off at once, and never stop till you got home.' Cp. Il. 2. 291.

118. **κακὰ ῥάπτομεν**, 'devised mischief.' Eustath. *τὸ μὲν κακὰ ῥάπτειν διαλελυμένως λεχθὲν οὐκ ἐπὶ ψόγῳ ἐτέθη. τὸ μέντοι σύνθετον ἡ κακορραφία, ἐπίψογον.* Cp. Od. 16. 421 *τιὴ δὲ σὺ Τηλεμάχῳ θάνατόν τε μόρον τε | ῥάπτεις . . οὐδ' ὁσίη κακὰ ῥάπτειν ἀλλήλοισι.* Compare the phrases *ὑφαίνειν δόλον*, and similar Latin uses with *texere, consuere, nectere*.

ἀμφιέποντες. It is possible to take this as governing an unexpressed object, 'plying *them* with every form of stratagem.' So we find it in tmesis, Il. 11. 482 *ὥς ῥα τότ'* **ἀμφ'** *Ὀδυσῆα Τρῶες* **ἕπον**. But comparing the isolated clause Il. 5. 667 *τοῖον γὰρ ἔχον πόνον ἀμφιέποντες* (see also Il. 2. 525; 19. 392), it seems better to join *δόλοισι*, closely with *κακὰ ῥάπτομεν*, and to take *ἀμφιέποντες* as a picturesque participial addition to the sentence, 'busying ourselves about them.' Cp. *στόρεσαν λέχος ἐγκονέουσαι* Od. 7. 340. So *φέρουσα* Od. 1. 136, 139; 4. 133; *φέρουσαι* 14. 207. Classen (H. S. 86) compares such

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παντοίοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων.
ἔνθ' οὔ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς
παντοίοισι δόλοισι, πατὴρ τεός, εἰ ἐτεόν γε
κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.
ἦ τοι γὰρ μῦθοί γε ἐοικότες, οὐδέ κε φαίης

123. ἔκγονος] ἔγγονος Eustath.

usages with the frequently occurring participles κιών, ἰών, βιβάς, παραστάς, μολών, ἐλθών, λαβών, both in Epic and Dramatic writers. Ameis quotes from Lobeck, Aj. 57 'participia παρών, μολών, ἔχων, ἰών saepe φράσεως ἕνεκα addi atque ita ut tum inter se permutari tum omitti possint.'

119. **μόγις δ'**, i.e. 'and only after much ado.' Note the change of tense from the imperf. **ῥάπτομεν** to **ἐτέλεσσε**.

120. **οὔ τις . . ἤθελε**, 'no one chose to match himself face to face with Odysseus;' ἤθελε here is not equivalent to ἐβούλετο, but implies a determination or decision (see Il. 21. 177). Curtius agrees with Pott in referring θέλω to the Skt. *dhar = sustinere*.

122. **ἐτεόν**. Skt. *sat-jas*, 'true.' The root is the same as that of the substantive verb. See on Od. 1. 174.

123. **σέβας**, 'amazement' is the feeling expressed in this phrase, which recurs Od. 4. 75; 6. 161; in the latter passage it is replaced in 166 by ἐτεθήπεα θυμῷ. The 'amazement' is at the resemblance which Nestor proceeds to trace in the following lines.

124. **ἐοικότες . . ἐοικότα.** Is the sense, 'thy manner of speech is like what it should be;' or, 'thy manner of speech is like to his'? There is yet a prior question; must both the words be taken in one of these senses, or may we understand ἐοικότες in one sense, and ἐοικότα in another? On this prior question we must agree with Nitzsch, that except where well-defined custom has impressed different meanings on a word according as it occurs in this or that grammatical form, or in this or that phrase, we are not warranted in giving it different senses in the same context.

The claims of the two renderings are not far from being evenly balanced. In the only other passage where the participle ἐοικ. stands without a dative following, it means 'like what it should be,' Od. 4. 239 καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω. On the other hand, our passage, occurring as a hurried and parenthetical explanation of σέβας μ' ἔχει εἰσορόωντα, may very well be one in which the dative would be understood, when a familiar sentiment, such as 'you are marvellously like him,' was being enunciated. A presumption on this side is also afforded by ὧδε, for while it is possible to imagine one thing *resembling another* in greater or less degree, it would not be worth while to describe it as 'like what it ought to be,' otherwise than absolutely. Nitzsch contends for the meaning 'like what it ought to be' because of the generalising expression νεώτερον ἄνδρα, and the analogy of Od. 4. 204 foll. and 239. But, *prima facie*, we are led to the other view by two passages; Od. 4. 140 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεταί δέ με θυμός. | οὐ γάρ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι. | οὔτ' ἄνδρ' οὔτε γυναῖκα—σέβας μ' ἔχει εἰσορόωσαν— | ὡς ὅδ' Ὀδυσσῆος μεγαλήτορος υἷι ἔοικε, and 19. 380 ἀλλ' οὔ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι, | ὡς σὺ δέμας φωνήν τε πόδας τ' Ὀδυσῆι ἔοικας. In both these passages there is no doubt about the meaning of ὧδε ἐοικότα, and the former passage has other close resemblances to ours; so that if the Poet means something different, he has misleadingly made use of phrases in which he elsewhere clothes a more familiar sentiment. Nor, further, are Nitzsch's arguments for his rendering conclusive. For, (1) as to the passages he alleges—in Od. 4. 239 the absence of ὧδε makes the whole difference; and Od. 4. 204–206 τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ | εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη· | τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις—looks equally both ways. But, (2) if we set out the meaning of the two clauses and

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ἄνδρα νεώτερον ὧδε ἐοικότα μυθήσασθαι.
ἔνθ' ἦ τοι εἵως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
ἀλλ' ἕνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ
φραζόμεθ' Ἀργείοισιν ὅπως ὄχ' ἄριστα γένοιτο.
αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς,
καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον
Ἀργείοις, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι
πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
μήνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης,
ἥ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.
τὼ δὲ καλεσσαμένω ἀγορὴν ἐς πάντας Ἀχαιούς,
μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἠέλιον καταδύντα,

131. Rejected by Bekk., though against authority of MSS. According to Nitzsch, it is interpolated from Od. 13. 317. It does not harmonise well with v. 132, and it seems to anticipate the actual departure which does not take place till v. 157. Cp. Od. 13. 317. 135. *ὀβριμοπάτρης*] Bekk. gives generally *ὀμβριμοπάτρη* on analogy of *ἄμβροτος*, which La Roche follows. But see Curt. Gk. Etym. p. 466 foll.

fill in the second, we have no difficulty in *νεώτερον ἄνδρα*, thus—'Thy manner of speech is like his;'—this is the first approximation between the two men. But, when the difference of age is considered, there arises an approximation beyond this, which can only be accounted for by the relationship assumed to exist, i.e. (filling in the second clause) 'You would not expect a young man to speak so like his *elder*, unless the two were *father and son*.'

126. **εἵως**, 'all that while.' This demonstratival use of the adverb is commonly expressed by *τέως*, while *ἕως* is generally appropriated to the relatival. But compare for a similar use *ὅτε μέν, ὅς μέν*, etc. and Od. 2. 148.

127. **ἀγορῇ . . βουλῇ**. See on Od. 2. 7. With **δίχ' ἐβάζομεν** Nitzsch compares Hdt. 6. 109 *τοῖσι στρατηγοῖσι ἐγίνοντο δίχα αἱ γνῶμαι*.

128. **ἐπίφρονι**, the exact opposite of *ἄφρων*. Cp. Od. 23. 12 *ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ' ἐόντα*.

129. **φραζόμεθα**, (imperf., as *ῥάπτομεν*, sup.), 'devised how the very best success might attend the Argives.' Cp. Od. 9. 420. With the neuter plural *ἄριστα*, used as an abstract substantive, Ameis compares *ἴσα* Od. 2. 203, *χαλεπά* 3. 151, *χαρίεντα* 8. 167, *φυκτά* ibid. 299, *ἐσθλά* 10. 523, *πιστά* 11. 456, *ἀεικέα* 16. 199, *ἀληθέα* 17. 15, *ἀνεκτά* 20. 223.

131. **βῆμεν δ' ἐν νήεσσι**. Notice this use of preposition implying rest with verbs of motion.

132. **καὶ τότε**. Here begins the apodosis.

134. **οἶτον**, connected, like *οἴμη*, with root *ἰ*, as in *ἰ-έναι*. Here **τῷ** = 'wherefore.'

135. **μήνιος**. The wrath of Athena was immediately directed against the Locrian Ajax for his outrage upon Cassandra, and generally against the Greek chieftains for leaving the insult unpunished. See Od. 1. 327; Virg. Aen. 1. 39 foll.

136. **μετ' Ἀτρεΐδῃσι**, 'between the sons of Atreus.'

137. **ἀγορὴν ἐς**. With this compare *μάχην ἐς* Il. 15. 59, *αὔριον ἐς* Od. 7. 318.

138. **μὰψ, ἀτὰρ οὐ**. The unseemliness did not consist in summoning the as-

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οἱ δ' ἦλθον οἴνῳ βεβαρηότες υἷες Ἀχαιῶν,
μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.
ἔνθ' ἤ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
οὐδ' Ἀγαμέμνονι πάμπαν ἑήνδανε· βούλετο γάρ ῥα
λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἑκατόμβας,
ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο,
νήπιος, οὐδὲ τὸ ᾔδη, ὃ οὐ πείσεσθαι ἔμελλεν·
οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.
ὣς τὼ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν
ἕστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ
ἠχῇ θεσπεσίῃ, δίχα δέ σφισιν ἥνδανε βουλή.
νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὁρμαίνοντες

151. *ἀέσαμεν*] *ἐν ταῖς χαριεστέραις γέγραπται εἰάσαμεν, ὅπερ ἐστὶν ἄπρακτον*

sembly 'for sunset,' morning being the usual time for such gatherings: but in summoning it at that hour, under the particular circumstances, noted (parenthetically) in v. 139, namely that the men had been at a banquet and were heated with wine. The reaction from the toils of the war amid the temptations of a sacked city, implied in *οἱ δ' ἦλθον οἴνῳ βεβαρηότες*, is touched on by Aeschylus (Agam. 330) *τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος | νήστις πρὸς ἀρίστοισιν ὧν ἔχει πόλις τάσσει.* The line *οἱ δ'* . . **Ἀχαιῶν** is parenthetical to the construction (which having set out with a participle has yet to be finished), but not to the sense; for the sense requires it, and requires it in this place.

139. **βεβαρηότες** from *βαρέω*, is used intransitively. In Plato (Symp. 203 B) we find *βεβαρημένος*.

140. **μῦθον μυθείσθην**. This was called by grammarians the *σχῆμα ἐτυμολογικόν*: cf. *βουλὰς βουλεύειν* 6. 61, and note there.

142. Join **νόστου ἐπ' εὐρέα νῶτα** and compare *νόστον γαίης Φαιήκων* Od. 5. 344, *νόστου μνῆσαι νῆας ἐπὶ γλαφυράς* Il. 10. 509.

143. **οὐ πάμπαν ἑήνδανε**, 'did not at all please,' 'utterly failed to please.' **πάμπαν**, which is merely the reduplication of the neuter *πᾶν*, with the necessary assimilation, is used twenty-seven times in Homer with a direct negative. Compare the use, in Plato especially, of *οὐ πάνυ*.

146. **ὃ οὐ πείσεσθαι ἔμελλεν**, 'that she had no thought of complying.' Cp. *ἅ τιν' οὐ πείσεσθαι ὀίω* Il. 1. 289.

150. **θεσπεσίῃ**. This epithet is more often applied to *ἠχή* than to any other word in Homer; analogous to this is its usage with *ἰαχή*, *βοή*, *ἀλαλητός*, *ὅμαδος*, with which it perhaps retains some colour of its etymology, viz. *θεός* and root *σεπ* (see Curt. G. E. 230, 411), as if describing that which was uttered or might be uttered by a God. In Il. 2. 367 this primary meaning is fully kept in the use of *θεσπεσίῃ* absolutely, = 'by the will of heaven.' In the word *θέσ-φατος*, the signification 'uttered or ordained by heaven' is never lost; in its strengthened form *ἀθέσφατος*, properly 'ineffable,' *ne ab ipsis quidem Dis narrandum*, it has passed generally into an epithet, signifying 'marvellous,' 'strong,' or 'vast,' e.g. *ἀθέσφατος οἶνος*, *γαῖα*, *ὄμβρος*, etc. Similarly *θεσπέσιος* is used merely to express excellence, greatness, or completeness, as with *λαῖλαψ*, *ὀδμή*, *ἀχλύς*, *νέφος*, *πλοῦτος*, *χάρις*, *ἄωτος*, *χαλκός*, *ἀοιδή*, *φόβος*, *φύζα*. As an epithet of *ἄντρον*, *βηλός*, and possibly of *Σείρηνες* (see Od. 12. 158), it seems to tend in the direction of its natural meaning 'sacred.'

151. **ἀέσαμεν**. This aorist form

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ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο·
ἠῶθεν δ' οἱ μὲν νέας ἕλκομεν εἰς ἅλα δῖαν
κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.
ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες
αὖθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα
ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
οἴκαδε ἱέμενοι· Ζεὺς δ' οὔ πω μήδετο νόστον,
σχέτλιος, ὅς ῥ' ἔριν ὦρσε κακὴν ἔπι δεύτερον αὖτις.
οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας

ἀφήκαμεν Schol. E. H. M. Q. R. But compare Herodian on inf. 490 συνέσταλται τὸ ᾱ· ἀλλαχοῦ δὲ, νύκτα μὲν ἀέσαμεν Schol. H. Q. 153. εἰς ἅλα δῖαν] γρ. ἀμφιελίσσας Schol. H.

(generally with ᾱ, but inf. 490 and in Od. 15. 40, 188 with ᾰ) may be referred to ἄημι. From same root ἀϝ, we get, by reduplication, ἰαύω (ἰαϝω), the aorist from which (without retaining reduplication) may be ἄεσα. The meaning of the word is 'rested,' whether the notion of sleep be included or not. Schol. E. H. M. Q. τὸ ἀέσαμεν οὐκ ἐκοιμήθημεν, ἀλλ' ἐπνεύσαμεν [al. ἀνεπνεύσαμεν]. λέγει δὲ καὶ ἀνάπνευσιν τὴν μικρὰν τῶν κακῶν παραμυθίαν (Il. 11. 801). χαλεπά, because of their divergent views.

152. **πῆμα κακοῖο.** So πῆμα δύης Od. 14. 338, πῆμα τῆς ἄτης Soph. Aj. 363.

153. **οἱ μέν,** 'some of us,' as opposed to ἡμίσεες δέ.

154. **βαθυζώνους.** The ζώνη or girdle rested on the hips (Od. 5. 231 περὶ δὲ ζώνην βάλετ' ἰξυῖ), and was put on outside the robe. The folds of the upper part of the dress fell over the ζώνη and formed a κόλπος. βαθύκολπος (Il. 18. 122, 339; 24. 215) and βαθύζωνος express the same fact, only as Damm says (Lex. Hom. s. v.) the one is *ab efficiente*, the other *ab effectu*. Damm also shows that βαθύζωνος, though applied in Homer to Trojans and Dardans, not to Greeks, does not, as some hold, denote barbarians; since we have h. Hom. Ven. 258 Νύμφαι βαθύκολποι, Pind. Ol. 3. 35 βαθυζώνου Λήδης, Isth. 5. (6) 74 βαθύζωνοι κόραι Μνημοσύνης, Pyth. 9. 2 βαθυζώνοις Χαρίτεσσιν, Aesch. S. c. T. (of the two Theban princesses) ἐρατῶν βαθυκόλπων στηθέων. On Pind. Ol. 3. 35 Böckh writes, 'voce βαθύζωνος cinctura non sub mammis, sed inferiori corporis parti aptata designatur, qua sinus vestimenti plenus et profundus redditur.' Compare the epithet ἑλκεσίπεπλοι applied to Trojan women in Il. 6. 442; 7. 297; 22. 105.

157. **ἐλαύνομεν,** sc. νέας, resumed in αἱ δὲ μάλ' ὦκα.

158. **μεγακήτεα,** 'gulfy;' i. e. full of deep hollows (from κῆτος for καϝτος, root κυ). It is used also as epithet of a ship, Il. 8. 222. See note on κητώεις, Od. 4. 1.

159. **ἐς Τένεδον.** The first day's journey from Troy.

160. **οἴκαδε ἱέμενοι.** This desire explains the reason of their sacrificing to propitiate heaven.

161. **σχέτλιος,** from σχεῖν, according to Schol., who interprets by ὁ κατέχων ἐπίπολυ τοῦ θυμοῦ. Rather from σχέσθαι, meaning 'holding out' or 'holding with a firm grip,' the very opposite of 'self-sparing.' Cp. Lat. *improbus*. Render, 'hard.'

ἔπι. Bekk. and most modern editors write this with anastrophe of accent. It does not seem absolutely necessary to do so. Any how, ἔπι is adverbial to ὦρσε, 'sent upon us disastrous strife.' Cp. inf. 176; 5. 369; Il. 9. 539.

δεύτερον αὖτις occurs again Od. 9. 354; 19. 65; 22. 69; Il. 1. 513.

162. **οἱ μέν,** 'then some of them turned back their ships and went their

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ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,
αὖτις ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἦρα φέροντες·
αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἵ μοι ἕποντο,
φεῦγον, ἐπεὶ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων.
φεῦγε δὲ Τυδέος υἱὸς ἀρήιος, ὦρσε δ' ἑταίρους.
ὀψὲ δὲ δὴ μετὰ νῶι κίε ξανθὸς Μενέλαος,
ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὁρμαίνοντας,

way, the company of Odysseus.' For this absolute use of *βαίνω* see Od. 24. 301 *οἱ δ' ἐκβήσαντες ἔβησαν*. With the phrase *ἀμφ' Ὀδυσῆα*, signifying 'Odysseus and his comrades,' cp. Od. 22. 281 *τοὶ δ' ἀμφ' Ὀδυσῆα*. Also Il. 2. 445; 3. 146; 6. 436; 9. 81; 15. 301.

162. **ἀμφιελίσσας.** As Κίλιξ gives a feminine form Κίλισσα, we may refer *ἀμφιέλισσα* to an ideal form *ἀμφιέλιξ*, signifying 'curved on both sides,' i.e. with curved sides; a picturesque epithet of a ship. The commoner rendering is 'rowed on either side,' or 'swaying from side to side.'

164. **ἐπ' . . ἦρα φέροντες.** Buttm. is in the main right in his view of this phrase, which occurs in Od. 16. 375; 18. 56; Il. 1. 572, 578, and *ἦρα* without *ἐπί* in Il. 14. 132. To suppose a tmesis of a compound adjective *ἐπίηρα* would be monstrous. Yet such must have been the view of Aristarchus, at least on the present passage and on Od. 16. 375; 18. 56. For, says Herodian on Il. 1. 572, *Ἀρίσταρχος ὑφ' ἐν κατ' ὀρθὴν σημασίαν τὸ ἐπίηρα, καὶ ἐπεκράτησεν ἡ Ἀριστάρχου καίτοι λόγον οὐκ ἔχουσα.* The question that remains is whether we are to suppose *ἐπί* to stand in composition with a previously consolidated phrase or quasi-compound *ἦρα-φέρειν*, or with *φέρειν* simply, *ἦρα* being subjoined. Buttm. remarks that the word *ἐπιφέρειν* exists in Homer, in tmesis, Il. 8. 516 *Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἄρηα.* But it should be added that a hostile sense seems to underlie it. On the other hand, inasmuch as we never find any form of the simple *ἦρα* otherwise than in the phrase *ἦρα φέρειν*, and as we do find both *ἦρα φέρειν*, and *ἐπὶ ἦρα φέρειν*, we may conclude with Buttm. that *ἐπί* is compounded with the previously consolidated phrase *ἦρα-φέρειν*. Buttm. agrees with Herodian in regarding *ἦρα* as the accusative from a supposed nominative *ἦρ* = *χάρις*, while Aristarch. took it as accusative plural from an adjective *ἦρος*. The connection of *ἦρα* with root *ἀρ* as in *ἄρμενος*, etc., is the simplest etymology that has been proposed. Ahrens refers it to a root from *sarv*, *ἐρϝ*, and connects it with the Latin *servire*, quoting such phrases as '*in animo servire*,' '*amicis servire*.' Fick connects with Skt. *vāram* = 'good.'

165. **ἀολλέσιν**, root *ϝελ*, from which come *εἴλω* and *εἰλέω* (cp. *ἐόλητο*) to 'squeeze,' or 'press.' The *α* may either be merely prosthetic, or softened from *ἁ* in the sense of 'together.' At any rate *ἀολλής* means 'crowded together.'

168. **ὀψέ** = not only 'late in the day,' but (as here) 'after a long interval;' thus in Od. 4. 704–706 it is contrasted with *δήν*. *δὴν δέ μιν ἀμφασίη ἐπέων λάβε . . ὀψὲ δὲ δή μιν ἔπεσσιν ἀμειβομένη προσέειπε.*

μετὰ νῶι, 'to join us,' sc. Diomede and me.

169. **ἐν Λέσβῳ.** The first day's sail was to Tenedos (159); the second to Lesbos; the third to Geraestus (177); which corresponds with the statement in 180 *τέτρατον ἦμαρ ἔην*. The *δολιχὸς πλόος* is the passage straight across the Aegean (*πέλαγος μέσον εἰς Εὔβοιαν τέμνειν*); which was shorter than going round by the islands, but involved a longer run without touching at any port. Nitzsch remarks upon this, that the Achaeans, in seamanship, were behind Phoenicians, Taphians, and Cretans. They were 'pondering about the long sea-voyage,' namely, whether to adopt it or not: whether they should take a course sea-ward of Chios, etc., or inside Chios. Geraestus, the extreme south point of Euboea, lay south-west of Lesbos, at a distance of some 150 miles, and the straight course to it would pass a good way to the north-

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ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,
νήσου ἔπι Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,
ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.
ᾐτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὅ γ' ἡμῖν
δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Εὔβοιαν
τέμνειν, ὄφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν.
ὦρτο δ' ἐπὶ λιγὺς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα
ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

175. ὑπέκ] La Roche (Hom. Text. 200) writes ὑπ' ἐκ and similarly ἀπὸ πρό, διὰ πρό, περὶ πρό, leaving παρέξ as an exception.

west of Chios, but would keep as close as possible to the north-west coast of Psyria. ἐπὶ Ψυρίης may be rendered 'in the direction of Psyria,' on the analogy of ἐπ' οἴκου, for this force of ἐπί with the gen., though rare, is found in Homer, as Il. 3. 5 πέτονται ἐπ' Ὠκεανοῖο ῥοάων. But it seems better to translate 'close by the island of Psyria, having the island itself on our left;' the word αὐτήν being thus emphatic, showing that they were not merely to pass 'within sight of it.' The Scholl. seem to have been uncertain whether αὐτήν referred to Ψυρίην or Χίον. We must suppose ἡ Ψυρίη to have been the oldest name of the island, (unless we take Ψυρίης as the genitive of the adjective agreeing with νήσου,) as we find ζεφυρίη for ζέφυρος Od. 7. 119. In Strabo, 14. 645, the name given is τὰ Ψύρα, νῆσος ἀπὸ πεντήκοντα σταδίων τῆς ἄκρας (sc. Μελαίνης in Chios), ὑψηλή, πόλιν ὁμώνυμον ἔχουσα· κύκλος δὲ τῆς νήσου τετταράκοντα στάδιοι. The change from Ψυρίη to [τὰ] Ψύρα may be compared with that from Συρίη (Od. 15. 403) to Σύρα Diog. Laert. 1. 113. Modern travellers give the circumference of the island as eighteen miles, and its distance from Chios 20. It present name is Psara, or, as the Turks pronounce it, Ipsara. The alternative course lay first south, between Chios and the peninsula of Erythrae, 'past the gusty Mimas' (a mountain-chain, properly an off-shoot of Tmolus, that traverses the peninsula from north to south), and then westward, by short voyages from Cyclad to Cyclad, till they made Euboea. The meaning of ὑπένερθε depends upon that assigned to καθύπερθε. Cp. Il. 24. 545, where, with reference to the situation of Troy, we read ὅσσον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἐέργει, | καὶ Φρυγίη καθύπερθε καὶ Ἑλλήσποντος ἀπείρων. This must allude to the northerly position of Phrygia. See also Hdt. 4. 7 τὰ δὲ κατύπερθε (sc. τῆς Σκυθικῆς) πρὸς βορέην λέγουσι ἄνεμον τῶν ὑπεροίκων τῆς χώρης οὐκ οἷά τε εἶναι ἔτι προσωτέρω ὁρᾶν. The four points of the compass are thus given by Hdt. 1. 142 οὔτε τὰ ἄνω χωρία οὔτε τὰ κάτω οὔτε τὰ πρὸς τὴν ἠῶ οὔτε τὰ πρὸς τὴν ἑσπέρην. But καθύπερθε may also be used to denote the country inland.

170. παιπαλοέσσης. This adjective is connected with πάλλω, a reduplicated form of which is παι-πάλλω (cp. δαι-δάλλω, from root δαλ, and μαι-μάω from root μα). The word describes the rugged lines of upheaved rock on the Chian coast. The form of adjective must come directly from some noun such as παίπαλον. Others refer παιπαλόεις to a root παλ, 'to rub;' cp. *pal-ea*, παιπάλη.

177. ἰχθυόεντα. Most modern commentators render this 'monster-teeming deep.' Cp. Horace Od. 4. 14. 47 'beluosus Oceanus.' However much a fish-diet might have been admired in later days (on which subject consult Athenaeus, bb. 7 and 8), fish generally formed no part of human food in heroic times, except under pressure of hunger. Cp. Od. 12. 331 ἄγρην ἐφέπεσκον ἀνάγκῃ | ἰχθῦς . . γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός. Fish, it is true, were often reckoned with the beasts of prey, cp. Il. 24. 82 ἰχθύες ὠμησταί, Aj. 1297 ἐφῆκεν ἐλλοῖς ἰχθύσιν διαφθοράν. But it must be remembered that ἰχθυόεις is used as the epithet of the river Hyllus, in Il. 20. 392; and, in the list of some

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ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων
πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·
τέτρατον ἦμαρ ἔην, ὅτ' ἐν Ἄργεϊ νῆας ἐΐσας
Τυδεΐδεω ἕταροι Διομήδεος ἱπποδάμοιο
ἵστασαν· αὐτὰρ ἐγώ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη
οὖρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἀῆναι.
ὣς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα
κείνων, οἵ τ' ἐσάωθεν Ἀχαιῶν οἵ τ' ἀπόλοντο.
ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι
πεύθομαι, ἣ θέμις ἐστί, δαήσεαι, οὐδέ σε κεύσω.
εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμώρους,

178. ἐννύχιαι] ἐννύχιοι Rhianus, Schol. H. 182. ἵστασαν] So Cod. Hamb. for the ordinary ἕστασαν, which is generally regarded as equivalent to ἕστησαν (from ἕστησα). Three MSS. give ἔστασαν. Bekker retains ἕστασαν as the Aristarchean reading; cp. Il. 12. 56. In Od. 8. 435; 18. 307; Il. 2. 525; 18. 346 the best MSS. give ἵστασαν.

of the blessings of life in Od. 19. 113, we have θάλασσα δὲ παρέχει ἰχθῦς | ἐξ εὐηγεσίης.

178. **ἐννύχιαι.** Not as Eustath. διὰ μιᾶς νυκτός, but 'in the night,' as ἔνδιος = 'in the full day.'

179. Join **ἐπὶ . . ἔθεμεν** = 'laid on his altar.'

With **πέλαγος μετρήσαντες** compare Virg. Georg. 4. 388 'magnum curru aequor metitur,' Ov. Met. 9. 447 'celerique carina Aegaeas metiris aquas.' There was a temple of Poseidon on Geraestus, ἔχει δ' ἱερὸν Ποσειδῶνος ἐπισημότατον τῶν ταύτῃ καὶ κατοικίαν ἀξιόλογον Strabo 10. 1.

182. **ἔχον**, 'held on for Pylos.' The object of ἔχον would be νῆας. This use of ἔχειν for the *progress* of a voyage is the same with which we are familiar in σχεῖν as expressing the *end* of it.

183. **ἐπειδή** = *ex quo.*

184. **ἀπευθής**, which in sup. 88 is used passively, is here active = 'without getting tidings.'

185. **κείνων** refers to those who remained behind in Troy (sup. 155), and those in company with Odysseus who turned back (162); for Nestor must have known something of the fate of those who started with him; at any rate, until they separated.

κείνων may follow directly upon **οἶδα**, as 2. 375; but more likely it depends upon οἵ τε, οἵ τε, which words are used here disjunctively; as τε . . καί are sometimes used after verbs of knowing; cp. Od. 16. 316 δεδάασθαι . . αἵ τέ σ' ἀτιμάζουσι καὶ αἳ νηλιτεῖς εἰσί, 17. 487 ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες, 18. 228 ἕκαστα, ἐσθλά τε καὶ τὰ χέρεια, Aesch. Ag. 807 γνώσει τόν τε δικαίως καὶ τὸν ἀκαίρως κ.τ.λ.

187. **πεύθομαι.** See on sup. 87.

ἣ θέμις, sup. 45. **κεύσω** means 'keep in the dark.'

188. **ἐγχεσιμώρους.** The etymological connection of the second element in this word has always been matter of doubt. Compare with it ἰόμωρος Il. 4. 242, ὑλακόμωρος Od. 14. 29, and σινάμωρος Hdt. 5. 92. Eustath. offers two suggestions, οἱ περὶ ἔγχη μεμορημένοι, ὅ ἐστι κακοπαθοῦντες (but which he would have better explained as meaning, 'having their part and lot in the use of the spear'); and again, ὡς ὥραν ἔχοντες τῶν ἐγχέων, πλεονασμῷ τοῦ μ, which is of course impossible. Others referred the termination to μωρός, as if 'raging wildly with the spear,' or to μῶλον, with an interchange of λ and ρ, compare μῶλον Ἄρηος Il. 2. 401. Of modern philologists, Döderl. assigns it to a root μα, seen in μαι-μά-ω, etc. and with the *form* he compares θεωρός from θεάομαι. Göbel, whom Ameis follows, connects it with root μαρ (compare μαρμαίρω),

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οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς,
εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν.
πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,
οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὔ τιν' ἀπηύρα.
Ἀτρείδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἐόντες,
ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
ἀλλ' ἦ τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτισεν·
ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
ἀνδρὸς, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
[καὶ σὺ, φίλος, μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.]'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'ὦ Νέστορ Νηλιάδη, μέγα κῦδος Ἀχαιῶν,
καὶ λίην κεῖνος μὲν ἐτίσατο, καί οἱ Ἀχαιοὶ

198. *ὅ οἱ*] See on Od. 1. 300. 199, 200.] *καὶ παρὰ Ἀριστοφάνει προηθετοῦντο οὗτοι οἱ δύο στίχοι. ἐκ γὰρ τοῦ λόγου τῆς Ἀθηνᾶς* (Od. 1. 301) *μετηνέχθησαν ἐνθάδε* Schol. H. M. Q.

in the sense of 'brilliant,' 'excelling,' while Curtius, Gk. Etym. 296, refers it to root *μερ*, as in *μερμερίζω*, the sense being parallel to that of the derivatives of *φρήν*, e.g. *μελίφρων*, *δαΐφρων*. For the change from *ε* to *ω* we may compare *φώρ* from *φερ*, *δῶμα* from *δεμ*.

189. **υἱός**, sc. Neoptolemus.

190. **Ποιάντιον**, 'of Poeas.' This method of expressing the patronymic is quoted as among the Homeric Aeolisms. 'Patronymica in *-ειδης* et *-ιων* cadentia aliena fere sunt ab Aeolici sermonis consuetudine. Eorum loco Aeoles uti solent adiectivis possessivis in *-ιος* terminatis, sicut Romani in nominibus gentiliciis. Eiusmodi patronymica ita Homerus in usum suum convertit, ut plerumque cum nomine *υἱός* coniuncta genitivi quasi munere fungantur. Exempla affero *Ποιάντιος υἱός* Od. 3. 190; *Τελαμώνιος Αἴας* Il. 2. 528; *Σθένελος Καπανήιος υἱός* Il. 4. 367.' Theod. Ameis de Aeolism. Homer, p. 54. Compare also *γαιήιον υἱόν* Od. 7. 324, *Νηληΐῳ υἷι* Il. 2. 20, and, as not unlike, *Aeneia nutrix* in Virgil.

193. **καὶ αὐτοί**, 'even ye yourselves;' to which is appended the concessive participial clause, **νόσφιν ἐόντες**, 'though living far away.' Others join *καί* directly with *ἐόντες*, or at least, as Nitzsch, extend the force of it to the participle. **ἀκούετε**. See on sup. 87.

194. **ὥς τ' . . ὥς τ'**. This use of the double *τε* expresses the rapid succession, almost the contemporaneity of the two actions. Cp. Od. 6. 231 *δύσετό τ' ἠέλιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο*.

195. **ἐπισμυγερῶς** seems to be related to *μογερός* as *σμικρός* to *μικρός*, with the Aeolic interchange of *ο* and *υ* compare *ὄνομα* and *ὄνυμα*, *ἀγορή* and *ἄγυρις*.

196. **ὡς ἀγαθόν**, 'How good a thing it is!' This is better and simpler than to accent *ὥς*. **λιπέσθαι**, 'should remain behind,' in neuter sense, as Il. 5. 154 *υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι*. Bothe gives the force of **καὶ παῖδα** by the paraphrase 'beatum praedicat virum qui non solum opes reliquerit, sed *etiam filium*, qui illas tueatur et perniciem avertat.'

197. **κεῖνος** = Orestes, as in l. 203.

203. Notice that **οἱ** after **καί** is the enclitic dative, and not the article with *Ἀχαιοί*.

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οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι.
αἲ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν,
τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
οἵ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.
ἀλλ' οὔ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπης.'
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
'ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.

204. ἐσσομένοισι πυθέσθαι] So Wolf from Eustath., followed by most modern editors. La Roche prefers to retain the reading of the MSS. ἐσσομένοισιν ἀοιδήν. See note below. 205. περιθεῖεν] So Baümlein from Schol. Harl. for the common παραθεῖεν. 209.] περιττός· ἀρκεῖ γὰρ ὁ πρὸ αὐτοῦ Schol. H.

204. Join **οἴσουσι εὐρύ**, 'shall spread far and wide.'

ἐσσομένοισι πυθέσθαι, 'for men that shall hereafter be born, that they may hear of it.' Most modern editors, with the exception of La Roche, accept this reading, which Wolf introduced from Eustath. For the formula cp. Od. 11. 76; 21. 255; 24. 433; Il. 2. 119; 22. 305. There is sufficient analogy for the reading of the MSS. *καὶ ἐσσομένοισιν ἀοιδήν*, e.g. Od. 8. 579; 24. 197. Nitzsch declares in favour of *πυθέσθαι* because the infinitive is better suited than the noun to introduce a new stage in the thought. *πυθέσθαι*, he remarks, refers to the whole sentence, and *ἀοιδήν* must needs be limited to a mere apposition to *κλέος*. But this is hardly accurate, as *κλέος* may well serve to express the approval of the then present generation, and *ἀοιδή* the praise of posterity.

205. **αἲ γάρ**. This wish is in response to the allusion Nestor makes to the circumstances of Telemachus in the five [? three] last lines of his speech, 196–200 [?—198].

τοσσήνδε and not *τοσαύτην* is used, because Telemachus means 'so great *now*, and in *my* person.' So Aesch. Agam. 520 *φαιδροῖσι τοισίδ' ὄμμασι*, 'with eyes now as bright;' ib. 1396 *τάδ' ἂν δικαίως ἦν*, 'libation by *me* would have been fitting.' The correlative clause to *τοσσήνδε* would be *ὅσην Ὀρέστης εἶχε*, and not *τίσασθαι κ.τ.λ.* which is epexegetic of *δύναμιν*, sc. 'power, so as to avenge.'

περιθεῖεν. For the metaphor, Ameis compares *ἐπιειμένος ἀλκήν* Od. 9. 214, *δύσεαι ἀλκήν* Il. 9. 231, *μένος ἀμφιβαλόντες* Il. 17. 742, *περιέθηκε τὸ κράτος* Hdt. 1. 129. Cp. also Thuc. 6. 89 *ἐμοὶ δὲ ἀτιμίαν περιέθετε*. Translate, 'invest me with power as great as his.'

206. **τίσασθαι μνηστῆρας ὑπερβασίης**. This construction with *τίσασθαι* occurs again only in Il. 3. 366; (compare *τῶν μ' ἀποτινύμενοι* Od. 2. 73). The common constructions are *τίσασθαί τινα* Od. 9. 479 etc., *τίσασθαι τι* Od. 20. 169; Il. 2. 356, and *τίσασθαί τινά τι* only in Il. 15. 116.

208. **ἀλλ' οὔ μοι .. ἐμοί**. See Aulin, de usu epexegesis apud Hom. (Upsaliae, 1858) p. 10 'ubi epexegesis ita ponitur ut quis corrigat quod iam dictum est, ad hanc rem significandam formula qualis est *μὲν οὖν* multo in usu apud Atticos est: ut Aesch. Eum. 38 *δείσασα γὰρ γραῦς οὐδέν, ἀντίπαις μὲν οὖν*. Quam eandem vim apud Homerum habet nuda appositio. Ut Od. 3. 208 *οὔ μοι .. πατρί τ' ἐμῷ καὶ ἐμοί*, Od. 11. 601 *εἰσενόησα βίην Ἡρακληείην, εἴδωλον*.' It seems however much more simple to take the first *μοι* as a purely ethical dative = 'I would have you know,' or some such phrase.

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εἰπέ μοι ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ.

214. **εἰπέ μοι . . ὀμφῇ.** Here **ὑποδάμνασαι** is semi-middle in sense; literally, 'allowest thyself to be oppressed:' see on Od. 2. 33. The two conditions contrasted by *ἠέ . . ἦ* are those of submission in the presence of available help, and submission in the consciousness of having alienated the people, and so having no ally to whom to turn.

By the words **ἐπισπόμενοι θεοῦ ὀμφῇ** no explicit divine communication by oracle or sign is meant, any more than by *ὄσσαν ἀκούσῃς ἐκ Διός* Od. 1. 282. Nitzsch however, who takes *ὄσσαν ἐκ Διός* in that passage to mean a rumour of untraced origin, here deserts that line of interpretation, and with Eustath. and others finds a reference to setting aside a king under sanction of an oracle or an omen. But against this view, (1) we find very scanty attestation of the existence of such a practice at all. In the only case alleged from Homer, Od. 16. 402, the suitors' desire for a sign to countenance their murderous intentions against Telemachus merely exemplifies the common phenomenon of wickedness leaning upon superstition. And (2) dislike of a king, or even murmuring against him, is not equivalent to setting him aside, and, surely would not in any case wait for a divine sanction. (Of the Trojans' feeling towards Paris it is said, Il. 3. 454 *ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ*). Mark that the aorist *ἐπισπόμενοι* shows that obedience has been *already given* to the *θεοῦ ὀμφή*, whatever that may mean. As then *ὄσσα ἐκ Διός* is a primitive description of a *rumour*, not referable to a human source; in like manner a primitive age would regard a *feeling*, the grounds of which are not consciously realized, as a kind of inspiration, where one might perhaps talk of it as a hidden impulse. It is not difficult to illustrate this notion of *θεοῦ ὀμφή* in the sense of such an impulse, cp. Virg. Aen. 9. 183. When Hera, anxious for Achilles' safety, has proposed, (Il. 20. 120) *ἤ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ | παρσταίη, δοίη δὲ κράτος μέγα, μηδέ τι θυμοῦ | δευέσθω*, she presently alludes to this secret inspiration of courage in the words (129) *εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὀμφῆς*. Again in Il. 2. 41 *θείη δέ μιν ἀμφέχυτ' ὀμφή* is the description of a man waking after a dream, when he is unconscious of the dream itself, but the state of feeling infused by the dream remains. In Od. 9. 339 *ἤ τι ὀισάμενος ἢ καὶ θεὸς ὣς ἐκέλευσε*—'whether upon some thought of his own (cp. Od. 3. 26; 7. 263) or because a god so commanded him'—*means*, in the latter part, no more than, 'by some unaccountable impulse.' Cp. Od. 12. 38 *σὺ δ' ἄκουσον | ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός*, where Circe prefaces her sketch of the adventures through which Odysseus is to pass with the remark that, as the events arrive, her descriptions of them will come back to him; of which 'law of association' Homer has no other account to give than *μνήσει σε θεὸς αὐτός*. And once more, when Eumaeus says of the suitors, Od. 14. 89, *οἵδε δὲ καί τι ἴσασι, θεοῦ δέ τιν' ἔκλυον αὐδήν, | κείνου λυγρὸν ὄλεθρον*, he cannot mean an oracle (which they would have made as widely known as possible), nor yet an omen (for the word is inappropriate), but a presentiment originating in themselves. We have seen how the name of 'divine voice' is given to an instinctive feeling or hidden impulse. And bodies of men so acted upon might, even more naturally than individuals, be spoken of as 'following a divine voice.' Nothing so baffles the attempt to trace it, or to explain it, as the unspoken, contagious, unanimous sentiment of a multitude. And of this, the preceding line suggests a pre-eminently striking instance, and one thoroughly characteristic of heroic times,—when both love and hatred were strong—hatred entertained by a nation towards its prince, not indeed breaking out into rebellion, but stifling all the impulses of loyalty.

ὀμφῇ, from root *Ϝεπ*, gains its form by the effect of the inserted nasal in aspirating the tenuis, compare **ἔγχος** from root **ἀκ**.

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τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθών,
ἤ ὅ γε μοῦνος ἐών, ἢ καὶ σύμπαντες Ἀχαιοί;
εἰ γάρ σ' ὣς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη
ὡς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο
δήμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί—
οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας
ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—
εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,
τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'ὦ γέρον, οὔ πω τοῦτο ἔπος τελέεσθαι ὀίω·
λίην γὰρ μέγα εἶπες· ἄγη μ' ἔχει. οὐκ ἂν ἐμοί γε
ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὣς ἐθέλοιεν.'
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.

216. *ἀποτίσεται*] *Ζηνόδοτος γράφει 'ἀποτίσεαι,' καὶ τὸ ἑξῆς 'ἤ σύ γε μοῦνος'* Schol. H. This seems to imply that he retained vv. 199, 200. 230. *Τηλέμαχε*] A few MSS. give *Τηλέμαχος*. Zenodot. altered the whole line, reading, '*Τηλέμαχ' ὑψαγόρη, μέγα νήπιε, ποῖον ἔειπες*;' but there is abundant authority for the lengthening of the final *ε*. Cp. Od. 3. 41; 4. 685; 5. 415; 6. 151; 8. 434; 10. 42; 12. 396, etc. See Ameis, ad loc. Zenodotus omits v. 231. 231. *θεός γ'*] Some edd. read *θεός κ'*, but the simple potential optative is quite appropriate. Cp. inf. 319; Od. 1. 47; Il. 10. 247, 556; Od. 14. 122.

216. **σφι**, 'on them,' sc. *μνηστῆρσι*.
βίας, accusative plural = 'violence;' the singular *βίη* = 'might,' thus reversing the signification of *vis*, *vires* in Latin.

217. **ὅ γε**, here used with its characteristic force, resuming the original subject of the sentence. Cp. Il. 6. 192 *αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἥν*, Il. 5. 672 *μερμήριξε δ' ἔπειτα .. ἢ προτέρω Διὸς υἱὸν .. διώκοι, | ἦ ὅ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο.* Cp. Il. 1. 485; Od. 4. 821; Hdt. 2. 173 *οὕτω δὴ καὶ ἀνθρώπου κατάστασις· εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ μηδὲ ἐς παιγνίην τὸ μέρος ἑωυτὸν ἀνιέναι, λάθοι ἂν ἤτοι μανεὶς, ἢ ὅγε ἀπόπληκτος γενόμενος.* See Od. 2. 327.

218. **εἰ γάρ**. The wish expressed by this protasis is resumed at 224 inf. in the words *εἴ σ' οὕτως* foll.

222. **ὡς κείνῳ .. Ἀθήνη**. More at length in Il. 23. 782 *θεὰ .. ἣ τὸ πάρος περ | μήτηρ ὣς Ὀδυσῆι παρίσταται ἠδ' ἐπαρήγει.*

224. **τις** = 'many an one.'
καὶ ἐκλελάθοιτο, i.e. not merely repent of or foreclose his wooing, but 'actually forget' it, sc. in death, 'where all things are forgotten.'

227. **λίην .. ἐθέλοιεν**, 'for thou hast spoken of a very hard thing: I am all amaze at it. Never within *my* hopes could this be done, not even if the gods determined it so.' **οὐκ .. γένοιτο**, literally, 'not to me at least hoping it;' so *ἐμοὶ δέ κεν ἀσμένῳ εἴη* Il. 14. 108. For **μέγα** see on infra 261.

231. **ῥεῖα .. σαώσαι**. Nitzsch shows that *τηλόθεν* cannot be referred to *θεός*, in the sense of Aesch. Eum. 297 *κλύει δὲ καὶ πρόσωθεν ὢν θεός*, or of Il. 16. 514 *κλῦθι, ἄναξ, ὅς που Λυκίης ἐν πίονι*

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βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι,
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων
ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο.
ἀλλ' ἦ τοι θάνατον μὲν ὁμοίιον οὐδὲ θεοί περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὁππότε κεν δὴ
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο.'
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοί περ·
κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλά οἱ ἤδη
φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι

232–238.] *ἀθετοῦνται* Schol. E. H. M. Q. R. This objection seems to be made without good reason. The first four lines are rejected as standing *οὐκ ἀκολούθως τοῖς προκειμένοις*, the latter three because they seem to contradict the words *ῥεῖα σαώσαι*. But all that is here said is that the god's help must end when the hour of death is come. 241, 242.] *ὀβελίζονται δύο* Schol. H. M. Q. R.

δήμῳ | εἰς, ἢ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν | ἀνέρι κηδομένῳ, inasmuch as (1) the question here is not of hearing, but of helping; nor is it the manner of the Homeric gods to help without being present; and, (2) whereas Telemachus' difficulty was to conceive that the gods would or could bring his father home after so long an absence, and from some unknown place, it would be no answer to him to say that a god can help without personal presence. But, proceeding on this view as the certain basis of interpretation, we come upon two possible ways of constructing the words. Either we may bring this passage into accordance with Od. 6. 312 *νόστιμον ἦμαρ ἴδηαι | χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν*, and 7. 193 *ἣν πατρίδα γαῖαν ἵκηται | χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν*, thus joining *τηλόθεν* with *ἄνδρα* in the sense, 'if he is far from home.' In this case *τηλόθεν* would stand elliptically as an attribute of a noun, cp. Od. 1. 434 *ἅμα* = '*going* with him;' 2. 367 *κακὰ ὀπίσσω*, 'evil *to be wrought* presently.' Or, following Nitzsch, we may, more simply, translate, 'can bring a man safe home even *from* a great distance;' joining, in fact, *τηλόθεν* with *σαώσαι*, as in Od. 21. 309 *ἔνθεν δ' οὔ τι σαώσεαι*. Cp. Od. 5. 452 *τὸν δ' ἐσάωσεν ἐς ποταμοῦ προχοάς*, Il. 5. 224 *νῶι πόλινδε σαώσετον*, and Eur. Hel. 778 *σωθεὶς δ' ἐκεῖθεν*.

232. **βουλοίμην**. The emphasis is on *ἄλγεα πολλὰ μογήσας*. I would rather go through my portion of misery before reaching home, than get home at once (**ἐλθών**), and be thereupon murdered. For *βούλεσθαι* followed by *ἤ* cp. Od. 11. 488; 12. 350; 16. 106; 17. 81, 404; 20. 316; Il. 1. 112, 117; 3. 41; 11. 319; 17. 331; 23. 594.

235. **ὑπ' Αἰγίσθοιο**. The preposition governs both the genitives, **δόλῳ** being added as a circumstantial dative.

236. **ὁμοίιον**, 'common to all;' so used Il. 4. 315 of *γῆρας*, ib. 444 of *νεῖκος*, 9. 440, etc. of *πόλεμος*.

240. **κηδόμενοί περ**, 'although we are in sorrow;' and sorrow would naturally brood upon its own subject. Telemachus is unwilling to occupy Nestor's ear with his own troubles, beyond satisfying the purpose for which he came; so he seeks to change the conversation. Cp. Od. 13. 296; Il. 13. 292; 22. 416.

242. **φράσσαντο**. Notice force of aorist = *constituerunt*.

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Νέστορ', ἐπεὶ περίοιδε δίκας ἠδὲ φρόνιν ἄλλων·
τρὶς γὰρ δή μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν,
ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.
ὦ Νέστορ Νηληϊάδη, σὺ δ' ἀληθὲς ἐνίσπες·
πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;
ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;
ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλά πῃ ἄλλῃ

244–246.] ἀθετοῦνται οἱ στίχοι οὗτοι ὡς περιττοί Schol. H. M. 246. ἀθάνατος] The reading of Aristoph., restored by Wolf from Schol. Harl., instead of the common reading ἀθανάτοις. 248. εὐρὺ κρείων] Not εὐρυκρείων. See on Od. 2. 400. εὐρυκρείων is however read in Venet. A. 251. ἦ οὐκ Ἄργεος] τινὲς δὲ 'ἦ οὐκ Ἄργει ἔην ἐν Ἀχαιικῷ' Schol. H. Q.

244. **δίκας.** Perhaps the plural means 'rules of right': so that Nestor would be the best person to consult on any question about the dealings of man with man. The plural is used in 9. 215; Il. 16. 542 and Od. 11. 571 in a somewhat different sense. Join **περίοιδε ἄλλων**, 'he knows better than any other men;' cp. Il. 10. 247 περίοιδε νοῆσαι, Od. 19. 285 ὡς περὶ κέρδεα πολλὰ καταθνητῶν ἀνθρώπων | οἶδ' Ὀδυσεύς. Others join φρόνιν ἄλλων = 'what other men think,' comparing Od. 1. 3 πολλῶν ἀνθρώπων νόον ἔγνω.

245. **ἀνάξασθαι . . ἀνδρῶν.** This is the only use of a middle voice of ἀνάσσειν. Nauck conjectures ἀνασσέμεναι, but adds *sed gravior videtur corruptela.* The common construction with this verb is with a personal dative, Il. 1. 180, 231, 288; Od. 2. 234, etc.; or with a dative of the thing, as Od. 1. 117, 402; 4. 93, etc.; sometimes with a genitive, Il. 1. 38; 10. 33; Od. 11. 276; or accompanied by the preposition ἐν or μετά. If this line is genuine, we must interpret it, by taking γένεα as the accusative of duration of time, and rendering, 'hath been king thrice during generations of men;' here however τρίς is equivalent to τρία, and the sentence will run 'hath been king during three generations of men.' But the substitution of the adverb for the adjective is suspicious. The same description is given of Nestor, Il. 1. 250 foll. τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων | ἐφθίατ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο | ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν. Nestor was called in later times τριγέρων and *trisaeclisenex.* In Horace, C. 2. 9. 14, the phrase *ter aevo functus,* used of Nestor, may remind us of the use of τρίς in the present passage. It would seem that a 'generation' was variously reckoned. With the Latins it was equivalent to one hundred years. Cp. Ov. Met. 12. 187 'vixi | annos bis centum: nunc tertia vivitur aetas:' with the Greeks the γενεά was something over thirty; cp. Hdt. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν. Perhaps the line is an interpolation, by way of giving an interpretation of the next words, **ἀθάνατος ἰνδάλλεται,** which only referred to his noble mien, but which were wrongly taken to refer to age beyond the span allotted to mortals.

246. **ὥς τέ μοι.** See on Od. 1. 127, 'He seems to me as it were an immortal in look.'

248. **πῶς ἔθαν',** 'How was it that he died?' Telemachus knew the fact of his death and something of the circumstances (cp. 193–203); but he wishes for a full account. Cp. Plato, Phaedo, 57 A τί οὖν δή ἐστιν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελεύτα; . . καὶ γὰρ . . οὐδεὶς . . σαφές τι ἀγγεῖλαι οἷός τ' ἦν περὶ τούτων πλήν γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι. But it is simpler to take **πῶς** here not as asking for details of the case, but expressing wonder how it was that Agamemnon came to such an end.

251. **Ἄργεος.** With this local geni-

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πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσήσας κατέπεφνε;'
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
'τοιγὰρ ἐγώ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
ἦ τοι μὲν τάδε καὐτὸς ὀίεαι, ὥς κεν ἐτύχθη,
εἰ ζώοντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
Ἀτρεΐδης Τροίηθεν ἰών, ξανθὸς Μενέλαος·
τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,
ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
κείμενον ἐν πεδίῳ ἑκὰς ἄστεος, οὐδέ κέ τίς μιν
κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.
ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους

255. ὥς κεν] The Harl. has ὥς περ, which Wolf approved, and Fäsi adopts. 256. ζώοντ'] The common reading ζωόν γ' seems to suggest an unreal emphasis; many good MSS. give ζώοντ'. 260. ἄστεος] So Eustath. Cod. Harl. etc. The majority of MSS. and Schol. H. give Ἄργεος: see note.

tive cp. Od. 14. 97 οὔτ' ἠπείροιο μελαίνης, | οὔτ' αὐτῆς Ἰθάκης, 21. 108 οὔτε Πύλου ἱερῆς κ.τ.λ. It gives a less definite localisation than the use of the dative. The epithet Ἀχαιικόν is appropriated to Ἄργος as the chief place in the Peloponnese, or serves to distinguish it from Ἄργος Πελασγικόν in Thessaly, Il. 2. 681.

252. ὁ δὲ . . κατέπεφνε, this clause, introduced in parataxis, gives the result of Menelaus' absence: 'so that he plucked up courage and slew him.'

255. ἦ τοι . . ἐτύχθη, 'doubtless thou dost [we should say 'canst'] imagine for thyself, how things would have been done.' We must supply a plural noun neuter as nominative to ἐτύχθη, in keeping with such phrases as Τρωσὶ μὲν εὐκτὰ γένηται Il. 14 98, οἷω λοίγι' ἔσεσθαι 21. 533, ἶσα ἔσσεται Od. 2. 203. Cp. Od. 8. 384; 9. 420. The following words explain 'how things would have been done,' namely, Aegisthus would have died without even a burial. If we adopt (as Ameis in later edd.) ὥς περ ἐτύχθη, as referring to what *did* happen, we shall have to put a colon after these words, and take the next line as abruptly stating the hypothetical case of what would have happened afterwards. We should render then, 'Yea, verily, of thine ownself thou imaginest rightly how it all befell.' For Telemachus had indeed suggested the cause of this unexpected boldness on the part of Aegisthus. So far all is satisfactory: but the abruptness with which the next line is introduced goes far to discredit this reading.

259. κατέδαψαν requires the repetition of κε from τῷ κε (258).

260. ἑκὰς ἄστεος, i.e. Mycenae. The difficulty in this reading lies in the fact that ἄστυ generally takes the initial ϝ; but to this rule there are exceptions; as e.g. Il. 24. 320 ὑπὲρ ἄστεος. The reading Ἄργεος introduces a geographical difficulty; for it cannot refer to the city of Argos, where Diomed was king, and if we extend it to include the whole kingdom of Agamemnon, it will not suit the circumstances of the text.

261. μέγα ἔργον. All the passages, both in Iliad and Odyssey, give for this phrase one of three meanings: (1) 'arduous,' 'troublesome,' as supra 227; infra 275; Od. 4. 663; 12. 373; 19. 92; 21. 26; 22. 149; or (2) 'bold,' Od. 11. 474; 22. 438; (3) in a bad sense, 'audacious,' 'shameless,' 'impious,' as here, and Od. 11. 272. But it is not easy to keep these meanings quite distinct.

γάρ here, as often, gives the reason of what follows: *because* we were kept at Troy, *therefore* Aegisthus was left to his own devices.

262. κεῖθι, sc. at Troy.

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ἥμεθ'· ὁ δ' εὔκηλος μυχῷ Ἄργεος ἱπποβότοιο
πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
ἡ δ' ἤ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικές,
δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.
πὰρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνήρ, ᾧ πόλλ' ἐπέτελλεν
Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.
ἀλλ' ὅτε δή μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

263. **μυχῷ Ἄργεος ἱπποβότοιο.** If Ἄργος be taken as co-extensive with the Peloponnese, the phrase here can only be used in the most general sense, just as in Pind. Nem. 6. 29 μυχῷ Ἑλλάδος simply means 'within Hellas.' E. Curtius, Pelop. 2. 400 (quoted by Seiler), explains the expression thus, 'Northwest of Heraeon lies Mycenae, at the innermost corner of the plain of Inachos, where the lofty rocks begin to close in upon it.' Argos would thus represent not the whole Peloponnese, but the Agamemnonian kingdom. In Il. 6. 152 we find Ἐφύρη μυχῷ Ἄργεος, where we must either follow the Schol. in denying the identity of Ephyra with Corinth, or consider μυχῷ Ἄργεος as meaning little more than 'in Argos;' for Corinth is reckoned in the kingdom of Agamemnon in Il. 2. 570. The epithet **ἱπποβότοιο**, used here, seems to strengthen the view of Curtius, quoted above; for while the Inachian plain is fertile, the general character of Argos is given by the epithet πολυδίψιον Il. 4. 171.

266. **δῖα**, 'queenly;' referring only to position or birth. So διογενής and διοτρεφής are ordinary epithets for kings.

266. **φρεσὶ ἀγαθῇσι.** See on Od. 2. 117; and cp. 14. 421; 16. 398; 24. 194.

267. **ἀοιδὸς ἀνήρ.** Eustath. quotes from Athenaeus (1. 14 B), who describes the minstrel as φύλακα καὶ παραινετῆρά τινα, ὃς πρῶτον μὲν ἀρετὰς γυναικῶν διερχόμενος ἐνέβαλέ τινα φιλοτιμίαν ἐς καλοκἀγαθίαν, εἶτα δὲ διατριβὴν παρέχων ἡδεῖαν ἀπεπλάνα τὴν διάνοιαν φαύλων ἐπινοιῶν. He also quotes a certain Timolaus as saying that this minstrel was brother of Phemius, ὃν ἀκολουθῆσαί φησι τῇ Πηνελόπῃ εἰς Ἰθάκην φύλακα. But, as Dr. Hayman remarks, Odysseus appointed no one to *watch* (εἴρυσθαι) Penelope. Mentor's commission extended only to the house and goods (Od. 2. 225). For this use of εἴρυσθαι cp. Od. 16. 463; 23. 229.

269. **μοῖρα . . δαμῆναι.** Eustath. ad loc. (1) ἢ λέγει ὅτε μοῖρα ἦν θανεῖν τὸν ἀοιδόν· ἢ ὅτε (2) ἐχρῆν ἀποθανεῖν τὸν Αἴγισθον· ἢ ὅτε (3) μοῖρα ἦν τὴν Κλυταιμνήστραν ὑπὸ τῷ Αἰγίσθῳ γενέσθαι, ὃ καὶ κρεῖττον· to which the Schol. adds (4) the impossible view ἢ τὸν Ἀγαμέμνονα. Nitzsch strangely adopts (1) and refers μιν to ἀοιδός, in spite of the words τὸν μὲν ἀοιδόν that follow. The reference (2) to Aegisthus seems on the whole the simplest, and the expression that he was 'Fate-bound to his ruin' reminds us of Od. 1. 37 εἰδὼς αἰπὺν ὄλεθρον, etc. Besides which it is more likely that Αἴγισθον is the subject to δαμῆναι, because ἄγων and κάλλιπεν must of necessity refer to him. At the same time it may be remarked that it is distinctly said there that Aegisthus fell ὑπὲρ μόρον, which is somewhat inconsistent with μοῖρα θεῶν ἐπέδησε. The view (3) which Eustath. supports is ably advocated by Ameis, who points out that the words ἀλλ' ὅτε δή μιν stand in close relation to τὸ πρὶν μέν (265), and that δαμῆναι, in the sense of 'yielding' to any overmastering influence, is used of lust or passion in Il. 14. 515, 353, where we find θεᾶς ἔρος . . θυμὸν ἐδάμασσεν, and φιλότητι δαμείς. Nor is this view inconsistent with ἐθέλουσαν ἀνήγαγε (272), for, her scruples once overcome, she was only too glad to follow her lover: but the conquest of these scruples was hard enough to justify the use of δαμῆναι, for Aegisthus was so surprised at his own success that he sacrificed drink-offerings, ἐκτελέσας μέγα ἔργον ὃ οὔ ποτε ἔλπετο θυμῷ.

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δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην
κάλλιπεν οἰωνοῖσιν ἕλωρ καὶ κύρμα γενέσθαι,
τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅνδε δόμονδε.
πολλὰ δὲ μηρί' ἔκηε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
ἐκτελέσας μέγα ἔργον, ὃ οὔ ποτε ἔλπετο θυμῷ.
ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
Ἀτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·
ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ' ἄκρον Ἀθηνέων,
ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε,
πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,

276. *ἅμα πλέομεν*] *Ζηνόδοτος ἀναπλέομεν. κακῶς* Schol. M.

274. **ἀγάλματα**, 'fair offerings;' namely *ὑφάσματά τε χρυσόν τε*. For a similar epexegesis cp. Od. 8. 134 *φυήν γε μὲν οὐ κακός ἐστι | μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὕπερθεν | αὐχένα τε στιβαρόν*, 9. 184 *μῆλ', ὄϊές τε καὶ αἶγες*, Il. 23. 259 *ἄεθλα, . . λέβητάς τε τρίποδάς τε*, Od. 19. 317, *κάτθετε δ' εὐνήν, | δέμνια καὶ χλαίνας καὶ ῥήγεα*. Sometimes the generic word follows instead of beginning the list, as Od. 7. 234 *φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα*.

276. **ἡμεῖς μὲν γάρ**. Nestor uses the same combination to introduce a change of scene in sup. 262 = 'Now we.'

277. **φίλα εἰδότες**, 'with kindly feeling;' see Od. 9. 189.

278. **Σούνιον** ('linquitur Eois longe speculabile proris Sunion' Stat. Theb. 12. 624) is now called Cape Colonna (*κάβω Κολόνναις*), from the six Doric pillars remaining there, the ruins of a temple to Athena. This probably accounts for the epithet *ἱρόν*. It is not unlikely however that it was so called from the cult paid there by sea-faring men to Poseidon; cp. Aristoph. Eqq. 559 *ὦ χρυσοτρίαιν', ὦ δελφίνων μεδέων Σουνιάρατε*. Damm, Hom. Lex., interprets it '*quia ibi colebatur* Ζεὺς Σουνιεύς.'

280. **οἷς ἀγανοῖς . . κατέπεφνε**. A sudden death without suffering is ascribed to the 'painless shafts' of Artemis or Apollo, the goddess generally bringing death to women, the god to men. Such a death was easy; cp. Od. 18. 202 *εἴθε μοι ὣς μαλακὸν θάνατον πόροι Ἄρτεμις ἁγνή*. In Od. 11. 172 it is contrasted with *δολιχὴ νοῦσος*, and, in 15. 407-411, with any form of *νοῦσος*. Such a death is besought from Artemis by Penelope, Od. 20. 61. Those who died by such a visitation did not look like an ordinary corpse, but, as Patroclus is described, *ἑρσήεις καὶ πρόσφατος* Il. 24. 757. It does not however follow that the visitation was one of mercy, for Artemis kills Ariadne in righteous anger (Od. 11. 324); and Orion for jealousy, Od. 5. 124, if the passage be genuine. It has been impugned as violating the apparent rule that only women are so visited by Artemis, and only men by Apollo. So too the daughter of Arybas is slain, Od. 15. 477; and the mother of Andromache, Il. 6. 428. The inhabitants in *Συρίη νῆσος* (Od. 15. 411) are spared all diseases, and are slain by the shafts of Apollo and Artemis, when old age comes upon them. Rhexenor too is killed by the same god, Od. 7. 64. Possibly a mistaken view of **ἀγανὰ βέλη** suggested the words to Pope, 'favour'd man by touch ethereal slain.' Essay on Man, Ep. 3. 68 (where see Mr. Pattison's note, ed. Clarendon Press, 1869). Is it not possible that we have in this expression a poetical way of describing the sudden effect of sunstroke? A similar fatal influence has also been ascribed to the rays of the moon. Cp. Psalm 121. 6.

281. **μετὰ χερσί**. This corroborates

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Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
νῆα κυβερνῆσαι, ὁπότε σπέρχοιεν ἄελλαι.
ὣς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
ὄφρ' ἕταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
ἀλλ' ὅτε δὴ καὶ κεῖνος, ἰὼν ἐπὶ οἴνοπα πόντον
ἐν νηυσὶ γλαφυρῇσι, Μαλειάων ὄρος αἰπὺ
ἶξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀυτμένα χεῦε
κύματά τε τροφόεντα πελώρια, ἶσα ὄρεσσιν.
ἔνθα διατμήξας τὰς μὲν Κρήτῃ ἐπέλασσεν,
ἧχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.

283. σπέρχοιεν] So Schol. Vindob. 56, from which Bekker restored it, instead of the common reading σπερχοίατ'. Ameis and Nauck adopt σπέρχοιεν. 289. λιγέων δ'] διχῶς Ἀρίσταρχος· λιγέων δὲ καὶ λιγέων τε Schol. H. 290. τροφόεντα] Ἀρίσταρχος γράφει τροφόεντο ἀντὶ τοῦ ηὐξάνοντο Schol. H. τροφέοντο, ηὐξάνοντο Schol. M. V. τροφόεντο is of course a *vox nihili*. La Roche adopts τροφέοντο into his text, as the true Aristarchean reading. But Dind. (note on Scholl. ad loc.) estimates it as *ineptius quam ut Aristarcho imputari posse videatur*, and would read the confused Schol. as follows, τροφέοντο ἀντὶ τοῦ ηὐξάνοντο· Ἀρίσταρχος γράφει τροφόεντα.

the fact that the rudder of the Homeric ship is a paddle; for anything like a *tiller* would not be grasped between the hands.' πηδόν too is an 'oar-blade,' which suggests the shape of the πηδάλιον.

284. **ἐπειγόμενός περ ὁδοῖο.** See Od. 1. 309.

286. **καὶ κεῖνος,** i.e. Menelaus set sail, *even as Nestor had done*.

287. **Μαλειάων ὄρος.** The name of this promontory, the S. E. point of Laconia, now Cape Malia, or St. Angelo, was written in various ways: e.g. Μαλέα(η) Hdt. 4. 179, Μαλέαι Hdt. 1. 82, Μάλειαι, as here, and Od. 19. 187, and Μάλεια Od. 9. 80. The dangers in the neighbourhood of this Cape from storms and currents are graphically described in Od. 4. 514 foll.; and Eustath. quotes as a proverbial saying, Μαλέας δὲ κάμψας ἐπιλάθου τῶν οἴκαδε.

290. **τροφόεντα,** 'big,' 'solid.' Compare τρόφι κῦμα Il. 11. 307; and τρέφειν γάλα in the sense of 'thickening' milk into curd, Od. 9. 246. Cp. Lat. *altus* and *alo*.

291. **διατμήξας,** 'having parted the fleet in twain;' the two divisions being τὰς μέν (291) and τὰς πέντε (299).

292. **ἧχι** is a nearer epexegesis of Κρήτῃ, sc. 'to that part of it where the Cydones were dwelling.' The tribes inhabiting Crete are enumerated by Homer, Od. 19. 175 ἐν μὲν Ἀχαιοὶ | ἐν δ' Ἐτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες, | Δωριέες τε τριχάικες, δῖοί τε Πελασγοί. On which Strabo, 10. 371, says, τούτων φησὶ Στάφυλος τὸ μὲν πρὸς ἕω Δωριεῖς κατέχειν, τὸ δὲ δυσμικὸν Κύδωνας, τὸ δὲ νότιον Ἐτεόκρητας. The city of the Cydonians (the name is not given in Homer) and the river Iardanus were on the north coast; but the tribe occupied the breadth of the island and lay along the south coast till it bends suddenly at a right angle to form the southern cape of Crete, here called σκαιὸν ῥίον. Gortyn lay inland from that bend of the coast, on the fertile plain bounded on the north and northwest by Mt. Ida, and on the south-east by the chain that runs due eastward from the southern cape. Phaestus, to the S.S.W. of Gortyn, is thus described by Strabo, l. c. τῆς μὲν Γόρτυνος διέχουσαν ἑξήκοντα (stadia), τῆς δὲ θαλάττης εἴκοσι, τοῦ δὲ Ματάλου (conject. for Μετάλλου) τοῦ ἐπινείου τετταράκοντα. Between Phaestus at the head of the

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ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη
ἐσχατιῇ Γόρτυνος, ἐν ἠεροειδέι πόντῳ,
ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ,
ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἤλυξαν ὄλεθρον
ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρείους
Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.

293. *λισσή*] *τινὲς μὲν ὄνομα κύριον τὴν νῦν Βλισσὴν καλουμένην* Schol. H. M. Q. Crates *Λισσήν*. 296. *μικρός*] *γράφει δὲ Ζηνόδοτος 'Μαλέου λίθος,' Μάλειον γὰρ ὀνομάζεται τὸ πρὸς Φαιστίας λιμένος ἀκρωτήριον* Schol. E. M. Q. V. Cp. Eustath. ad loc.

bay, and the south cape above which lay Matalon, the coast is here described as *λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη*, 'a sheer and lofty cliff;' and the waves as they rolled from the south-west (*μέγα κῦμα*) would dash full against this and beat up northwards *ἐς Φαιστόν*.

293. Eustath., and Steph. Byzant, s.v. *Φαιστός*, mention that a doubt afterwards arose whether **λισσή** here was an epithet or a proper name. Steph. certainly speaks of *ὁ Λισσῆς*: the same interpretation doubtless lies concealed in the reading *'Ολύσσην τῆς Φαιστίας* in Strabo. The 'western headland' (*σκαιὸν ῥίον*) is the abrupt termination westward of the mountain chain which runs along the island from the south promontory to Cape Ampelos. The simplest way in which to reconcile the geography with the course taken by the ships is not, with some commentators, to redistribute the Cretan tribes, or to imagine that the sailors put to sea again after having gone into the Cydonian bay; but rather that the part of the fleet which was not driven down to Egypt (299) neared Crete (*τὰς μὲν Κρήτῃ ἐπέλασσεν*) at the western extremity of the south coast, say at the promontory of *Κρίου μέτωπον*, and then drifted along under the south coast as far as the sudden bend to the southward; against the cliffs of which southern extension the ships were wrecked.

At the same time it must be remarked that *λισσή τις πέτρη*, described afterwards as *μικρὸς λίθος*, would be a better expression for some isolated rock, which by its position as a natural shelter enabled the men to escape while their ships were wrecked. Therefore, some take *σκαιὸν ῥίον* as a little cape serving as a break-water to the port of Phaestus; Schol. M. Q. V. *τὸ γὰρ ὑπὸ τοῦ νότου κῦμα τὴν Φαιστὸν ἂν ἐποίει ἀλίμενον, εἰ μὴ προκείμενος ὁ λίθος ἐκώλυεν ἐντὸς μέγα γίνεσθαι κῦμα, προκαταγνυμένων περὶ αὐτὸν τῶν κυμάτων*. There was a tradition that the name of this rock was *Μάλεον*, a tradition preserved in the reading ascribed to Zenodotus: see critical note.

294. **ἐσχατιῇ Γόρτυνος**, 'on the verge of the territory of Gortyn.' **ἐσχατιή** seems to resemble the Anglo-Saxon 'mark' or 'marches;' waste forest land which surrounded the greater divisions and the subdivisions of the country.

297. **σπουδῇ**, 'with much ado;' cp. Od. 24. 119; so (by a litotes) *μὴ ἀσπουδί* Il. 8. 512; in contrast to which is Od. 21. 409 *ἄτερ σπουδῆς*.

299. **κυανοπρωρείους**. The phrase *νεὸς κυανοπρῴροιο* is found thirteen times in Homer. We must suppose the form in the present passage to be lengthened, metri gratia, the termination *-ειος* being analogous to that found in *εὐρυόδεια*, *εὐπατέρεια*, and perhaps *ἠυγένειος*. A form *κυανοπρωΐρους*, or *-είρους*, is mentioned in Etym. M. 692. 32; Zon. Lex. 1581, and is accepted by Cobet (Nov. Lect. 204).

Compare with the story given here the legend of Jason, Hdt. 4. 179 *καί μιν ὡς πλέοντα γενέσθαι κατὰ Μαλέην ὑπολαβεῖν ἄνεμον βορῆν καὶ ἀποφέρειν πρὸς τὴν Λιβύην*.

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ὡς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων
ἠλᾶτο ξὺν νηυσὶ κατ' ἀλλοθρόους ἀνθρώπους·
τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά·
ἑπτάετες δ' ἤνασσε πολυχρύσοιο Μυκήνης
κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.
τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης
ἂψ ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι

301. ὡς] Al. ὥς. Nitzsch ἕως. 303-305.] The usual order of the lines runs, τόφρα δὲ | κτείνας Ἀτρείδην | ἑπτάετες δ'. The text follows the order given by Bergk. See note below. 305. δέδμητο] δέδμηντο Ἀρίσταρχος, ὡς 'ἡ πληθὺς ἀπονέοντο' Schol. H. M. Q. R. 307. Ἀθηνάων] Ζηνόδοτος μὲν 'ἂψ ἀπὸ Φωκήων.' Ἀρίσταρχος δὲ ἀπ' Ἀθηναίης Schol. H. M. Q. But cp. sup. 278, where the form of genitive is Ἀθηνέων. 309, 310.] ἔν τισι τῶν ἐκδόσεων οὐκ ἦσαν Schol. M. Q.

301. **ὣς ὁ μέν.** If we accent ὣς here, with most editions, the words which it introduces ought to be a resumption of what precedes (as in sup. 284), which they cannot exactly be. It is therefore reasonable to read ὡς (or even with Nitzsch ἕως) as forming a natural protasis to τόφρα δέ. Then the form of the sentence harmonises with the corresponding passage, Od. 4. 90 εἷος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων | ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε. The word ἀγείρων points (as Nitzsch observes) to getting *presents*, as Menelaus is said actually to have done, Od. 3. 125-132; 15. 117.

304. **ἑπτάετες δέ.** The order of vv. 304, 305 is inverted in the present text. In the common order, the pronoun ταῦτα, instead of referring back to what has been stated, is made to throw its meaning forward, so that κτείνας follows it as a sort of epexegesis for which we should rather expect κτεῖναί γ' or κτεῖνε γάρ. La Roche supports the inversion, 'genuinum horum versuum ordinem restituimus, Bergkio praeeunte, secuti scholiastam ad Soph. Electr. 267 καὶ γὰρ μετὰ τὸ φονεῦσαι Ἀγαμέμνονα Αἴγισθος ἐβασίλευσεν. Ὅμηρος· Αἴγισθος ἤνασσε πολυχρύσοιο Μυκήνης, κτείνας Ἀτρείδην κ.τ.λ.'

306. **τῷ δέ οἱ ὀγδοάτῳ**, supply ἔτει from ἑπτάετες. Here κακόν is a predicative nominative, literally, 'came in the eighth year as a disaster upon him.' Cp. Od. 16. 103 κακὸν πάντεσσι γενοίμην, Il. 5. 63; Od. 12. 118.

307. **ἀπ' Ἀθηνάων.** Orestes came, according to the tragic legend, from Phocis. See crit. note. Aeschylus makes him visit Athens after the fatal deed. The Phocians are mentioned Il. 2. 517. We find Ἀθήνη (Od. 7. 80) as well as Ἀθῆναι (Il. 3. 546) for the name of the city; and similarly Μυκήνη, as here, but Μυκῆναι Il. 2. 569.

309. **δαίνυ τάφον**, 'gave a funeral banquet.' So δαινύναι γάμον Od. 4. 3. For such a feast see Il. 23. 29; 24. 82. The Schol. states that vv. 309, 310 were wanting in some edd.; adding ὁ δὲ Ἀρίσταρχός φησιν ὅτι διὰ τούτων παρυποφαίνεται ὅτι συναπώλετο Αἰγίσθῳ ἡ Κλυταιμνήστρα. τὸ δὲ εἰ καὶ ὑπὸ Ὀρέστου, ἄδηλον εἶναι. Certainly, here alone, if anywhere (as Nitzsch remarks), does Homer attribute the death of Clytaemnestra to Orestes. We are given to understand clearly that she died with Aegisthus, who met his death (197) at the hand of Orestes. Most probably Homer's legend imputed the mother's death to him as well; but he suppresses the explicit mention of this feature of the story, only by this artifice to deepen the impression of Orestes' great misfortune. Orestes is however represented as justified in the eyes of his own people to whom he gave the feast; nor is there

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μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο·
αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος,
πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.
καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,
κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
οὕτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι
κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθῃς.
ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
ἐλθεῖν· κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ
ἐλθέμεν, ὅν τινα πρῶτον ἀποσφήλωσιν ἄελλαι
ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
ἀλλ' ἴθι νῦν σὺν νηΐ τε σῇ καὶ σοῖς ἑτάροισιν·
εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
πὰρ δέ τοι υἷες ἐμοί, οἵ τοι πομπῆες ἔσονται
ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.

any mention of the persecution of the Erinnyes. For the growth and the different forms of the story see Schneidewin's Sophokles, Einleit. zur Elektra.

310. **ἀνάλκιδος.** Cp. the description of Aegisthus in Aesch. Ag. 1224 *λέοντ' ἄναλκιν.*

311. **βοὴν ἀγαθός.** This is the standing epithet of Menelaus, of whom it is used twenty-five times; and of Diomede, to whom it is applied twenty-one times. It is used exceptionally of Ajax, Il. 15. 249; 17. 102; of Hector, Il. 13. 123; of Polites, Il. 24. 250. The Schol. regards *βοή* as equivalent to *μάχη*, like *φύλοπις*; but it is more likely used with reference to the loud marshalling or rallying 'shout' of a captain. Cp. Il. 8. 91, 92.

312. **ἄχθος**, 'as freight.'

316. **τηυσίην.** The commonly given etymology, viz. *ταύσιος* for *αὔσιος* = *αὔτως*, 'in vain,' seems absurd. Düntz. refers it to adj. *ταΐς*, 'big,' and sees in it the occasional force of *μέγας*, viz. 'over-big,' 'impracticable.'

319. **ἔλποιτο.** The optative unaccompanied by *ἄν* or *κε* requires us to take *τῶν ἀνθρώπων* to mean no definite people, but only 'such people;' which is really epexegetic of the vague *ἄλλοθεν*, 'from abroad.'

320. **πρῶτον ἀποσφήλωσιν**, 'have once sent wide of his course.' For *πρῶτον* used in this sense of the first occurrence of a particular action cp. sup. 183 *ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.*

321. **μέγα τοῖον.** See note on Od. 1. 209, and cp. Il. 20. 178 *τόσσον ὁμίλου πολλὸν ἐπελθών.* The Schol., on the passage, says *ὑπερβολικῶς τοῦτό φησιν.* Cp. the different account in Od. 14. 253–7 *ἐπλέομεν βορέῃ ἀνέμῳ ἀκραέι καλῷ .. πεμπταῖοι δ' Αἴγυπτον ἐυρρείτην ἱκόμεσθα.* But the illustration here is only half serious.

322. **αὐτόετες οἰχνεῦσι**, 'can wend in the space of one year.' *οἰχνεῖν* is commonly used of customary action, as in 6. 157; 9. 120. **τέ δεινόν τε.** With a single exception (Il. 8. 133) *δεινός* always lengthens a preceding short vowel, by the force of the original digamma, (*δϝεινός*).

324. **ἐθέλεις**, sc. *ἰέναι*, supplied from *ἴθι* in preceding line.

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λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπῃ.
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν.'
  Ὣς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθε.
τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη·
  'Ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,
ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι
σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὥρη.
ἤδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικε
δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.'
  Ἦ ῥα Διὸς θυγάτηρ, τοὶ δ' ἔκλυον αὐδησάσης.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι·

327. *αὐτός*] So Aristarch., not *αὐτόν*. See on sup. 19. 335. *οἴχεθ'*] Ζηνόδοτος ᾤχετο Schol. H.

332. **γλώσσας.** The tongues of the bulls sacrificed at the beginning of this book are intended. But what does **τάμνετε** mean? The commentators mostly give 'cut out.' But is it not rather (as in *ὅρκια τάμνειν*) 'cut in pieces' for sacrifice? The Attic phrase (Aristoph. Av. 1705; Pax 1060) *ἡ γλῶσσα χωρὶς τέμνεται* favours this, for it would be hard to find any sense for *χωρίς* if *τέμνεται* means 'is cut out.' Cp. Aristoph. Plut. 1111 *ἡ γλῶσσα τῷ κήρυκι χωρὶς τέμνεται*, on which a Schol. says, *ἔθος ἦν τὰς ἀπαρχὰς τῆς γλώττης τῷ κήρυκι δίδοσθαι.* The tongues, then, in the case before us had been previously cut out and laid apart. To whom were they now offered? Some have answered To Hermes, as god of language, in accordance with the custom mentioned Od. 7. 137 *ἀργειφόντῃ | ᾧ πύματον σπένδεσκον ὅτε μνησαίατο κοίτου.* But there is no trace here of Hermes; rather (as Nitzsch says), the next line suggests Poseidon, in whose honour the whole day had been kept. The religious character of the day as a whole was thus completed, by the reservation and offering, at the last moment, of the tongues—as the Schol. says *ὅτι τὸ κάλλιστον τοῦ ἱερείου ἡ γλῶττα*, or as Philochoros (quoted by Nitzsch), *τὴν γλῶτταν εἶναί φησι τὸ κάλλιστον καὶ πρωτεῦον μόριον.*

337. **ἦ ῥα.** *ἦ* is an imperfect from a defective *ἠμί*, appearing in the Skt. *âha*, Lat. *ai-o*. The stem ἠ stands quite alone in having lost a guttural after its vowel. The Skt. *âh-a* 'I spoke,' points to an original *gh*, which has been regularly shifted to *g*, in the Lat. *ad-ag-iu-m*. The existence of this final χ is corroborated by the form *ἠχ-ακε-ν· εἶπεν* (Hesych). Curt. Verb. 103. See Lehrs, Aristarch. 95 '*ἦ* "*dixit*," *ponitur tantum post orationem peractam.*' Schol. on Il. 1. 219 *καὶ σεσημείωται Ἀρίσταρχος ὅτι ὁ μὲν Ὅμηρος ἀεὶ ἐπὶ προειρημένοις λόγοις ἐπιφέρει τὸ ἦ δηλοῦν τὸ ἔφη, ὡς ἐπὶ τοῦ προκειμένου, ὁ δὲ Πλάτων μετ' αὐτὸν ἐπιφέρει τὸν λόγον.* Seiler, remarking on the use of *ἦ* in introducing the transition from a speech to the action consequent upon it, reckons its commonest use in combination with *καί*, viz. *ἦ, καί* occurring in thirty-six places; *ἦ ῥα, καί* in forty-three. It is elsewhere combined, but far less commonly, with *αὐτάρ* or *δέ*.

340. **νώμησαν . . δεπάεσσι.** The way for interpreting this line with precision has been prepared by Buttm. and Nitzsch. The following account, while in the main it follows them, supple-

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γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,
δὴ τότ' Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς
ἄμφω ἱέσθην κοίλην ἐπὶ νῆα νέεσθαι.
Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσι·
'Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,

ments them in some points. To begin with **δεπάεσσι**. That it is closely joined with **ἐπαρξάμενοι** is proved by Od. 18. 418, *οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσι*, where there is no alternative. Now, the *οἰνοχόος* (represented here by *κοῦροι*) held the *πρόχοος* (Od. 18. 397), the *δέπα* were in the hands of the company; he was 'wine-pourer,' not 'cup-bearer.' So that, whatever is meant by *ἐπαρξάμενοι*, *δεπάεσσι* cannot be the dativus instrumenti, but means rather 'into the cups.' *ἐπάρχεσθαι*, as Buttm. has shown, is a word connected with ritual. Reserving the question of the force of *ἐπί*, we see that *ἀρξάμενοι* signifies the offering in sacrifice of a 'first portion' of anything. The particular method of this religious ceremony as applied to wine-drinking may be ascertained from Od. 18. 425 *νώμησαν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσι | σπείσαντες μακάρεσσι πίον*. That is, the wine-pourer, as he came round to each of the company, poured into the cup of each a first drop, to be emptied in libation, and then he poured in the full draught. The pouring in of the first drop and the pouring it out in libation are respectively *ἐπάρχεσθαι* and *σπένδειν*. Cp. Od. 18. 419 *οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν | ὄφρα σπείσαντες κατακείομεν*. And so, in the passage before us, *ἐπαρξάμενοι* attaches to *σπεῖσαν* (342), which further indicates that *νώμησαν* prepares for *ἔπιον*. The preposition in *ἐπαρξάμενοι* signifies 'in succession;' it is amplified in Od. 18. 425 into *ἐπισταδόν*, which means 'stopping at each in succession.' The same force attaches to it in Od. 1. 143 *κῆρυξ δ' αὐτοῖσιν θάμ' ἐπῴχετο οἰνοχοεύων*, and in Plato, Rep. 372. B *ἐπιπίνοντες*. By comparison of Od. 18. 425 and 418 we see that the pourer did not first go round *ἐπαρχόμενος*, and then make a second round to fill the cups, but that he stopped for each drinker to make his *σπονδή*, and then filled his cup.

It may be worth while here to investigate the word *ἐπὶ δεξιά* or *ἐνδέξια* which occurs in some passages in connection with wine-pouring. Is it from 'left to right' of the company, or of the wine-pourer, as he stands facing them? Doubtless of the company: cp. Od. 21. 141 *ὄρνυσθ' ἑξείης ἐπὶ δεξιὰ πάντες ἑταῖροι, | ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεύει*, where we see that the direction followed by the *οἰνοχόος* was identical with the direction implied by *ἐνδέξια* generally, independent of any *οἰνοχόος* or any other person standing in front. In other words, *ἐνδέξια* is from left to right of the company and not of the pourer. The principle on which this direction, and not the opposite one, was followed had regard to the sun's course relatively to the Northern Hemisphere, and the wine in its movement was as it were to take the sun's place. A noticeable passage as to *ἐπὶ δεξιά* is Hdt. 2. 36 *γράμματα γράφουσι καὶ λογίζονται ψήφοισι Ἕλληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα· Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιεῦντες ταῦτα, αὐτοὶ μέν φασι ἐπὶ τὰ δεξιὰ ποιεῖν, Ἕλληνας δὲ ἐπ' ἀριστερά*.

341. **ἐπέλειβον**. There is some uncertainty about the force of the preposition in this compound. It may possibly contain the notion of successive action, as in *ἐποίχεσθαι*, *ἐπάρχεσθαι*, see above, or the addition may merely express that the libation was an *adjunct* to the sacrifice proper. The use of *ἀνιστάμενοι* however suggests that they actually rose, went to the *ἐσχάρη*, and poured the libation *over* the burning meats. Cp. inf. 459 *καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον | λεῖβε*, and Od. 12. 362, where the sacrificers were obliged to use water, because *οὐδ' εἶχον μέθυ λεῖψαι ἐπ' αἰθομένοις ἱεροῖσιν*.

345. **καθαπτόμενος**, see Od. 2. 39.

346. **τό γε . . ὡς**. Here the phrase *ὡς . . κίοιτε* forms the true epexegesis

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ὡς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε
ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμονος ἠὲ πενιχροῦ,
ᾧ οὔ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,
οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.
αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
οὔ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
νηὸς ἐπ' ἰκριόφιν καταλέξεται, ὄφρ' ἂν ἐγώ γε
ζώω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
ξείνους ξεινίζειν, ὅς τίς κ' ἐμὰ δώμαθ' ἵκηται.'
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'εὖ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε
Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
ἀλλ' οὗτος μὲν νῦν σοὶ ἅμ' ἕψεται, ὄφρα κεν εὕδῃ
σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν
εἶμ', ἵνα θαρσύνω θ' ἑτάρους εἴπω τε ἕκαστα.
οἶος γὰρ μετὰ τοῖσι γεραίτερος εὔχομαι εἶναι·

349.] αἱ Ἀριστάρχου 'ᾧ οὔτι,' Ζηνόδοτος δέ, 'ᾧ οὔπερ χλαῖναι καὶ κτήματα πόλλ' ἐνὶ οἴκῳ,' ἀκαίρως Schol. M. 362. γεραίτερος] 'Aliud quid scripserat Zenodotus; fortasse γεραίτατος, quod etiam Cobetus conjecit' Dind.

to τό γε, and stands in place of the common epexegetical infinitive, for which cp. Od. 1. 376; 7. 159; 9. 3; 11. 363, etc.

348. **ὥς τέ τευ.** Reducing the hyperbaton, the order is ὥς τε παρά τευ πάμπαν ἢ ἀνείμονος ἠὲ πενιχροῦ. By **ἀνείμονος** is meant not, of course, 'unclothed,' but 'without changes of raiment,' and **πενιχροῦ**, as distinct from this, is explained in the next line as one who lacks furniture for his beds and chairs.

349. **ῥήγεα** were costly blankets, fine, thick, and soft; they were laid on chairs (θρόνοι Od. 10. 352), and on beds. As bedding, they had under them a κῶας, and over them, for the sleeper to lie on, either a sheet (λίνον Od. 13. 73, 118), or the still more luxurious coverlet of wool (τάπης Od. 4. 124, 298). We also find the τάπης laid on κλισμοί (Il. 9. 200), and on κλισίαι (Od. 4. 124), and on θρόνοι (20. 150).

The **χλαῖνα** served as a counterpane for beds, to lay over the sleeper (Od. 4. 299), and also to throw κατὰ κλισμούς τε θρόνους τε (Od. 17. 86), besides being worn over the χιτών as a substitute for the φᾶρος (Il. 10. 133).

352. **τοῦδ' ἀνδρός** stands prominently for Ὀδυσσῆος, which follows epexegetically, like Od. 1. 194 δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι | σὸν πατέρα, or 20. 106 ἔνθ' ἄρα οἱ μύλαι εἵατο ποιμένι λαῶν. The use of ὅδε ἀνήρ to represent the speaker is not known to Homer, with whom it always stands for one present, either to sense or (as here and 15. 388; 16. 364) to thought. Note that ὅδε and not οὗτος is used, comparing Od. 6. 201 with interpretation there given.

353. **ἰκριόφιν.** See Appendix on the Ship.

ὄφρ' ἄν, 'so long as.'

355. **ξείνους . . ὅς τις . . ἵκηται.** For this distributive use of ὅς τις and ὅς κε after a plural noun Ameis compares Od. 12. 40; 13. 214; 15. 345; 16. 228; 18. 142; 20. 188, 295; 22. 315; Il. 3. 279; 12. 428; etc.

357. Join **σοὶ πείθεσθαι.**

361. **ἕκαστα,** 'their several duties.'

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οἱ δ' ἄλλοι φιλότητι νεώτεροι ἄνδρες ἕπονται,
πάντες ὁμηλικίη μεγαθύμου Τηλεμάχοιο.
ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ
νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους
εἶμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὔ τι νέον γε,
οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,
πέμψον σὺν δίφρῳ τε καὶ υἱέι· δὸς δέ οἱ ἵππους,
οἵ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.'
Ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη
φήνῃ εἰδομένη· θάμβος δ' ἕλε πάντας ἰδόντας,

368. ἐπεὶ τεὸν ἵκετο δῶμα] Zenod. ἐπεὶ τὰ σὰ γούναθ' ἱκάνει Schol. H. Q. V.

364. ὁμηλικίη, see on sup. 49.

365. ἔνθα κε λεξαίμην. Almost equivalent to a future, but just depending on the fulfilment of the intention expressed in εἶμι (361). Cp. Od. 12. 347 αἶψά κεν . . νηὸν | τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα, 15. 506 ἑσπέριος ἐμὰ ἔργα κάτειμι, ἠῶθεν δέ κεν ὔμμιν ὁδοιπόριον παραθείμην, 19. 595, 598 λέξομαι εἰς εὐνήν . . ἔνθα κε λεξαίμην.

366. Καύκωνες. These were a Pelasgian stock, occupying the ground between the borders of Arcadia and the western coast of Elis. Strabo divides them into two principal tribes, one living in Triphylia and one in Κοίλη Ἦλις. Herodotus (1. 147) speaks of Pylian Caucones, which must refer to the Triphylian branch. These must be distinguished from the Caucones in Paphlagonia, who were in alliance with the Trojans, Il. 10. 429.

367. The χρεῖος was property carried off by a raid, or wrongfully retained. Thus Il. 11. 698 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἤλιδι δίῃ, | τέσσαρες ἀθλοφόροι ἵπποι . . τοὺς δ' αὖθι ἄναξ ἀνδρῶν Αὐγείας | κάσχεθε. The claim was sometimes backed by force, as in the sequel of the passage just quoted, and ib. 685 foll.; sometimes also it was urged pacifically, as here (for Mentor has too scanty a force for violent reprisals), and in Od. 21. 16 ᾗ τοι Ὀδυσσεὺς | ἦλθε μετὰ χρεῖος τό ῥά οἱ πᾶς δῆμος ὄφελλε, | μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν | . . τῶν ἕνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς | παιδνὸς ἐών, πρὸ γὰρ ἧκε πατὴρ ἄλλοι τε γέροντες.

ὀφέλλεται = ὀφείλεται. Both forms come from stem ὀφελ with termination -ιω (*jω*). From ὀφελ-ιω we get by assimilation ὀφέλλω, while in ὀφείλω we may regard the ι as compensatory for a lost λ, or as simply transposed. That ὀφέλλω and ὀφείλω can be used in the same sense may be seen from such phrases as μοιχάγρι' ὀφέλλει Od. 8. 332, ζωάγρι' ὀφέλλεις ib. 462, χρεῖος πᾶς δῆμος ὄφελλεν Od. 21. 17. From this use with a direct accusatival object the transition to the use of the verb with an infinitive as object = 'ought to do so and so,' is easy. The verb ὀφέλλειν, *augere*, is distinct: some refer it to a root *phal*, 'to bring forth.'

372. φήνῃ. This bird is mentioned in connection with the vulture, Od. 16. 217. The description given of it by Aristot. H. A. 8. 5. is φήνη τὸ μέγεθος ἀετοῦ μείζων τὸ δὲ χρῶμα σποδοειδής, and the eye of the bird is represented as having a film to cover it (ἐπάργεμός ἐστι). It is commonly taken to be the sea-eagle, called by Linnaeus *falco ossifragus*, or it may be equivalent to the Lämmergeier. With the disappearance of Athena here compare particularly the note on ὄρνις ὣς ἀνοπαῖα διέπτατο Od. 1. 320. Seiler notes that εἰδόμενος and εἰδομένη are regularly used in Homer to express not mere similarity of movement or action, but actual corporeal resemblance, as in the phrase εἰδ. δέμας ἠδὲ καὶ αὐδήν Od. 1. 105; 6. 22; 8. 8; also εἰσάμενος and εἰσαμένη Od. 6. 24; 11. 241, etc.

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θαύμαζεν δ' ὁ γεραιὸς, ὅπως ἴδεν ὀφθαλμοῖσι·
Τηλεμάχου δ' ἕλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'Ὦ φίλος, οὔ σε ἔολπα κακὸν καὶ ἄναλκιν ἔσεσθαι,
εἰ δή τοι νέῳ ὧδε θεοὶ πομπῆες ἕπονται.
οὐ μὲν γάρ τις ὅδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
ἀλλὰ Διὸς θυγάτηρ, ἀγελείη τριτογένεια,
ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
ἀλλά, ἄνασσ', ἵληθι, δίδωθι δέ μοι κλέος ἐσθλόν,
αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·
σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
ἀδμήτην, ἣν οὔ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·
τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.'

378. ἀγελείη] The reading of Zenodotus was κυδίστη, which is followed by a few MSS. We may suppose that ἀγελείη is the reading of Aristarchus. Schol. H. M. 380. ἵληθι] Zenod. ἐλέαιρε Schol. H. M. 382. ἦνιν] So Herodian; and not ἧνιν. But, as in Sanscrit, the chief feminine suffix was originally ī, and it would seem that the metre here suggests ἥνῑν rather than ἦνῐν, Monro, H. G. § 116. 3. In Il. 6. 94 ἥνις is plural.

377. **οὔ τις ἄλλος .. ἀλλά.** For this construction instead of the more ordinary one with ἤ, cp. Od. 8. 312 οὔ μοι αἴτιος ἄλλος | ἀλλὰ τοκῆε δύω, Od. 21. 72 οὐδέ τιν' ἄλλην | μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, | ἀλλ' ἐμὲ ἱέμενοι γῆμαι.

378. **τριτογένεια.** According to the ancient Greeks this name is derived from Triton, a forest stream in Boeotia, running into lake Copais from the west. Just so Athena is called Ἀλαλκομενηΐς (Il. 4. 8; 5. 908) from the Boeotian Alalcomenae. The name of lake Tritonis in Libya is referred to a Greek origin by Hdt. 4. 179. For the etymology of Triton in connection with *water* see note on Ἀμφιτρίτη (Od. 3. 88), which contains the same stem as the Skt. *trita*, meaning 'water-born.' The title may contain an allusion to the birth of the gods from Oceanus and Tethys, Il. 14. 201. Eustath. mentions as another received derivation the Cretan word τριτώ = 'head,' so that the epithet would refer to the marvellous birth of Athena; which however is not alluded to in Homer. If we regard the force of metre in lengthening or shortening vowels, we may be not indisposed to refer the word to τρίτος, as if Zeus the god of Heaven and Hera goddess of Earth reckon as 1 and 2, so that Athena the goddess of Aether can be called τριτογένεια.

381. Notice the accent **παρακοίτι** for κοίτιι, as μήτι Il. 23. 315.

382. **ῥέξω** and ἔρδω are both to be referred to the same root ϝεργ, the latter through the form ϝεργ-jω, the former through ϝρεγ-jω, Curt. Probably the notion of sacrifice in these words, as in their Lat. equivalents, *facere* and *operari*, belonged originally only to the combination ἔρδειν or ῥέζειν ἱερά, after which the verbs themselves took the secondary meaning.

ἦνιν. According to the Schol. = 'of one year old,' from ἔνος, but this meaning renders ἀδμήτην superfluous. Others refer to ἦνοψ in the sense of 'dazzling bright,' comparing Virg. Aen. 9. 625 'candentem juvencum.' Düntzer suggests, with great probability, that it is connected with ἄνειν, *efficere*, in the same sense as τέλειος or τελήεις.

383. **ἀδμήτην.** This word is explained by the epexegesis from ἣν .. ἀνήρ.

384. **περιχεύας,** 'having spread,' i. e. in the form of foil, and not with any allusion to molten metal; cp. Od. 6. 232.

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Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,
υἱάσι καὶ γαμβροῖσιν, ἑὰ πρὸς δώματα καλά.
ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἄνακτος,
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε,
τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν
οἴνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
ὤϊξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσε·
τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀποσπένδων, κούρῃ Διὸς αἰγιόχοιο.
Αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θείοιο,
τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,
πὰρ δ' ἄρ' ἐϋμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν,

391. ἐνδεκάτῳ] Schol. E. seems to point to a reading ἐν δεκάτῳ. 400, 401.] Ζηνόδοτος τοὺς δύο στίχους περιεγράψεν Schol. H. M. Q. R.

389. **κλισμούς τε θρόνους τε.** See on Od. 1. 132.

390. **ἀνὰ . . κέρασσεν.** The Schol. interprets ἀνά here by ἐκ δευτέρου, and Eustath. by δὶς ἐκέρασεν. But Fäsi renders better, *permiscuit*, in the sense of *permisceri iussit*, cp. κεράσσατο infra 393. The adverbial ἀνά, then, implies the diffusion of the wine through the water in the mixing bowl, as Od. 9. 209 ἐν δέπας ἐμπλήσας (sc. οἴνου) ὕδατος ἀνὰ εἴκοσι μέτρα | χεῦε. Compare ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν Od. 4. 41, ἀνέμισγε δὲ σίτῳ φάρμακα Od. 10. 235. Our English equivalent, 'mixed *up*,' comes near enough to the meaning.

392. **κρήδεμνον.** This is not exactly as the Schol. interprets τοῦ πίθου πῶμα, but rather the string which passed over the πῶμα to keep it secure.

393. **τοῦ, sc. οἴνου, κρητῆρα,** 'a bowl thereof.'

396. **οἶκόνδε ἕκαστος.** The persons signified are the υἷες καὶ γαμβροί (387), with the exception, which is mentioned immediately, of Pisistratus. It is not likely that οἶκόνδε simply refers to their own chambers in the palace, as we might suppose from inf. 413 ἐκ θαλάμων ἐλθόντες, since the θάλαμοι are distinguished from the αἴθουσα ἐρίδουπος, which is described as being 'on the spot' (αὐτοῦ), implying that the θάλαμοι are further off. In the description of Priam's palace, Il. 6. 242 foll.,—to pass by the more doubtful question of the position of the πεντήκοντα θάλαμοι of his sons,—those of his sons-in-law are in detached buildings, ib. 247 κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς | δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο | πλησίοι ἀλλήλων δεδμημένοι. We may well suppose that the θάλαμοι in our passage also were detached buildings, as their occupants likewise were all married persons. Pisistratus, who had no such θάλαμος, is the only ἠΐθεος, or unmarried son. Pisistratus sleeps beside Telemachus αὐτοῦ ('on the spot'); which pronominal description is presently particularised into ὑπ' αἰθούσῃ ἐριδούπῳ. See on Od. 1. 424.

400. **ἐϋμμελίην,** 'with good spear.' The ash being the most appropriate wood for spear-shafts, was used as an equivalent for the spear itself. Cp. Ov. Met. 5. 143 'nam Clytii per utrumque gravi librata lacerto | fraxinus acta femur.'

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ὅς οἱ ἔτ' ἠίθεος παίδων ἦν ἐν μεγάροισιν.
αὐτὸς δ' αὖτε καθεῦδε μυχῷ δόμου ὑψηλοῖο,
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι Γερήνιος ἱππότα Νέστωρ,
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,
οἵ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων
λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν

403. πόρσυνε] Didymus on Il. 7. 342 γρ. πόρσαινε ἐν ταῖς Ἀριστάρχου. The Etym. Mag. gives πορσαίνω, calling it an Aeolic form. Apoll. Rhod. uses both forms.

401. **ἠίθεος**, according to Fick, from Skt. *vadh, vadhati* 'to conduct home,' 'to marry.' So that ἠ-ϝίθεος means a marriageable youth.

403. **λέχος . . εὐνήν**. The former of these words, meaning properly the bedstead, corresponds with the Lat. *lectus* or *fulcrum*; while εὐνή, 'the bedding,' is equivalent to *torus*. Cp. Virg. Aen. 6. 603 'lucent genialibus altis | aurea fulcra toris,' Ov. Met. 11. 471 'petit anxia lectum | seque toro ponit.'

πόρσυνε, Schol. ηὐτρέπιζε, is used always of the *wife* who shares the bed; as of Arete, Od. 7. 347; cp. Il. 3. 411. In Apoll. Rhod. 3. 840, young maidens are described as ἥλικες οὔπω λέκτρα σὺν ἀνδράσι πορσύνουσαι. Ameis takes in the sense of 'honouring' the bed, in contradistinction to αἰσχύνειν Od. 8. 269, but the use of the word comes from the simple fact that no one but the wife had free access to the husband's chamber, and so she actually 'prepares' his bed for the night's rest. Cp. Theocr. 6. 33 αὐτὰρ ἐγὼ κλαξῶ θύρας ἔς τέ κ' ὀμόσσῃ | αὐτά μοι στορέσειν καλὰ δέμνια. That from this use it passed into the ordinary meaning of 'sharing' the bed, we see from Od. 7. 347 πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν. The master's chamber lay quite at the *back* of the premises, μυχῷ. Compare the expression ἐς μυχὸν ἐξ οὐδοῖο, meaning 'from front to back,' Od. 7. 96.

407. **προπάροιθε θυράων**. The position commonly assigned to these seats of polished stone is outside the αὐλή, and so on the public way. But Gerlach (Philol. 30. p. 503 foll.) seems right in placing them in the πρόδομος, at either side of the door. He remarks that in the ruins of the temple of Themis in Rhamnus similar seats are found. Sitting on one of such λίθοι, we may suppose Menelaus talks to Telemachus, Od. 4. 311; and the suitors when playing with the πεσσοί are described as sitting προπάροιθε θυράων Od. 1. 106 foll.

408. **ἀποστίλβοντες ἀλείφατος**. The Schol. E. gives γλίσχρον δὲ ὂν τὸ ἔλαιον στιλπνὸν ποιεῖ τὸ χριόμενον, οἷον τὸ μάρμαρον. This suggests the interpretation that ἄλειφαρ here means some polish or varnish applied to stone-work. Compare Plato, Critias, 116 B καὶ τῶν οἰκοδομημάτων τὰ μὲν ἁπλᾶ τὰ δὲ μιγνύντες τοὺς λίθους ποικίλα ὕφαινον παιδιᾶς χάριν . . καὶ τοῦ μὲν περὶ τὸν ἐξωτάτω τροχὸν τείχους χαλκῷ περιελάμβανον πάντα τὸν περίδρομον, οἷον ἀλοιφῇ προσχρώμενοι. This suits with Hesychius' interpretation of ἄλοιμα (Soph. Frag. 73), viz. χρῖσμα τοίχων (quoted by Hayman); and though Nitzsch insists that the epithet ξεστοί precludes the notion of a plaster or stucco, yet it is equally likely that ἀποστίλ. ἀλ. is here the particular epexegesis of ξεστοί, showing the special way in which the smoothness was produced. With the construction cp. Od. 23. 289 ἔντυνον εὐνὴν | ἐσθῆτος μαλακῆς. We may also quote, as bearing on this passage, Il. 18. 595 χιτῶνας . . ἧκα στίλβοντας ἐλαίῳ, but for a fuller interpretation see note on Od. 7. 107. Eustath. and the Scholl. generally give the explanation, λείπει τὸ ὡς, i. e. 'glistening *as if* with oil.'

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Νηλεὺς ἵζεσκεν, θεόφιν μήστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἄϊδόσδε βεβήκει.
Νέστωρ αὖ τότ' ἐφῖζε Γερήνιος, οὖρος Ἀχαιῶν,
σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασυμήδης.
τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἤλυθεν ἥρως,
πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἷσαν ἄγοντες.
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
'Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,
ὄφρ' ἤ τοι πρώτιστα θεῶν ἱλάσσομ' Ἀθήνην,
ἥ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν.
ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα
ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·
εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
πάντας ἰὼν ἑτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·
εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω
ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.
οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἴσω
δμῳῇσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,

411. **οὖρος**, 'warder,' from root *ὀρ* or *ϝορ*, whence *ὁράω*, *ὥρα*, cp. *ἐπίουρος*, *φρουρός*. For the connection between guarding and seeing compare Lat. *tueri*.

420. **ἐναργής**, cp. Il. 20. 138 *χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς*, i. e. 'in visible presence;' Virg. Aen. 4. 358 'manifesto in lumine vidi.'

θάλειαν. Exists only in the fem., as *πότνια*, etc., and is formed from the same root as *θάλλω*.

421. **ἐπὶ βοῦν**, 'for a cow.' i. e. 'to fetch a cow.' So *ἐπὶ τεύχεα ἐσσεύοντο* Od. 24. 466; Il. 2. 808. Cp. Hdt. 7. 193 *ἐπὶ τὸ κῶας ἔπλεον*, 'for the golden fleece.'

422. **ἔλθῃσιν**, sc. *βοῦς*, as inf. 430.

422. **ἐπιβουκόλος**. See Lehrs, Aristarch. p. 107 foll., s.v. *ἐπίουρος*: 'Bene Aristarchus attenderat ad hoc genus compositionis cuius certissima sunt apud Homerum exempla. Sic *μετάγγελος*, h. e. internuntius, ψ. 199; O. 144. Et ut *μετάγγελος* est *ὁ μετὰ τισιν ἄγγελος*, sic *ἐπιβουκόλος* et *ἐπιβώτωρ*, *ὁ βουκόλος*. *ὁ βώτωρ ὢν ἐπί τινων*, minime vero id quod Nitzschium velle video (ad Od. 3. 422) pastoribus praefectum significat.' Cp. *ἐπιμάρτυρος*, *ἐπαμύντωρ*, *ἐπαρωγός*. For the pleonasm in *βοῶν ἐπιβουκόλος* compare *αἰπόλος αἰγῶν* Od. 17. 247, *ἐν προδόμῳ δόμου* Od. 4. 302, *συῶν συβόσια* Od. 14. 101, *ποδάνιπτρα ποδῶν* 19. 343. Also see inf. 472 *οἶνον οἰνοχοεῦντες*.

425. The goldsmith is called, inf. 432, *χαλκεύς*, from the name of the metal which was most generally worked. 'Fuerunt iam illo tempore *δημιουργοί*, h. e. homines liberi qui artem aliquam exercebant, in his fabri lignarii et ferrarii; nec domi apud Nestorem habitat hic *χρυσοχόος*, quamvis metallorum abunde est in aedibus regum, memoraturque (Od. 18. 328) Ulyssis officina ferraria ad cotidianos usus,' Bothe.

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ἕδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
ὅπλ' ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
ἄκμονά τε σφῦράν τ' εὐποίητόν τε πυράγρην,
οἷσίν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη
ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν
ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.
βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.
χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι
ἤλυθεν ἐκ θαλάμοιο φέρων, ἑτέρῃ δ' ἔχεν οὐλὰς

429. **ἕδρας** and **ξύλα** both go with **οἰσέμεν**. The servants are not only to bring clear water, but 'seats and store of logs to set at either side' (ἀμφί) of the altar which stood in the midst. For the combination at the introduction of the sentence, *οἱ δ' ἄλλοι μένετε*, 'but do all the rest of you bide here,' compare *λαοὶ μὲν σκίδνασθε* Od. 2. 252, *ἄλλοι μὲν νῦν μίμνετε* Od. 9. 172, *μίμνετε δ' ἄλλοι πάντες* Il. 19. 190.

οἰσέμεν, Epic weak aorist formed as a Thematic tense with *ε* and *ο* instead of *ᾰ*. So *οἰσέμεναι* Od. 8. 399; 12. 10; 18. 291; Il. 3. 120; 23. 564. In Il. 18. 191 *οἰσέμεν* is generally described as the future infin., but it can equally well be the aorist. See note on *τελευτηθῆναι* Od. 2. 171.

433. **πείρατα**. This plural is used elsewhere with *νίκης*, *ὀλέθρου*, *γαίης*, *ἀέθλων*, also (Il. 23. 350) *ἑκάστου πείρατ' ἔειπεν*. The singular *πεῖραρ* is used with *διζύος*, Od. 5. 289, and for the issue of a trial, Il. 18. 501. Here translate, 'wherein lie the issues of art,' i. e. on which art depends for its accomplishment; through which the artistic conception is realized. Eustath. *περατωτικά*. Or, if we emphasise the notion of 'boundary' in *πεῖραρ*, we may speak of the tools as the 'limits within which the craft lies;' which will produce a similar meaning by a different process. For a fuller discussion of *πεῖραρ* see on Od. 12. 51.

435. **ἦλθε δ' Ἀθήνη**. Not now in the person of Mentor, but in her godhead, yet invisible.

437. The mention of the tools shows that **περίχευεν** means nothing more than 'spread' the gold in the shape of leaf or foil round the horns. Nitzsch quotes from Millin, Minéralog. Hom. 180 'Rien n'indique l'application antérieure d'aucun mordant, la lame enveloppe seulement les cornes de l'animal, et comme il doit bientôt être immolé, une plus grande solidité n'est point nécessaire.'

438. **ἀσκήσας**. For the use of *ἀσκεῖν* in the sense of 'working up,' 'preparing,' compare *κέρα .. ἀσκήσας κεραοξόος ἤραρε τέκτων* Il. 4. 110; cp. Il. 14. 179, 240; *κόσμῳ ἀσκήσας* Hdt. 3. 1.

440. **χέρνιβα** (*χείρ .. νίπτειν*), water for washing, not for sprinkling. Cp. Il. 24. 302 foll. for the same preparation for worship. Here, the water was brought in a bowl damasked with flowers, according to the Schol. *ποικίλον ἀπὸ τῶν ἐντετορευμένων ἀνθῶν*, which bowl had been kept in a store-room (*θάλαμος*), and was brought out for the occasion.

441. **ἑτέρῃ** signifies the left hand. The other, with which *ἑτέρη* is thus contrasted, being the 'right,' *par excellence*. So *τῇ ἑτέρᾳ λαβεῖν* comes to mean to get a thing with little trouble, without having to put the right hand to the work at all. Plat. Soph. 226 A; cp. Od. 10. 171.

οὐλαί, Attic *ὀλαί*, signifying coarsely-

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ἐν κανέῳ· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
ὀξὺν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.
Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνῃ

443. *χειρί*] So Aristarch. Al. *χερσί.* Schol. H. 444. *ἀμνίον*] This was generally taken to be *ἀγγεῖόν τι εἰς ὃ δέχονται τοῦ σφαττομένου τὸ αἷμα* Schol. M., which accounts for the orthography **αἱμνίον**, see Suid. 1. 2. 36. But Schol. E. and Hesych. interpret it as *μικρὸν μαχαιρίδιον ὃ καὶ σφάγιον καλοῦσιν οἱ Ἀττικοί*, which comes nearer to the reading ascribed to Zenodotus and Nicander, viz. **δαμνίον** *ἀπὸ τοῦ δάμνασθαι.*

ground barley-meal, is referred by M. Müller to root *mar*, and so made identical with Lat. *mola*, and connected with *ἀμαλδύνω*, *mollis*, etc., etc. Curtius would refer *οὐλαί* to root *ϝελ*, seen in *εἰλύω*, *ἴλλω*, *ἀλέω*, *ἀλωή*, Lat. *vol-vo*.

444. **ἀμνίον** is the vessel for the blood, probably connected with *αἷμα*. Curt. suggests a connection with *ἀμίς*.

Νέστωρ. There is little truth in the common notion that the office of King and Priest was originally vested in the same person. Of the Homeric King—here, for example, of Nestor—it is true in that sense alone in which every head of a family is his own *ἱερεύς* at home. This was purely a domestic sacrifice. Otherwise the several gods had their own *ἱερεῖς*, and as Lobeck (Aglaoph. 258) observes, in the only instances where a state sacrifice is offered, namely at the beginning of this book and Od. 21. 258, the sacrificer is not specified.

The following statement of Aristotle cannot accordingly apply to the Homeric Kings, but only to later, though still early, times. The Kings he says (Pol. 3. 14. 11–12) *κατὰ τοὺς ἡρωικοὺς χρόνους* .. *κύριοι ἦσαν* .. *τῶν θυσιῶν ὅσαι μὴ ἱερατικαί*, and these he explains (6. 8. 20) to be *ὅσας μὴ τοῖς ἱερεῦσιν ἀποδίδωσιν ὁ νόμος, ἀλλ' ἀπὸ τῆς κοινῆς ἑστίας ἔχουσι τὴν τιμήν* ('but the ministers whereof derived their office from the state altar-hearth'). That is, when a state, whether by adopting the family gods of its royal house, or otherwise, had come to have its tutelar deities and rites and altar-hearths, the Kings were naturally made the ministers of the national tutelars as such. To such a ministry reference is made in Hdt. 4. 161 *τῷ βασιλέϊ τεμένεα ἐξελὼν καὶ ἱρωσύνας τὰ ἄλλα πάντα τὰ πρότερα εἶχον οἱ βασιλέες ἐς μέσον τῷ δήμῳ ἔθηκε*, and the Athenian Archons had stated sacrifices to perform for the same reason. But the state-officers exercised no priestly function except with reference to the state-tutelars.

Thus, any peculiar connection of the kingly office with the sacerdotal can only be admitted under two considerable limitations. First, it was a post-primitive accretion which only arose along with the worship of state-tutelars. Secondly, at no time whatever did it exist beyond this range; witness Aristotle as already quoted. The temples had their own priests; it was only at the *πρυτανεῖον τῆς πόλεως* that the King could officiate. Virgil's crude antiquarian fact in Aen. 3. 81 'Rex Anius, rex idem hominum Phoebique sacerdos,' is an instance either of a tutelar connection of Apollo with the community of which Anius was King, or of a combination of offices worth mentioning on account of its singularity.

445. **οὐλοχύτας κατήρχετο.** The coarse-ground grain called *οὐλαί* (sup. 441) is here called *οὐλοχύται*, which word is used proleptically, as the meal is not really sprinkled yet, but only raised from the basket. The word *κατάρχεσθαι* belongs technically to ritual, signifying to 'perform preliminary rites.' Compare *κατάρχομαι μέν, σφάγια δ' ἄλλοισιν μέλει* Eur. I. T. 40; in later Greek it is construed with the genitive, as Hdt. 2. 45; Eur. Phoen. 573, etc.; here with the accusative, as if equivalent to *καταρχόμενος ἀνείλετο*, on the analogy of Il. 1. 449 *χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο*, which means 'lifted up a handful ready for sprinkling.' Translate, 'Nestor began the rite with the lustral water and meal for sprinkling, and earnestly prayed to Athena, as he commenced the sacrifice by casting the forelock into the fire.' The actual sprinkling of the meal is given by the word **προβάλοντο**, 'cast

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εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.
Αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος υἱός, ὑπέρθυμος Θρασυμήδης,
ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
αὐχενίους, λῦσεν δὲ βοὸς μένος· αἱ δ' ὀλόλυξαν
θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.
οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.
τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμός,
αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον

453. ἀνελόντες] ἡ ἑτέρα τοῦ Ἀριστάρχου ἀνίσχοντες Schol. H. M., Dind. ἀνσχόντες, Porson ἀνέχοντες.

forth.' Compare with the whole passage Eurip. Elect. 791 foll. λούτρ' ὡς τάχιστα τοῖς ξένοις τις αἰρέτω, | ὡς ἀμφὶ βωμὸν στῶσι χερνίβων πέλας | .. οἱ μὲν σφαγεῖον ἔφερον, οἱ δ' ᾖρον κανᾶ ., λαβὼν δὲ προχύτας μητρὸς εὐνέτης σέθεν | ἔβαλλε βωμούς .. ἐκ κανοῦ δ' ἑλὼν | Αἴγισθος ὀρθὴν σφαγίδα, μοσχίαν τρίχα | τεμών, ἐφ' ἁγνὸν πῦρ ἔθηκε δεξιᾷ. With ἀπαρχόμενος .. βάλλων compare Il. 19. 254 κάπρου ἀπὸ τρίχας ἀρξάμενος, which the Schol. interprets by the words ἀπαρξάμενος τρίχας, τεμὼν ὡς ἀπαρχήν.

450. **ὀλόλυξαν.** This is not a shriek of horror, but a religious shout (ὀλολυγμὸν .. ἔλασκον εὐφημοῦντες Aesch. Ag. 595) at the moment of the consummation of the sacrifice, significant of joy and satisfaction. Compare Il. 6. 301; Od. 4. 767, and especially 22. 411 ἐν θυμῷ, γρηῦ, χαῖρε καὶ ἴσχεο, μηδ' ὀλόλυζε· | οὐχ ὁσίη κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι. Notice that the cow is not actually killed till line 455: the single blow that 'severed the neck-muscles' only 'stunned its senses' (**λῦσεν βοὸς μένος**).

453. **οἱ μέν.** These are the other sons of Nestor, in contrast with Pisistratus. The victim had been felled by the blow of the axe (449); and these young men 'having lifted his head held him so.' This process seems identical with that described by Eurip. (Elect. 813) as κάσφαξ' ἐπ' ὤμων μόσχον, ὡς ἦραν χεροῖν | δμῶες, and appears in a similar scene in Il. 1. 459 as **αὐέρυσαν** μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν, the head being thus 'drawn back,' not only to expose the throat to the knife, but that the victim might turn its head upwards towards the Gods in whose honour it was sacrificed. Where a victim is sacrificed to the powers of the nether world, it is slain with its head bent earthward, ἔνθ' ὄϊν ἀρνειὸν ῥέζειν .. εἰς ἔρεβος στρέψας Od. 10. 528.

456. **διέχευαν.** Schol. διέτεμον. This means 'broke up,' or 'dismembered;' the process of dividing into *small* pieces is given by the word μίστυλλον inf. 462. Cp. Od. 14. 427; 19. 421; Il. 7. 316. μιστύλλω must be referred to root μι as in μινύθω.

μηρία is a distinctly ritualistic word. Ameis (Anh. ad loc.) states that it is used fifteen times in Homer, and the form μῆρα five times; in three passages out of the five (viz. Od. 12. 364; Il. 1. 464; 2. 427) it is found in connection with the phrase μηροὺς ἐξέταμον. The older grammarians regarded μῆρα as a metaplastic form of μηροί with the special meaning of τὰ ἁγιαζόμενα θεοῖς, while the oxytone form μηρά they held as wholly identical with μηροί. See Lobeck, Proleg. 13, who denies this subtle distinction, accepting μηρία either as a derivative from μηροί with a change in signification, or as a by-form of μῆρα. Hermann, on Aesch. P. V. 496, sums up the facts of the case thus, '*μηροί pluralem habent etiam neutrius generis* **μῆρα**, *significatione congru-*

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πάντα κατὰ μοῖραν, κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτων δ' ἀκροπόρους ὀβελοὺς ἐν χερσὶν ἔχοντες.
Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
Νέστορος ὁπλοτάτη θυγάτηρ Νηληιάδαο.

entem cum vocabulo **μηρία.**' Nitzsch remarks that with *μηρία* or *μῆρα* Homer generally uses *καίειν*, but with *μηροί* the common expression is *ἐκτέμνειν*. According to this, *μηρός* represents the whole thigh (Il. 5. 305), and the portions cut from it and used in sacrifice are *μηρία* or *μῆρα*, i. e. the slices or lumps cut from the thigh. To facilitate the burning of these lumps of meat, and to produce the sacrificial 'sweet savour,' they were wrapped up in fat, one layer of which went below and one above the meat, the process being described as, 'laying it (sc. *κνίσην*) double.'

458. **δίπτυχα** is variously taken as an adverb analogous in form to *διχθά*, or as the adverbial neut. plur. of *δίπτυχος*. It is better to take it as a metaplastic form of the accusative, as if from *δίπτυξ*, compare *δίπτυχα λώπην* Apoll. Rhod. 2. 32. With the form, compare *ὑπόβρυχα* Od. 5. 319. The phrase may be illustrated by Il. 23. 243 *δίπλακι δημῷ*, and Soph. Ant. 1010 *καταρρυεῖς | μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς*. Upon these lumps, thus prepared for burning, they laid raw slices (*ἐπ' αὐτῶν ὠμοθέτησαν*), cut from various parts of the carcase. See Od. 14. 428 *ὁ δ' ὠμοθετεῖτο συβώτης | πάντων ἀρχόμενος μελέων ἐς πίονα δημόν*.

460. **παρ' αὐτὸν ἔχον,** 'came to his side and held.'

461. **σπλάγχν' ἐπάσαντο.** Schol. ad Il. 1. 464 *πρὸ τοῦ φαγεῖν ἐμερίζοντο ἑαυτοῖς εἰς βρῶσιν τὰ σπλάγχνα, τουτέστι τὰ ἐντοσθίδια, σπλῆνα, καρδίαν, ἧπαρ*. It was a kind of *πρόγευσις* before the regular sacrificial feast, analogous to the preliminary rite with the cups in drinking.

462. **ἀμφ' ὀβελοῖσιν ἔπειραν.** In Od. 19. 422 we find *πεῖράν τ' ὀβελοῖσι*, which suggests that in the present passage *ἀμφί* is an adverb and not a preposition; cp. *περὶ δουρὶ πεπαρμένη* Il. 21. 577. The adverb here gets the meaning 'right through,' being used proleptically with the verb, 'so that the spit projected on either side of the meat.' Cp. Od. 12. 395.

464. **λοῦσεν.** With pluperfect force, 'meanwhile Polycasta had bathed.' Compare Od. 5. 246 *τόφρα δ' ἔνεικε τέρετρα Καλυψώ*, and ib. 258; see also sup. 303.

465. **ὁπλοτάτη,** 'youngest' is perhaps connected with *ἁπαλός*. The part which women are in the Odyssey represented as taking in the 'bathing' of men, has been variously commented upon; and lastly by Gladstone (Homeric Age, 2. 513). The leading *loci* are (1) the present passage vv. 464-467; (2) the formula where slaves only are mentioned, Od. 4. 48; 17. 88 *ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο. | τοὺς δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ ἔχρισαν ἐλαίῳ κ.τ.λ.*; (3) Helen's account of what she did for Odysseus, Od. 4. 252 *ἀλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ, | ἀμφὶ δὲ εἵματα ἕσσα κ.τ.λ.*: (4) the description of Odysseus in Scheria, Od. 6. 209-222 *ἀμφίπολοι .. λούσατέ τ' ἐν ποταμῷ .. πὰρ δ' ἄρα οἱ φᾶρος τε χιτῶνά τε εἵματ' ἔθηκαν, | δῶκαν δὲ .. ἔλαιον, | ἤνωγον δ' ἄρα μιν λοῦσθαι κ.τ.λ.* Compare Odysseus' own account of the same transaction (Od. 7. 296) *καὶ λοῦσ' ἐν ποταμῷ καί μοι τάδε εἵματ' ἔδωκεν.* (5) The scene at Circe's house, Od. 10. 361 *ἔς ῥ' ἀσάμινθον ἕσασα λό' ἐκ τρίποδος μεγάλοιο, | θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὤμων | .. αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ, | ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα κ.τ.λ.*; and

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αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,

(6) the washing of Odysseus in his own palace, Od. 19. 317 ἀλλά μιν, ἀμφίπολοι, ἀπολούσατε .. 357 ἀλλ' ἄγε νῦν ἀνστᾶσα περίφρων Εὐρύκλεια, | νίψον σοῖο ἄνακτος ὁμήλικα .. 392 νίζε δ' ἄρ' ἆσσον ἰοῦσα ἄναχθ' ἑόν, αὐτίκα δ' ἔγνω | οὐλήν .. 467 τὴν γρηῢς χείρεσσι καταπρηνέσσι λαβοῦσα | γνῶ ῥ' ἐπιμασσαμένη κ.τ.λ. (but here the question is only of ποδάνιπτρα).

Mr. Gladstone urges that λούειν and ἀμφιβάλλειν mean only 'cause to bathe,' 'cause to put on;' that is, to supply the requisites for bathing and for dressing. This interpretation is grammatically sound; just as Od. 10. 366 εἷσε μ' ἐπὶ θρόνου is 'bade me sit.' Mr. Gladstone compares our own idiom of 'feeding the poor.' But, beyond this, he shows that in instance (4), this interpretation is absolutely forced upon us; since Od. 7. 296 Ναυσικάα λοῦσ' ἐν ποταμῷ is the account which Odysseus gives of a transaction which circumstantially was as follows: Nausicaa, (6. 210) addressing her ἀμφίπολοι, with reference to Odysseus, says, λούσατέ τ' ἐν ποταμῷ, and accordingly they πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν, | δῶκαν δὲ .. ἔλαιον, | ἤνωγον δ' ἄρα μιν λοῦσθαι. To this we may add an argument from instance (2), which first informs us that the men λούσαντο ('washed themselves,' the line is frequent in the Iliad where there is no question of women), and then, immediately after, identifies this with δμωαὶ λοῦσαν. A certain reservation is made necessary by instance (5); on which Mr. Gladstone justly observes: '1. The statement that the water was poured over his head and shoulders, as he sat in the bath, evidently implies that what may be called essential decency was preserved. 2. Even if it were not so, we could not in this point argue from the manners and morals of a Phoenician goddess to those of a Greek damsel. 3. She gave him water to wash with, pouring it over his head and shoulders, and then leaving to him the substance of the operation which was not completed by this mere act of affusion.' It may be added that the scantiness of light in Homeric rooms was itself a veil—a consideration applicable to all the cases of in-door bathing, whatever we take the women's part to have been.

'It would appear therefore,' says Mr. Gladstone, 'that the statements of Homer give no ground whatever for sinister or disparaging imputation. His pictures do not entirely correspond with modern ideas: but they may well leave on our minds the impression that, in the period he describes, if the standard of appearances in this department was lower, that of positive thought and action was higher, as well as simpler, than in our own day.'

See the question amusingly treated by Prof. Buchholz, Hom. Real. II. 2. § 10, who contrasts 'der Naivetät des homerischen Weibes' with the 'zierpuppenhafte Verschämtheit unserer modernen Dämchen.'

The supposition of indelicacy is indeed broadly inconsistent with the sentiment expressed by Odysseus (Od. 6. 218) ἀμφίπολοι, στῆθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς | ἅλμην ὤμοιιν ἀπολούσομαι .. ἄντην δ' οὐκ ἂν ἐγώ γε λοέσσομαι· αἰδέομαι γὰρ | γυμνοῦσθαι, κ.τ.λ., and again (Od. 19. 344) οὐδὲ γυνὴ ποδὸς ἅψεται ἡμετέροιο | . . εἰ μή τις γρηῢς ἔστι παλαιή, κεδνὰ ἰδυῖα, which last passage is the more forcible, because the refusal must have been in unison with custom, else it would have betrayed the underlying motive which Odysseus had of concealment.

The various suppositions, that it was the business of the lord's daughter specially to attend to the bath, or that here is signified a distinguished mark of attention paid by Polycasta to Telemachus, or that female slaves performed the duty only in default of a daughter of the house, are none of them consistent with *all* the instances. The truth is, that as the bath was a primary feature in the guest's welcome, and as the household arrangements were superintended either by the mistress or by the grown-up daughter, upon whom she had devolved her duties, we naturally find one of these to be giving orders for the bath; and the orders are carried out by female slaves. Hence in some passages the bath is said to have been *provided* by the mistress, or her daughter, e. g. instances (1), (3), (5); in others by the ἀμφίπολοι, under mother's or daughter's orders, (4), (6); or lastly, by δμωαί, without such orders, (2).

466. λίπ' ἐλαίῳ. This phrase is

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ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
ἔκ ῥ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
πὰρ δ' ὅ γε Νέστορ' ἰὼν κατ' ἄρ' ἕζετο, ποιμένα λαῶν.
Οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
δαίνυνθ' ἑζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
'Παῖδες ἐμοί, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους
ζεύξαθ' ὑφ' ἅρματ' ἄγοντες, ἵνα πρήσσῃσιν ὁδοῖο.'
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
καρπαλίμως δ' ἔζευξαν ὑφ' ἅρμασιν ὠκέας ἵππους.
ἐν δὲ γυνὴ ταμίη σῖτον καὶ οἶνον ἔθηκεν
ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες.
ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
πὰρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσί,
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην

469. ποιμένα] Bekk. with a few MSS. for ποιμένι, as required by Homeric usage. Cp. Od. 4. 51; 8. 469; 24. 411. 472. οἰνοχοεῦντες] So written with better reason than the v. l. ἐνοινοχοεῦντες, as ϝοἰνοχοέω is probably digammated. But the digamma is by no means constant with this word, cp. Od. 1. 110; 3. 40, 51; 6. 77; 11. 61; 15. 334, 507; 19. 122; Il. 9. 224; 18. 545. 476. πρήσσῃσιν] So rightly, and not πρήσσωσιν. Cp. La Roche, ad loc. 'πρήσσειν ὁδοῖο nusquam nisi de hominibus dicitur; πρήσσειν κέλευθον etiam de equis et navibus.'

always used in connection with χρῖσαι, ἀλεῖψαι Il. 18. 350, etc. See Eustath. on Od. 6. 227, where the simple λίπ' ἄλειψεν occurs. λίπα is taken by some as an adverb, formed like τάχα, κρύφα, etc., and signifying 'smoothly,' i.e. 'oilily.' But it seems better to regard it as a dative for λίπαι, or λίπᾳ from an old nominative τὸ λίπα. Then ἐλαίῳ will be the dative from an adjective ἔλαιος from ἐλάα. Translate, 'with oil-olive,' as Exod. 27. 20.

471. ἐπὶ . . ὄροντο, commonly rendered 'moved along them' as they sat; the meaning being the same as that of ἐπῴχετο Od. 1. 143. Others refer ὄροντο to root ὀρ or ϝορ, from which come ὁράω and οὖρος (supra 409), and render it 'looked after them.' See Curtius, Verb. 144, 544; Monro, H. G. § 30, 393. And this seems necessarily the meaning in ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄρονται Od. 14. 104.

475. ἄγε. Used here, as in Od. 2. 252, with plural.

476. ὑφ' ἅρματα (and 478 ὑφ' ἅρμασιν), 'beneath the yoke,' which forms part of the apparatus of the chariot. Notice the use of the plural to denote a complex structure, as ἱστία.

ὁδοῖο. A partitive genitive. Cp. Od. 15. 47; Il. 24. 264.

480. ὄψα, 'flesh-meat,' properly that which is cooked, ὀπτός, whereas ἦια (cp. Od. 5. 368) is 'bread,' here described as σῖτον.

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ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον.
οἱ δὲ πανημέριοι σεῖον ζυγὸν ἀμφὶς ἔχοντες.
Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ἵππους τ' ἐζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον·
[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·]
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
ἷξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα
ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.

486. σεῖον] Aristoph. read θεῖον, i.e. ἔτρεχον. Callistratus defended σεῖον. Schol. H. M. Q. R. 489. Ὀρσιλόχοιο] La Roche reads with Zenod. Ὀρτιλόχοιο. 493.] Omitted in the majority of MSS. Bekk. retains it but rejects the next line.

486. **ἀμφὶς ἔχοντες**, 'supporting it at either end.' The **ζυγόν** was a bar at the end of the pole, and at right angles to it, lashed on with a thong; at either end of the ζυγόν was a pad, where it rested on the horses' necks, and from each pad came the straps (λέπαδνα) that served as collars, cp. Il. 5. 729 τοῦ δὲ ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ | δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα | κάλ' ἔβαλε, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη | ἵππους ὠκύποδας. Where the yoke joined the pole was a boss, ὀμφαλός, and the thong that connected yoke and pole is called ζυγόδεσμον. On the yoke were rings (οἴηκες) through which the reins passed. The pole ended in a pin (ἕστωρ), over which was slipped a ring in the centre of the yoke called κρίκος. See for the whole description Il. 24. 266 foll.

488. **Φηραί** (**Φηρή** Il. 5. 543) has in Homer the epithets εὐκτίμεναι (ib.) and ζάθεαι Il. 9. 151. Its position in Messene is settled by Od. 21. 15–19. It was situated on the left bank of the Nedon, at the north-east side of the Messenian Gulf, and belonged to the Lacedaemonian kingdom. It forms one of a group of cities, described as ἐγγὺς ἁλὸς νέαται Πύλου ἠμαθόεντος Il. 9. 151–153. Its modern name is Kalamáta. The two sons of Orsilochus were slain before Troy by Aeneas, Il. 5. 540 foll.

493. **ἐκ δ' ἔλασαν.** This line involves a prothysteron, as one must needs pass the αἴθουσα [αὐλῆς] before reaching the πρόθυρον, the exit from the courtyard. For similar prothystera cp. Od. 16. 341 λίπε δ' ἕρκεά τε μέγαρόν τε, and 18. 102 ὄφρ' ἵκετ' αὐλὴν | αἰθούσης τε θύρας, and 22. 474 ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλήν. But the insertion of the line here makes a confusion by leaving the subject to μάστιξεν wholly uncertain.

495. **πυρηφόρον**, for the more usual form πυροφόρον cp. Il. 12. 314; 14. 123; 21. 602. So we find θαλαμη-πόλος, νεή-φατος, ἐλαφηβόλος, ὀλιγηπελέων. The epithet is hardly in accordance with the physical features of the upper Eurotas valley, which was rugged and narrow; we can scarcely avoid the conclusion that there is a blank here in the poet's geographical knowledge, which he fills up from guess.

496. **ἦνον**, from ἄνω, epic form of ἀνύω, 'made for their journey's end;' literally, 'sought to finish their journey.'

τοῖον. See on Od. 1. 209, and compare it further with Od. 1. 409, τόδ'

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δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί.

ἱκάνει, both words being properly adjectives, in agreement with a neuter accusative cognate. Cp. Od. 23. 18 τοιόνδε κατέδραθον, 24. 62 τοῖον γὰρ ὑπώρορε Μοῦσα, and again 1. 140 οἷον ἀναΐξας ἄφαρ οἴχεται, 2. 239 νεμεσίζομαι οἷον ἄπαντες ἧσθε.

ὑπέκφερον. This verb is used transitively in later Greek, as Apoll. Rhod. 1. 1264 πόδες αὐτὸν ὑπέκφερον ἀΐσσοντα, and may be so rendered here, 'bore them forward.' But we may, with Eustath., take the verb intransitively, as in Hdt. 4. 125, and as ἐκφέρειν is used in Il. 23. 376, 759 = 'dashed forward.'

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ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

Οἱ δ' ἷξον κοίλην Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.
τὸν δ' εὗρον δαινύντα γάμον πολλοῖσιν ἔτῃσιν

1.] Ζηνόδοτος δὲ γράφει καιετάεσσαν ἀντὶ τοῦ καλαμινθώδη Schol. H. M. Q. R. Eustath. 1478. 38. See Strabo 8. 367. Lobeck, Path. El. 1. 344, would write καιετόεσσαν. Cp. Curt. Gk. Etym. p. 135.

1. **Λακεδαίμονα.** Buttmann insists that here Λακεδαίμων signifies the name of the district of which the chief town was Sparta, as in Il. 2. 581 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν | Φᾶρίν τε Σπάρτην τε, κ.τ.λ. The epithets moreover are suitable to a district but not to a town. **κοίλην** is distinct in meaning from **κητώεσσαν.** 'The valley of Sparta is a deep depression between Taygetus and Parnon, 18 miles in length, by 4 or 5 in breadth, and intersected by the Eurotas, which flows down to it from the uplands of Arcadia, and its southern end passes through a narrow defile to the sea. This was the "hollow Lacedaemon" of Homer,' Tozer, Classical Geogr. 87. Similarly, parts of Syria and of Elis, and Argos (Soph. O. C. 378) have the epithet κοῖλος = 'mountain-pent.' Strabo (8. 563) quotes the Cresphontes of Eurip. (Frag. 1. Dind.) τὴν Λακωνικὴν ἔχων | πολλὴν μὲν ἄροτον ἐκπονεῖν δ' οὐ ῥᾴδιον, | κοίλη γάρ, ὄρεσι περίδρομος, τραχεῖά τε.

κητώεσσα, by the regular rule of the composition of adjectives in -εις, must come from κῆτος, 'a gulf;' root καϝ, Lat. *cav-us;* and thus means 'cavernous.' Ameis quotes from Plutarch, Cim. 16 ἥ τε χώρα τῶν Λακεδαιμονίων χάσμασιν ἐνώλισθε πολλοῖς, and Strabo 8. 367 ὅτι οἱ ἀπὸ τῶν σεισμῶν ῥωχμοὶ καιετοὶ λέγονται . . εὔσειστος δὲ ἡ Λακωνική.

Zenodotus' emendation καιετάεσσαν (which Buttmann thinks never existed as a real variant) would have this meaning equally, from καῖαρ, akin to which is the name of the best-known of those hollows, the Καιάδας, into which malefactors were thrown, Thuc. 1. 134. Others again see in κητώεσσα merely a reference to the deep valley between Taygetus and Parthenius, in which Lacedaemon lies. Strabo also mentions **μεγάλη,** as one interpretation of the word, and calls this rendering πιθανώτερον. But without doubt the epithet refers to 'the numerous rifts and fissures in the undulating ground.' Tozer, ib.

3–19. The criticism given in Athenaeus (5. 180) on this place, is to the effect that Diodorus, ὁ Ἀριστοφάνειος, expunged the whole passage (ὅλον τὸν γάμον περιέγραψε), which we are told he did on the supposition that the scene intended to be described was the full height of the festivity (τοπάζων πρώτας ἡμέρας εἶναι). Hennings (Die Telem. p. 178 foll.) adopts this view, and regards the passage as a later interpolation. But it must be remarked that the excision of vv. 3–19 makes the connection between v. 2 and 20 very awkward.

3. **δαινύντα γάμον,** compare δαινύναι τάφον Od. 3. 309. Doubtless this was not the actual wedding-day, but rather, as Athen. loc. cit. says, συνεχοῦς οὔσης τῆς ἑστιάσεως καὶ τῶν ἀκμαίων ἡμερῶν παρεληλυθυιῶν ἐν αἷς παρείληπτο μὲν ἡ γαμουμένη πρὸς τοῦ νυμφίου, but

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υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱέι πέμπεν·
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ᾽ ὅ γ᾽ ἔνθ᾽ ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτὸν, οἷσιν ἄνασσεν.
υἱέι δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην,
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης

4. **ἀμύμονος**] Bekk., ed. 2, **ἀμύμονα**, as the possessive ὅς always has the initial ϝ.

it is doubtful if Nitzsch can be right in inferring, from v. 8, that Hermione was already gone. The tenses (*πέμπε* and *ἐξετέλειον*) would rather suggest that preparations were just being made for her departure, and, similarly, that the daughter of Alector was on her way from Sparta to join Megapenthes. Thus Telemachus comes in upon the end of the feasting, for there is no sign of it when he enters the palace (assuming vv. 15–19 to be an interpolation, on which see below), nor on the next day. Nevertheless, the hesitation of Eteoneus (28, 29), about admitting Telemachus indicates that the bustle and confusion of the occasion had not subsided.

ἔτῃσιν. The Schol. explains this word by *πολίταις*. Apoll. Lex. Hom. renders it by *ἑταίροις*, and Nitzsch understands by it near relations or dependents of the family, comparing Il. 6. 238 *ἄμφ᾽ ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες | εἰρύμεναι παῖδάς τε κασιγνήτους τε ἔτας τε*, and Il. 9. 464 *ἔται καὶ ἀνεψιοί*, whence we learn two facts; (1) that the word excludes kinsmen, and (2) that it expresses a relation in which the female sex shared. Again from Il. 7. 293 *ὡς σύ τ᾽ εὐφρήνῃς πάντας . . Ἀχαιοὺς, | σούς τε μάλιστα ἔτας καὶ ἑταίρους οἵ τοι ἔασι* we learn that *ἔται* are distinct from the body of the citizens or the whole nation, and again distinct from *ἑταῖροι*. It is difficult to see how Nitzsch can regard them as being in a nearer relation than *ἑταῖροι*. On the contrary, the relation seems a wider one, as we see that men could stand in that relation to women, but not in the relation of *ἑταῖροι*. So Hector is described, Il. 6. 262, as *ἀμύνων ἔτῃσιν*, i. e. 'helping the *ἔται* in the fight,' and not, in a general sense, fighting for countrymen and countrywomen.' So then *ἔται* are neither kinsmen, nor *ἑταῖροι*, but stand between these on the one hand, and the whole body of the citizens on the other. They are perhaps *aequales*, persons of the same generation, who have been known to each other (often slightly) all their lives. *ἔτης* was originally *σϝέτης*, from stem *sva* of 3rd Pers. Pron., and so = Lat. *sui*.

7. **ἐξετέλειον,** 'were bringing to accomplishment.' Notice the tense here, and in *πέμπε* and *ἤγετο*.

8. **πέμπε νέεσθαι.** With this infinitive of purpose after *πέμπε* compare infra 29; Od. 13. 206; 23. 419; Il. 9. 575; 16. 575; 18. 240.

9. **ἄνασσεν,** sc. Neoptolemus, who was king of Phthia.

10. **ἤγετο,** commonly used of the bridegroom bringing home his own wife, here refers to the father getting a wife for his son. So *κασιγνήτῳ δὲ γυναῖκα | ἠγάγετο* Od. 15. 237, *ἄξομαι ἀμφοτέροις ἀλόχους* Od. 21. 214. Join *Σπάρτηθεν* closely with *Ἀλέκτορος* and not with *ἤγετο*, for the marriage was taking place at Sparta.

11. **τηλύγετος.** Buttmann supposes this word to be a metathesis for *τελεύγετος*, sc. *ὁ τελευταῖος γενόμενος*, and finds in this the secondary meaning, 'dearly-loved,' 'tenderly-treated.' This does not suit *μοῦνον τηλύγετον* Il. 9. 482; Od. 16. 19; nor *ἄμφω τηλυγέτω* Il. 5. 153; even if there were strong grounds in favour of the interpretation.

The word *τήλιστος*, (Orph. Arg. 179, 1186) and the adverb *τῆλυ*, Apoll. Dysc. de Pronom. 329 B, with the

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ἐκ δούλης· Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,

12. δούλης] τινὲς δὲ τὸ Δούλης κύριόν φασι Schol. H. M. Q. R. Ἑλένῃ] ἐν τῇ κατὰ Ῥιανὸν καὶ Ἀριστοφάνην, Ἑλένης, σὺν τῷ σ Schol. M.

Hesychian gloss on τηλύθροον, sc. μεγαλόφωνον, all point to an adjective τηλύς. This word shows itself in τηλεκλυτός, τηλεσκόπος and, especially, in τηλέπυλος, an epithet applied to the Laestrygonian city, Od. 10. 82; 23. 318. The common interpretation, τῆλε διεστηκυίας ἔχουσα τὰς πύλας, requires the addition to τῆλε of the whole verbal notion '*mutually* distant.' Now Eustath. on Od. 10. 82 writes τινὲς δὲ τηλέπυλόν φασι τὴν μακρόπυλον, οὐ τῷ διαστήματι ἀλλὰ τῷ πλάτει τῶν πυλῶν ἢ τῷ μήκει. Thus we may parallel τηλέπυλος with ὑψίπυλος or εὐρύπυλος, and (by help of the passage quoted above from Hesych.) may render it 'great-gated.' With τηλύς we may further compare Ταΰγετος, 'the *great* mountain,' referring to the glosses in Hesych. ταΰς· μέγας and ταύσας· μεγαλύνας, and ταϋγέταις πύλαις· ταῖς μεγάλαις. The termination -γετος may be compared with the Latin *indi-getes* and with such Gk. forms as ἀτρύγ-ετος ἑρπ-ετός. It has generally been referred to root γεν-, but this would give γατος. However, provisionally accepting the meaning 'grown-big' for τηλύγετος, we may see how it suits the passages in which it is found,—Il. 5. 152 Diomede kills in battle Φαίνοπος υἷε, | ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ, | υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι. Here the word implies that though these two sons were grown-up or nearly so, there were no younger brothers still children. So in Il. 9. 481 καί με φίλησ' ὡς εἴ τε πατὴρ ὃν παῖδα φιλήσῃ | μοῦνον τηλύγετον, πολλοῖσιν ἐπὶ κτεάτεσσι, a father's increasing fondness for an only son is described; he is the heir of large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood. And when such a son comes home after long absence, one vivid element in the father's joy is the contrast of his youthful manhood with his recollections of him as a child. See Od. 16. 17 foll.

In Il. 9. 143 Agamemnon speaks of Orestes as the son ὅς μοι τηλύγετος τρέφεται. Now Orestes, according to Eurip. (I. A. 465, 466, 622–7, 1118, 9), was not more than three or four years old at the departure of the host for Troy. In the tenth year of the war, according to this reckoning, Orestes would be thirteen or fourteen, and therefore, 'growing up to be a great boy.' In like manner, Iphigenia recognising in her brother, now grown-up, the child she formerly knew, says, ἔχω σ', Ὀρέστα, τηλύγετον χθονὸς ἀπὸ πατρίδος Eur. I. T. 829.

In Il. 3. 175 Helen reproaches herself with having deserted her home, παῖδά τε τηλυγέτην, implying that Hermione was growing into womanhood at the time of Helen's flight.

In the present passage vv. 11–14 ὅς οἱ τηλύγετος . . Ἑρμιόνην, the implication is that Helen's flight occurred long after the birth of Hermione; long enough to let the conclusion be drawn Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον. That interval was the measure of the age of Hermione. Now the Schol. on Od. 4. 4, and Eustath. 1479 say that Hermione was actually given in marriage to Orestes while Menelaus was at Troy, quoting the authority of Sophocles, who ἐν Ἑρμιόνῃ ἱστορεῖ ἐν Τροίᾳ ἔτι ὄντος Μενελάου ἐκδοθῆναι τὴν Ἑρμιόνην ὑπὸ Τυνδάρεω τῷ Ὀρέστῃ· εἶτα ὕστερον ἀφαιρεθεῖσαν αὐτοῦ ἐκδοθῆναι τῷ Νεοπτολέμῳ κατὰ τὴν ἐν Τροίᾳ ὑπόσχεσιν. But see Eur. Hel. 689, where Helen describes the condition of Hermione as ἄγαμος, ἄτεκνος, ὦ πόσι, καταστένει γάμον ἄγαμον αἰσχύνᾳ. Hermione must thus have been growing-up, or at least past childhood at the time of Helen's flight, which satisfies the meaning assigned to τηλύγετος, even without making allowance for the exaggeration of regret in Helen's mention of her. The application of τηλύγετος here to Megapenthes is no less appropriate. Born after Helen's flight, but before the Trojan expedition, he would now be nineteen or twenty. Among the interpretations which Eustath. collects here of τηλύγετος he gives as the last ὁ αὐξηθεὶς μετὰ γέννησιν.

The only remaining passage to notice

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ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
Ὣς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς
μολπῆς ἐξάρχοντος ἐδίνευον κατὰ μέσσους.
Τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτώ τε καὶ ἵππω,
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός,
στῆσαν· ὁ δὲ προμολὼν ἴδετο κρείων Ἐτεωνεύς,

15–19.] φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι τοῦ Ὁμήρου, ἀλλὰ τοῦ Ἀριστάρχου Schol. M.T. See note below. 19. ἐξάρχοντος] According to Athenaeus, quoted below, Aristarchus read ἐξάρχοντες, as does the Venet. A. on Il. 18. 606.

is Il. 13. 470 ἀλλ' οὐκ Ἰδομενῆα φόβος λάβε, τηλύγετον ὥς, where Buttm. renders 'like a spoiled child;' but the meaning of a 'great boy' suits equally well here, 'no stripling's fear seized Idomeneus.'

τηλύγετος thus corresponds very closely with the Lat. *adolescens*, both in its denotation, and its literal etymological sense. The limits of age implied by it may be from thirteen to twenty or twenty-three. From J. Savelsberg, Rhein. Mus. 1853, p. 441.

11. **Μεγαπένθης**, a name commemorative of the 'great sorrow' caused by Helen's faithlessness, cp. the name Benoni, Gen. 35. 18, and Tristram.

12. **δούλης** is not a slave by birth, but a captive.

13. **ἐπεὶ δή**. The same commencement is found in Od. 8. 452; 21. 25; 24. 482; Il. 22. 379; 23. 2. See on Od. 12. 423.

15–19. Athenaeus (5. 180), referring to this mention of dancing and tumbling, considers the addition out of place in the house of Menelaus, and suggests that the lines were introduced by οἱ περὶ Ἀρίσταρχον, who failed to see that the marriage-feast was really over;— μὴ συνέντες ἀλλ' ἐξαπατηθέντες ὑπὸ τοῦ πρώτου ἔπους (sc. v. 3) προσσυνῆψαν τοιούτους τινὰς στίχους (vv. 15–19), μετενεγκόντες ἐκ τῆς Ὁπλοποιίας (Il. 18. 604–606) σὺν αὐτῷ γε τῷ περὶ τὴν λέξιν ἁμαρτήματι· οὐ γὰρ **ἐξάρχοντες** οἱ κυβιστητῆρες, ἀλλ' **ἐξάρχοντος** τοῦ ἀοιδοῦ πάντως ὠρχοῦντο. But it is simply incredible that Aristarchus, the critic famed beyond everything for his περιττὴ εὐλάβεια, should have out of sheer ignorance (μὴ συνέντες) had recourse to such an interpolation. It is far more likely that Aristarchus himself marked the verses with the obelos, or asteriscos, or both, and that the error lies with Athenaeus or his informant. The Schol., who gives the same story, mentions it merely as a current saying, φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι Ὁμήρου ἀλλὰ τοῦ Ἀριστάρχου. With the entrance of Telemachus and his friend, we may suppose the music and dancing would cease.

18. **κυβιστητῆρε**. As κεφαλή had a bye-form κεβαλή, Etym. Mag. 195. 39, so the Cretan form κυφή, 'head,' was also written κύβη, Etym. Mag. 543. 22, and κυβιστάω, which presupposes a verb κυβίζω, is interpreted by εἰς κεφαλὴν πηδάω.

19. **ἐξάρχοντος**, sc. ἀοιδοῦ. So ἐξάρχειν γόοιο Il. 18. 51; cp. Eur. Troad. 148 ἐξάρξω μολπάν, ib. 152 ἐξῆρχον θεούς.

κατὰ μέσσους, as a nearer definition of κατ' αὐτούς.

20. **προθύροισι**, sc. the entrance from outside into the αὐλή.

22. **κρείων**. This title implies that Eteoneus was of gentle birth. In Od. 15. 96 he is mentioned again as living near Menelaus. For **θεράπων** see on Od. 1. 109. The Schol. M describes him as ὁ τοῦ Ἀλέκτορος τοῦ συμπενθέρου

ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
'Ξείνω δή τινε τώδε, διοτρεφὲς ὦ Μενέλαε,
ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔικτον.
ἀλλ' εἴπ' ἤ σφωιν καταλύσομεν ὠκέας ἵππους,
ἦ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.'
Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
'οὐ μὲν νήπιος ἦσθα, Βοηθοΐδη 'Ετεωνεῦ,
τὸ πρίν· ἀτὰρ μὲν νῦν γε πάις ὣς νήπια βάζεις.
ἦ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
ἄλλων ἀνθρώπων δεῦρ' ἱκόμεθ', αἴ κέ ποθι Ζεὺς
ἐξοπίσω περ παύσῃ ὀιζύος. ἀλλὰ λύ' ἵππους
ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.'
Ὣς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους
ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἑοῖ αὐτῷ.
οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἱδρώοντας,
καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείῃσι κάπῃσι,
πὰρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,

27. ἔικτον] Nitzsch prefers, with a few MSS., the commoner form ἐίκτην from the pluperfect. 29. φιλήσῃ] παρέλκει (is redundant) ὁ κε Schol. M. 'Si Scholion Aristonici est, colligi potest Aristarchum φιλήσει probasse' Dind. 33. φαγόντε] Bekk. with Harl. etc. reads φαγόντες. 37. ὁ δὲ μεγάροιο] Vulg. ὁ δ' ἐκ μεγάροιο. Cp. Schol. H. M. Q. R. 'Αρίσταρχος χωρὶς τῆς ἐκ . . . βούλεται γὰρ λέγων διὰ μεγάροιο. 38. σπέσθαι] So with Bekk. from Harl. MS., instead of ἅμ' ἑσπέσθαι, σπέσθαι being the more genuine form of the infin. aor. Cp. σπεῖο Il. 10. 285.

Μενελάου ἀδελφός, and Schol. B. H. M. Q. adds *συγγενὴς οὖν* **Μενελάου** *'Ετεωνεὺς καὶ θεράπων αὐτοῦ ὡς* **'Αχιλλέως Πάτροκλος**.

26. **τώδε**, 'here,' 'yonder;' with a gesture.

27. **γενεῇ Διός.** This implies royalty; kings being generally called *διογενεῖς* and *διοτρεφεῖς*.

29. Join **ἢ πέμπωμεν ἱκανέμεν ἄλλον ὅς κε.** The doubt that Eteoneus feels about welcoming the strangers, implies that the house was in a state of bustle with the festivities. The Schol. thinks that the treachery of the guest Paris had suggested fresh caution in admitting strangers.

34. **ἱκόμεθ', αἴ κε . . ὀιζύος**, 'we are come here, in the hope that Zeus may rid us of sorrow for the days to come.' **περ** adds an emphasis to *ἐξοπίσω*, for the past had been troublous enough. The emphasis lies in the words **ξεινήια πολλὰ φαγόντε**, meaning, 'many were the hospitalities that we enjoyed before we settled down here;' therefore, let us not fail in extending such hospitality to others.

36. **ἐς δ' . . ἄγε προτέρω**, 'bring them forward into the house.'

39. Join **ὑπὸ ζυγοῦ λῦσαν**, as *ὑπ' ἀπήνης ἔλυον* Od. 7. 5.

41. **ζειάς.** Nitzsch, after Voss, identifies this with Virgil's '*farra*,' Georg. 1. 73. It is much disputed what species of corn *ζεά* was. Herodot. (2. 36)

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ἅρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ἰδόντες
θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.
ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης
δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσιν,
ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.
τοὺς δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας,

says [Αἰγύπτιοι] ἀπὸ ὀλυρέων ποιεῦνται σιτία, τὰς ζειὰς μετεξέτεροι καλέουσι, where Baehr comments thus: 'ad commune τῆς ζεᾶς genus pertinuisse videtur ὄλυρα tanquam species. Quod enim distinguunt, et triticum spelta (Dinkel), et zea (Spelz), utrumque . . communi ζεᾶς appellatione indicatum, illud, si accuratius loquaris, ὄλυρα, hoc ζεά appellari debet.'

42. **ἐνώπια.** According to Nitzsch, the inner faces, opposite to each other, of a gateway or doorway; here, that of the αὐλή, but in Od. 22. 21, that of the μέγαρον. So the Scholl. τοὺς ἀντικρὺ τόπους τῆς εἰσόδου, and more nearly Eustath. p. 722. 7 τὰ ἐντὸς τῶν θυρῶν. The epithet **παμφανόωντα**, applied elsewhere to τεύχεα, ἔντεα, δούρατα, κυνέη, αἴγλη, φλόξ, λέβης, κάρη, might be taken to mean that the ἐνώπια were plastered smooth, if there were any ground for assuming them to be so. But probably the key is supplied by the Schol. τοὺς φωτιζομένους ὑφ' ἡλίου τόπους ἢ τῆς σελήνης. In the dark shadow thrown by the front wall with its colonnades, the open gateway, with the sun shining through it on one side or the other, and reflected from its pavement, would well deserve the epithet. Against one of these walls the chariot was rested atilt.

45. The full form of this brachylogical sentence would be αἴγλη πέλεν ὥς τε [like] ἠελίου αἴγλη. The line occurs again Od. 7. 84, and with the form of sentence we may compare Od. 4. 122; 11. 605; 12. 86, 396.

43. **δόμον . . δῶμα.** The words are contradistinguished again in Od. 16. 273-6; and used indiscriminately together, Od. 15. 509-11. It would seem that δόμος, in its proper sense, is more restricted than δῶμα, which is used of the whole building, exclusive only of the αὐλή (see Od. 7. 139; 15. 109; 16. 74), though sometimes also of the μέγαρον (Od. 22. 494 εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν); on the other hand, the reference in the words οἷο δόμοιο Od. 1. 330, signifies only Penelope's apartment. In Od. 7. 88 θύραι πυκινὸν δόμον ἔντος ἔεργον, ib. 131 ὑπ' αὐλῆς οὐδὸν . . πρὸς δόμον ὑψηλόν, Od. 18. 237 οἱ μὲν ἐν αὐλῇ | οἱ δ' ἔντοσθε δόμοιο, and elsewhere, δόμος is identified with μέγαρον, the banquet-hall. This last seems the *proper* use of δόμος, while the *proper* signification of δῶμα is the whole of the inhabited buildings. There is another sense in which both words are used, which, being the perfectly general one of 'abode,' reduces the two words to synonyms. Both words are found in their proper sense in the plural as well as the singular.

44. **θαύμαζον κατὰ δῶμα.** Some commentators propose to connect ἰδόντες, in preceding line, with κατὰ δῶμα, but Fäsi rightly remarks that the phrase κατὰ δῶμα forms the object to θαύμαζον, or rather it is the brachylogical substitute for it, signifying in fact, 'the house, throughout itself;' cp. Od. 9. 6. We might render the expression in Latin 'mirabantur singula hic illic aedium.' Compare with the sense here, though not in illustration of the idiom, Od. 9. 153 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.

47. **ὁρώμενοι.** Contrast this tense expressing the leisurely examination, with ἰδόντες (supra 43), which describes one glance.

50. **οὔλας.** Curtius, G. E. p. 310,

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ἐς ῥα θρόνους ἕζοντο παρ' Ἀτρείδην Μενέλαον.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
[δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]
τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
'Σίτου θ' ἅπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα
δείπνου πασσαμένω εἰρησόμεθ' οἵ τινές ἐστον
[ἀνδρῶν· οὐ γὰρ σφῷν γε γένος ἀπόλωλε τοκήων,
ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλήων

54. ξεστήν] γρ. χρυσῆν Schol. H. 57, 58] Rejected by most editors subsequent to Wolf, as wanting in the Harl. and several other MSS. 61. πασσαμένω] A few MSS. read παυσαμένω. 62–64.] προηθετοῦντο καὶ παρὰ Ζηνοδότῳ καὶ παρὰ Ἀριστοφάνει, τό τε γὰρ σφῶιν οὐχ Ὁμηρικῶς μονοσυλλάβως ἐξηνέχθη, κ.τ.λ. σφῶν χωρὶς τοῦ ῐ, ὡς Ἀρίσταρχος καὶ Ἡρωδιανός, Ἀπολλώνιος δὲ . . . μετὰ τοῦ ῐ

refers οὖλος to the same root as ἔριον, Skt. *ūr-ṇa*, Lat. *vellus*, Goth. *vulla*, and English 'wool,' with the common interchange of *r* and *l*.

The mention of **χλαῖναι** before **χιτῶνες** is a common Homeric prothysteron. So Od. 3. 467 φᾶρος ἠδὲ χιτῶνα, 5. 264 εἵματα ἀμφιέσασα . . καὶ λούσασα. The inverted order is suggested by the fact that the φᾶρος or χλαῖνα, being the exterior garment, is the one which impresses the eye. The **χλαῖνα**, or 'overall' (Od. 8. 455; 17. 89), was a piece of cloth either square, or rounded at the corners, passing over the left and under the right arm, the end that hung down behind being thrown over the left shoulder (so ἀπ' ὤμοιιν χλαῖναν θέτο Od. 21. 118), where it was fastened with a brooch or pin, χλαῖναν περονήσατο Il. 10. 133.

59. **δεικνύμενος**, 'welcoming.' See on Od. 3. 41.

61. **δείπνου**. This was probably the principal mid-day meal, and although the day was now far spent it is correctly used to describe the first regular meal that the travellers had enjoyed. In inf. 213 it is called by its regular name **δόρπον**. For a similar use of δεῖπνον to describe the meal taken by travellers on setting out, see Od. 15. 79, or by herdsmen before leaving home for the day, ib. 397.

62. **σφῷν**, as a contracted form of σφῶιν, is found only here. See above critical note. There was a great uncertainty about the correct way of writing this dual. According to Aristarch., Apoll., and Herod. σφῶι is nom. and accus. dual of the second personal pronoun; σφωέ of the third. For the gen. and dat. dual of the second person they wrote σφῶιν; of the third, σφωίν. Of these forms σφωέ and σφωίν were enclitic. See generally La Roche, Hom. Textkrit. p. 357. Translate, 'For [the nobility of] your parentage is not lost in you,' i.e. in your persons. With this use of **ἀπόλωλε** with the dative, cp. Il. 10. 186 ἀπό τέ σφισιν ὕπνος ὄλωλεν. This interpretation is equivalent to the words of the Schol. οὐ γὰρ ἀφανῶν ἐστὲ γονέων, and is better than giving the force of an agent-dative to σφῷν, viz. 'the nobility of your parentage has not been discredited by you;' for Menelaus could hardly argue that (1) they were noble because their faces were noble; and (2) then compliment them on not discrediting their parents.

63. **γένος** is here the accus. and

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σκηπτούχων, ἐπεὶ οὔ κε κακοὶ τοιούσδε τέκοιεν.]'
Ὣς φάτο, καί σφιν νῶτα βοὸς παρὰ πίονα θῆκεν
ὄπτ' ἐν χερσὶν ἑλών, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν,
ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
'Φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
χαλκοῦ τε στεροπὴν κὰδ δώματα ἠχήεντα,
χρυσοῦ τ' ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος.

Schol. H. M. Eustath. found the common reading σφῴν (as Schol. E.), but adds βούλονται οἱ παλαιοὶ σὺν τῷ ἰῶτα γράφειν τὸ σφῷν. Aristarchus, however, rejected the lines (Schol. H. M.) though referring to the reading. 70. πευθοίαθ' οἱ ἄλλοι] Schol. H. M. οὕτως Ζηνόδοτος· ὁ δὲ Ἀρίσταρχος 'πευθοίατο ἄλλοι.' 72. κὰδ δώματα] So Bekk., while other modern editors write κατὰ δ. The MSS. give καὶ δώματα, but Schol. on Il. 24. 323 κατά.

ἀνδρῶν the gen. after ἐστί, as we may infer from Il. 21. 186, 187 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺ ῥέοντος, | αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὔχομαι εἶναι. Cp. Od. 14. 199.

ἀνδρῶν is in apposition to **διοτρεφέων βασιλήων** as genus to species.

64. With **ἐπεὶ οὔ κε** = οὐ γάρ κε cp. Il. 15. 228.

65. **νῶτα.** For allusions to the chine as the portion of honour compare Od. 8. 475, where Odysseus sends down to Demodocus a portion νώτου ἀποπροταμών, ἔτι δὲ πλεῖον ἐλέλειπτο, 14. 437 νώτοισιν δ' Ὀδυσῆα διηνεκέεσσι γέραιρεν, also Il. 7. 321; 9. 207. Menelaus, in accordance with the custom which survived in the case of the kings of Sparta, had this portion assigned to him from the public table; **τά ῥα .. αὐτῷ**, 'the portion of honour which they had set before himself.' He does not join in the repast here, having presumably dined already, but (as in Od. 8. 475, quoted above) he gives his guests the remains of his portion of meat.

66. **γέρα** here is merely a plural of amplification, as χρυσὸς .. δῶρα θεοῖο Il. 20. 268, and not assimilated in number to **νῶτα.**

71. **τῷ ἐμῷ θυμῷ**, 'this heart of mine.' Cp. Virg Aen. 12. 142 'animo carissima nostro'

73. **ἠλέκτρου.** Buttm. Mythol. vol. 2 discusses fully the meaning of ἤλεκτρον (ἤλεκτρος). It is used only in two passages besides this, viz. Od. 15 460 χρύσεον ὅρμον ἔχων, μετὰ δ' ἠλέκτροισιν ἔερτο, and 18. 295 ὅρμον .. χρύσεον ἠλέκτροισιν ἐερμένον ἠέλιον ὥς. Is this ἤλεκτρον a metal or is it amber? Pliny, Hist. Nat. 33. 4. 23 takes it as a metal, a natural not artificial compound: '*Omni auro inest argentum vario pondere, alibi dena, alibi nona, alibi octava parte .. ubicunque quinta portio est electrum vocatur. Vetusta est electro auctoritas, Homero teste, qui Menelai regiam auro electro argento ebore fulgere tradit.*' It is indeed tempting to accept this view when we find, as here, ἤλεκτρον standing between gold and silver, the two metals of which it is a compound. But the other two passages in the Odyssey constrain us to adopt for them the meaning 'amber.' It is inconceivable that a necklace should be described as being of gold and strung with pieces of what was but a paler gold between. See Schol. on Aristoph. Nub. 768 Ὅμηρος δὲ οὐκ οἶδε τὸ ὄνομα (sc. ὕαλος), ἀλλὰ παρ' αὐτῷ καὶ τοῖς ἀρχαίοις ἤλεκτρος μέν ἐστιν, ὕαλος δὲ οὔ. The same sense will fit Hesiod, Scut. Herc. 141 τιτάνῳ λευκῷ τ' ἐλέφαντι | ἠλέκτρῳ θ' ὑπολαμπὲς ἔην [σάκος], χρυσῷ τε φαεινῷ | λαμπόμενον, and Epig. Hom. 15. 10 αὐτὴ δ' ἱστὸν ὑφαίνοι ἐπ' ἠλέκτρῳ βεβαῦῖα, 'quo pavimentum conclavis, utpote in domo opulentissima, distinctum est,' Frank. Cp. Hdt. 3. 113 ἐξ ἐσχάτης [τῆς

Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,
ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.'
Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
'Τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι·
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
ἀνδρῶν δ' ἤ κέν τίς μοι ἐρίσσεται, ἠὲ καὶ οὐκί,
κτήμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὶς
ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον·
Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθείς,
Αἰθίοπάς θ' ἱκόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς

74. αὐλή] Athenaeus, 188 F., quotes as the reading of Seleucus τοιαῦτα δόμοις ἐν κτήματα κεῖται, doubtless to avoid the difficulty of αὐλή. So Schol. P. 83. ἐπαληθείς] πλανηθείς. οἱ δὲ ἐπὶ τοὺς ἀληθεῖς Αἰγυπτίους, ὅτι μαντικῆς ἔμπειροι Schol. V. 84. Ἐρεμβούς] So Aristarch.; Κράτης Ἐρεμνοὺς γράφει . . . ἔνιοι δὲ (among them Zeno) . . . Ἄραβάς τε Schol. E. H. M. V.: see inf.

Εὐρώπης] ὅ τε κασσίτερος ἡμῖν φοιτᾷ καὶ τὸ ἤλεκτρον. We may therefore safely decide for the meaning 'amber' in Homer. On the other hand, the passages, Soph. Ant. 1037 τὸν πρὸ Σαρδέων [?] ἤλεκτρον .. καὶ τὸν Ἰνδικὸν χρυσόν, and Virg. Aen. 8. 402 'quod fieri ferro liquidove potest electro,' demand that it should be taken for the metal; the name of the amber being borrowed to express a metal which resembled it in its pale brightness; compare Pliny, l. c. '*electri natura est ad lucernarum lumina clarius argento splendere*.' Thus far, in substance, Buttm. who proceeds in conclusion to refer the word (like ἠλακάτη) to ἕλκειν, from its powers of attracting light substances when rubbed. He supposes that this remarkable property of amber could not have escaped the notice of an observant people. But the derivation from ἕλκειν seems too fanciful to be maintained, with the additional difficulty of explaining its relation to ἠλέκτωρ and Ἠλέκτρα. Curtius refers all to a root ἀλκ, parallel with Skt. *ark*, 'to flash,' and *arkas*, signifying brightness, the sun, crystal, or polished copper.

74. **αὐλή**. If this word is to stand here in its proper acceptation of 'court,' we must suppose that after Telemachus has referred to the splendours of the δῶμα he recurs to the αὐλή, as he saw it on first entering, and to the feelings of amazement he then experienced; so that he compares it to the αὐλή of Ζεύς. We may however remark that in Il. 24. 452 αὐλή is loosely used for the habitation itself, as in later Greek ἡ Διὸς αὐλή Aesch. P. V. 122.

75. **ὅσσα**, 'for the untold multitude of the things that are here.' **ὅσσα** does not answer to **τοιήδε**, but is roughly equivalent to ὅτι τόσα.

80. **ἤ κέν τίς μοι ἐρίσσεται** (subjunctive). In this line, the first word **ἀνδρῶν** is opposed to **Ζηνί**, 78. This use of ἤ κε with the subjunct. is found in Il. 9. 701 ἀλλ' ἤ τοι κεῖνον μὲν ἐάσομεν ἤ κεν ἴῃσι | ἤ κε μένῃ, and with the optat. in Od. 14. 184 ἤ κεν ἁλώῃ ἤ κε φύγοι. In the phrase ἤ τις .. ἠὲ καὶ οὐκί we have the primitive equivalent of the later phrase in Plato (Rep. 496 B) etc. ἤ τις ἢ οὐδείς, 'few or none.' Nitzsch compares inf. 632 Ἀντίνο' ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; also Il. 2. 238, 300, 349. That the general meaning of the passage is that few, if any, can compete with him is shown by the **γάρ** which follows.

82. **ἠγαγόμην**, sc. κτήματα.

83. **Αἰγυπτίους**. Here, as in inf. 127, 229; Od. 14. 263, 286; 17. 432; Il. 9. 382, a trisyllable; in inf. 385 **Αἰγύπτιος** scans as four syllables.

84. **Σιδονίους**. Here, and in Il. 23.

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καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι.
τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.
ἔνθα μὲν οὔτε ἄναξ ἐπιδευὴς οὔτε τι ποιμὴν
τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,
ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.

86. *τρὶς γάρ*] Bekk., ed. 2, transposes this line to come after v. 89, and to give the reason for the constant supply of milk. *τινὲς γελοίως γράφουσι δίς* Schol. H. M.

740 foll. the Sidonians are distinguished from the Phoenicians.

Ἐρεμβούς. Only mentioned in the present passage. The connection of the word with *ἔρεβος*, *ἐρεβεννός*, and *ἐρεμνός* seems certain. The Erembi must have been a branch of the Aethiopes, living on the coast of the Mediterranean opposite Cyprus. The etymology of the name was an ancient difficulty. Strabo says of them (b. 16) *ἀλλὰ μᾶλλον περὶ τῶν Ἐρεμβῶν ἡ ζήτησις, εἴτε τοὺς Τρωγλοδύτας ὑπονοητέον λέγεσθαι, καθάπερ οἱ τὴν ἐτυμολογίαν βιαζόμενοι ἀπὸ τοῦ εἰς τὴν ἔραν ἐμβαίνειν ὅπερ ἐστὶν εἰς τὴν γῆν, εἴτε τοὺς Ἄραβας. ὁ μὲν οὖν Ζήνων μεταγράφει οὕτως·* **καὶ Σιδονίους Ἄραβάς τε.** *πιθανώτερον δὲ Ποσειδώνιος γράφει τῷ παρὰ μικρὸν ἀλλάξαι* **καὶ Σιδονίους καὶ Ἀραμβούς** *.. οὐδ' οἱ Ἐρεμνοὺς γράφοντες πιθανοί. τῶν γὰρ Αἰθιόπων μᾶλλον ἴδιον.* The Schol. here, and Eustath. assert that Aristarchus identified the *Ἐρεμβοί* with the *Ἄραβες*, which Lehrs denies (de Ulixi erroribus 3. 5. 4). Gosselin, quoted by Pierron, regards the *Ἐρεμβοί* as the inhabitants of the little island of Arad, Arab, or Ereb on the Phoenician coast. Ameis, ad loc. suggests the identity of Hebrews, Aramaeans, and Arabians with these Erembi.

85. **ἄφαρ κεραοί.** The interpretation of this line depends upon the force which we assign to *τελέθουσι*. If we follow the view of Herodotus (4. 29) who quotes this line substituting *ὅθι* for *ἵνα*, we shall render 'begin at once to become horned;' for he says, *ἐν τοῖσι θερμοῖσι ταχὺ παραγίγνεσθαι τὰ κέρεα.* This view Eustath. follows, only pointing out that *ἄφαρ* is stronger than *ταχύ*. See further on Od. 11. 274. But comparing Od. 7. 52; 8. 583; 17. 486; 19. 328; Il. 9. 441; 12. 347; 21. 465; 23. 499 we gather that *τελέθω* is rather identical in meaning with *πέλω* than with *γίγνομαι*, so that we should rather translate, 'are horned at once,' i.e. come to birth with horns ready grown or at least sprouting, and this harmonises best with the interpretation of Aristotle, Hist. Anim. 8. 28 *καὶ ἐν μὲν Λιβύῃ εὐθὺς γίνεται κέρατα ἔχοντα τὰ κερατώδη τῶν κριῶν* (*ζώων* Schn.), *οὐ μόνον οἱ ἄρνες, ὥσπερ Ὅμηρός φησιν, ἀλλὰ καὶ τἄλλα.* The connection with **τρὶς γάρ** which follows is:—Such a fact illustrates the genial productiveness of Libya; *for* it ranges itself with other facts pointing the same way, such as that there are three sets of lambs in a year. This fertility would be something astonishing; compare Aristot. Mirab. 81 *παρὰ τοῖς Ὀμβρικοῖς φασὶ τὰ βοσκήματα τρὶς τίκτειν τοῦ ἐνιαυτοῦ*, and Virg. Georg. 2. 150 'bis gravidae pecudes, bis pomis utilis arbos.'

86. **τελεσφόρον** only occurs in Homer in this phrase. It serves, that is, as a fixed epithet of *ἐνιαυτός* as comprising a complete cycle of the observed relations of the earth to the stars and to the sun; of the terrestrial seasons; of the stages of vegetation; and, consequently, of the operations of husbandry. The period of the coincident completions of all these phenomena had been abundantly marked, and become the chief measure of time, long before the cause of coincidence was imagined. The period itself was represented meanwhile as the cause, and called the 'time-maturing' or 'the maturing' year.

A conclusive reason against writing *τελέσφορον*, and taking the passive notion of a 'completed' year, is that such an epithet would not be a fixed epithet, the essence of which is to be descriptive. Only a fixed epithet could refer, as here, to *any* year. Cp Od. 10. 467; 14. 292; 15. 230; Il. 19 32.

89. **ἐπηετανόν.** The old interpretation of this word is 'lasting out the

εἷος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων
ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε
λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
ὥς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω,—
καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἵ τινες ὑμῖν
εἰσὶν,—ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον
εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.

93. *οὔ τοι*] So Dind., Bekk., etc. with Harl., instead of *οὔ τι*. Cod. M. has *οὔτοι* in lemma of Schol., but *οὔ τι* in text. After this line, according to Schol. H. M. Q., some inserted the line *οὐδέ τι βουλόμενος, ἀλλὰ κρατερῆς ὑπ' ἀνάγκης*, which the Schol. rightly characterises as *γελοίως*. It is quoted in Themist. Orat. 33. p. 367 C. with the variant *οὔτ' ἐπιτερπόμενος*. 94. *ὑμῖν*] Schol. E. *ὔμμιν, Αἰολικῶς ψιλοῦται*.

year,' as if compounded of *ἐπί* and *ἔτος*. As illustrating this, reference is made to its application to plants *ἐπηετανὸν γανόωσαι* Od. 7. 128, and to the similar use of *ἐπετήσιος* ib. 118. But Curtius, Gk. Etym. 346, follows Döderl. in regarding it as a compound of *ἐπί* and *αἰεί* (Boeotian *ἡΐ*). *ἐπ-ηε-τανός* will then be a formation similar to *ἐφ-ημέρ-ιος*, the termination being identical with the Skt. *-tana*, as *nûtanas*, 'present;' and the Lat. *-tinus*, as in *cras-tinus*. This suits better such passages as *ἐπηετανὸν γὰρ ἔχεσκον* Od. 7. 99, *κομιδὴ ἐπηετανός* Od. 8. 232, *πλυνοὶ ἐπηετανοί* Od. 6. 86, *ἀρδμοὶ ἐπηετανοί* Od. 13. 247. The word is used loosely in the sense of 'plentiful,' in h. Hom. Merc. 113.

θῆσθαι, 'to draw.' Hesych. quotes an active infinitive aorist *θῆσαι*, other forms from the aorist being *θήσατο μαζόν* Il. 24. 58, *θησάμενος* h. Hom. Cer. 236; and, in the sense of 'suckled' h. Hom. Apoll. 123. For the form **θῆ-σθαι** (non-Thematic), see Monro, H. G. § 19. The root is *θα* (*θη*), compare *θηλή, τι-θή-νη*, Lat. *fi-lius, femina, felare*. See Curt. Gk. Etym. 227.

90. **εἷος**. 'The attic. -εω in *πλέως, κρεωφάγος* points to original *πλῆος, κρῆας*, not *πλεῖος* or *κρεῖας*. So *ἕως, τέως* are for *ἧος, τῆος* (not *εἵως* as in the MSS.).' Monro, H.G. App. c. 5. The oldest way of writing the word would be ΕΟΣ.

κεῖνα, 'those parts.'

92. **ἀνωιστί**, 'at unawares,' from *οἴω*, like Lat. *necopinato*.

οὐλομένης. See note on *ὀνήμενος* Od. 2. 33.

94. **καὶ πατέρων .. εἰσίν**. The way in which these words are printed in the text (which seems better than the insertion of a full stop at *ἀνάσσω*) shows that they are wholly parenthetical. The reference of the sentence is to be explained by looking forward, as indeed *τάδε* helps to indicate, and not backwards. The point of which *τάδε* is the pronominal description is that his house before the Trojan war was *εὖ μάλα ναιετάων*, etc. That state of things, says Menelaus, is now matter of history; but these witnesses of it still survive. Then **ἐπεί** explains, and is to be taken as immediately following, *οὔ τοι χαίρων .. ἀνάσσω*. **μέλλετ' ἀκουέμεν**, 'ye are likely to have heard.' See on Od. 3. 87.

95. **ἀπώλεσα οἶκον**. The Schol. M.V. makes this an ambiguous phrase, *ἀμφίβολον πότερον τὸν ἑαυτοῦ ἢ τὸν τοῦ Πριάμου*. But there is no real doubt. He means he was obliged to leave his house to be wasted, when he went to Troy; and wasted it was completely, although he had more than replaced the loss on his return. He then, at the words **ὡς ὄφελον**, passes on to another reason for his statement *οὔ τοι χαίρων ἀνάσσω*, namely, the many lives lost for his sake at Troy (in contrast to Agamemnon's death at home); and he says he would much rather be in possession of one-third of his old *οἶκος*, than be, as he now is, richer than ever—could he but have all those lives restored.

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ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
ναίειν, οἱ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ, ἑκὰς Ἄργεος ἱπποβότοιο.
ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν—
ἄλλοτε μέν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
παύομαι· αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο—
τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
ὡς ἑνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἐδωδὴν
μνωομένῳ, ἐπεὶ οὔ τις Ἀχαιῶν τόσσ' ἐμόγησεν
ὅσσ' Ὀδυσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν
αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
ζώει ὅ γ' ἦ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν
Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχός θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.'

99.] ὀβελίζουσί τινες τὸν στίχον . . . διὰ μέντοι τῶν Ἀρισταρχείων ὑπομνημάτων οὐδὲν φέρεται περὶ τοῦ ἔπους Schol. H. M.

100. **ἔμπης** is answered by *τῶν πάντων* inf. 104; which is indeed the proper continuation of the sentence *ἀλλ' ἔμπης . . ἡμετέροισιν*. The words *ἄλλοτε μέν τε . . γόοιο* are parenthetic, as the explanatory force of *μέν τε* is sufficient to show. Translate, 'But still though often bewailing them all and grieving sore, as I sit in our halls —one moment, 'tis true, I ease my heart with lamentation, and then again I cease, for quickly comes surfeit of freezing grief—yet for all of my friends, however deeply touched—I sorrow not so much as for one.' This arrangement of the clauses, marked by Wolf in his edition, seems best to bring out the meaning. Ameis regards it as too artificial, and begins the apodosis at **ἄλλοτε**, putting a full stop at *γόοιο*.

105. **ἀπεχθαίρει** Eustath. *μισητὸν ποιεῖ*. With this causative sense compare *στύξαιμι μένος* Od. 11. 501. The Schol. compares *πάντας μέν ῥ' ἔλπει* Od. 2. 91.

107. **ἤρατο.** Eustath. *ὑπέμεινε καὶ ἐβάστασε*. If this sense be adopted, there is a sort of hysteron proteron in *ἐμόγησε καὶ ἤρατο*, 'achieved and undertook.' Compare *νηῦς ἄχθος ἄροιτο* Il. 20. 247.

τῷ δ' ἄρ' ἔμελλεν αὐτῷ. Many interpret *τῷ* 'wherefore;' but it seems better to take it as the dative of the demonstrative, strengthened by the addition of *αὐτῷ* (*ei ipsi*), to form a marked antithesis to *ἐμοί*.

108. **ἄχος . . κείνου,** 'sorrow for him.' So *ἄχος σέθεν* Il. 4. 169; 8. 124; 13. 417; 14. 458, etc.

ἄλαστον. The old and commonly received interpretation is 'not to be forgotten.' Another meaning suggested, as suiting the meaning in all passages, is 'wild,' 'restless,' from *ἀλάομαι*, *ἀλύω*, which will make *Ἕκτορ ἄλαστε* (Il. 22. 261) intelligible. Others interpret it 'avenging,' in close connection with *ἀλάστωρ*. Bekk. accentuates *ἀλαστός*.

109. **ὅπως δή** = 'quo tandem modo.' Soph. Phil. 165.

110. **ζώει ὅ γ'.** See on Od. 2. 132.

111. **ἐχέφρων** used in the Od. only of Penelope, and once (13. 332) of Odysseus.

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Ὣς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο,
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχὼν
ἀμφοτέρῃσιν χερσί. νόησε δέ μιν Μενέλαος,
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἠέ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι,
ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.
Εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἤλυθεν, Ἀρτέμιδι χρυσηλακάτῳ ἐικυῖα.

119. *τε πειρήσαιτο*] *ἐπειρήσαιτο ἀντὶ τοῦ ἐπερωτήσειε* (this points to a reading *ἕκαστά τ' ἐπειρήσαιτο*, evidently wrong, as *εἰρόμην* and not *εἰρησάμην* is the aor. in use of *εἴρομαι*). *ἔνιοι δὲ γράφουσιν κακῶς, μυθήσαιτο* Schol. H. M. Q.

113. **ὑφ' ἵμερον ὦρσε γόοιο.** The preposition has here its noteworthy meaning of 'in the mind.' Cp. Od. 24. 62 *τοῖον γὰρ ὑπώρορε μοῦσα λίγεια.* Thus *ὑφ'* . . *ὦρσε* is 'sent into his mind.' Translate,' thrilled him with a yearning to bewail his father.' Aristotle (Rhet. 1. 11, 12) quotes this line as an illustration of the fact that *καὶ ἐν τοῖς πένθεσι καὶ θρήνοις ἐγγίνεταί τις ἡδονή· ἡ μὲν γὰρ λύπη ἐπὶ τῷ μὴ ὑπάρχειν· ἡδονὴ δὲ ἐν τῷ μεμνῆσθαι καὶ ὁρᾶν πως ἐκεῖνον, καὶ ἃ ἔπραττε καὶ οἷος ἦν.* Cp. inf. 183; Il. 23. 108, 153; 24. 507.

114. **πατρὸς ἀκούσας.** When a genitive is used with *ἀκούειν* there is generally an adjectival or participial addition expressive of the facts heard; as *πατρὸς τεθνηῶτος ἀκούειν* Od. 1. 289; or *ζώοντος* Od. 11. 458. Cp. inf. 278.

115. **ἄντ'.** The accent shows that this is *ἄντα.* Cp. Od. 1. 334.

116. **νόησε,** 'noticed him,' thence inferring who he was.

117. The idea in **μερμήριξε** accords, as Nitzsch remarks, with Menelaus' characteristic slowness of resolve. In Od. 15. 169 a similar case of indecision on the part of Menelaus and of quickness on the part of Helen is given.

119. **ἕκαστά τε πειρήσαιτο.** It is unnecessary here, with Ameis, to supply *αὐτοῦ* and to render *ἕκαστα* 'in every particular.' Cp. Il. 18. 600 *ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν | ἑζόμενος κεραμεὺς πειρήσεται.* So here 'should test all he said.'

121. **δέ** here marks the apodosis, as in Od. 5. 366, etc.

122. **χρυσηλακάτῳ.** The other passages in which this epithet is found are Il. 16. 183 *ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς*, Il. 20. 70 *χρυσηλάκατος κελαδεινὴ | Ἄρτεμις ἰοχέαιρα.* The combination of epithets seems to necessitate the rendering of *χρυσηλάκατος* 'with golden arrows,' although the general meaning of *ἠλακάτη* is 'distaff,' inf. 131; Il. 6. 491, etc. The introduction of the distaff into the description of the huntress Artemis would confuse the whole scene. To the objection that arrows are not made of gold, the answer may be given that the distaff is not made of gold either, and that 'gold-tipped' or 'gold-ornamented' is all that is meant, as in *χρυσήνιος*, another epithet of Artemis, Il. 6. 205.

The point of comparison is this; a distaff is a long straight rod, so is an arrow; when Helen appears, distaff in hand, you might have thought it was Artemis holding one of her gold-tipped arrows.

That both meanings were assigned to *ἠλακάτη* we gather from the Schol. *ἠλακάτην γὰρ καλοῦσι καὶ τὸ βέλος καὶ τὸ γυναικεῖον ἐργαλεῖον ἐξ οὗ τὸ νῆμα ἕλκουσι.* The word *ἠλακάτη* is generally taken as a derivative from *ἕλκω*, but Curtius refers it to a root *ark*, seen in *ἄρκ·υον* and perhaps in *ἀράχνη*.

Helen, whose graceless flight had caused the war and brought bereavement into so many families—her hus-

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τῇ δ' ἄρ' ἅμ' Ἀδρήστη κλισίην εὔτυκτον ἔθηκεν,
Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο,
Φυλὼ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν
Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβῃς
Αἰγυπτίῃς, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται·
ὃς Μενελάῳ δῶκε δύ' ἀργυρέας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ' αὖθ' Ἑλένῃ ἄλοχος πόρε κάλλιμα δῶρα·
χρυσέην τ' ἠλακάτην τάλαρόν θ' ὑπόκυκλον ὄπασσεν
ἀργύρεον, χρυσῷ δ' ἐπὶ χείλεα κεκράαντο.
τόν ῥά οἱ ἀμφίπολος Φυλὼ παρέθηκε φέρουσα
νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
ἠλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα.
ἕζετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.

123. ἅμ' Ἀδρήστῃ] τινὲς 'ἅμα δρήστῃ,' οἱονεὶ θεράπαινα Schol. H. M. εὔτυκτον] Bekk., whom Ameis follows, writes εὔπτυκτον, 'folding;' from the reading εὔκτυκτον in the Harl., but the alteration is needless. 132. κεκράαντο] Two MSS. give κεράαντο, which may have suggested κεκέραστο to Schol. H. Q.

band's among them—appears once more as the ἀκασκαῖον ἄγαλμα πλούτου (Aesch. Ag. 741), devoted to domestic duties; and now and then with a luxury of gentlest self-reproach recalling complacently the memories of Troy.

126. Θήβῃς, called Θῆβαι Αἰγύπτιαι Il. 9. 381. Seiler notices the fact that Θῆβαι or Θήβη was the Greek rendering of the popular Egyptian name of the city *Te-pe*; another form being *Apet*, connected with *Api*.

131. τάλαρος, from root ταλ, is properly that which 'holds' the work. This basket (*qualus*) is here called ὑπόκυκλος, which Eustath. interprets by κυκλοτερής, but Apoll. and Hesych. are right in their explanation of ὑπότροχος, 'with wheels, or castors, underneath,' so that the basket could be easily moved about. Compare the description of the movable tripods made by Hephaestus, Il. 18. 375 χρύσεα δέ σφ' ὑπὸ κύκλα ἑκάστῳ πυθμένι θῆκεν, | ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα, | ἠδ' αὖτις πρὸς δῶμα νεοίατο. Cp. Il. 5. 722. Translate, 'It was of silver, *but* its edge was finished off with gold.'

132. κεκράαντο, ἀντὶ τοῦ ἀπήρτιστο ἢ κεκέραστο Schol. H. Q. The latter, which refers to the *mixture* of the two metals, is supported by Cobet, Var. Lect. 227, saying, 'neque κραίνειν de huiusmodi opificio dici potuit, neque haec significatio locis poetae apta est.' But it is difficult to see why κραίνω in its regular meaning of 'complete' is out of place here, as the poet is not speaking of the general fashioning of the cup, but of the rim of gold added as a finish.

Helen was famous as a workwoman; compare οὔτε τις ἐν ταλάρῳ πανίσδεται ἔργα τοιαῦτα, | οὔτ' ἐν δαιδαλέῳ πυκινώτερον ἄτριον ἱστῷ | κερκίδι συμπλέξασα μακρῶν ἔταμ' ἐκ κελεόντων Theocr. 18. 32. The basket was full of 'dressed yarn,' which lay ready for the weaver in balls, or on spools (πηνία Il. 23. 762, cp. πανίσδεται sup.). The distaff, charged with 'dark blue wool,' which had yet to be spun, was 'laid across' the basket; τετάνυστο, δηλοῖ μὴ ὀρθὴν ἵστασθαι τὴν ἠλακάτην, ἀλλὰ περὶ τὸν τάλαρον κεῖσθαι, ἀπὸ χείλους ἐς χεῖλος διήκουσαν, ἴσως δὲ καὶ μῆκος αὐτῆς ἡ λέξις δηλοῖ Eustath. This interpretation does not imply that the distaff did not reach beyond the edge on either side.

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αὐτίκα δ' ἥ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
'Ἴδμεν δή, Μενέλαε διοτρεφές, οἵ τινες οἵδε
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
ψεύσομαι, ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
οὐ γάρ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι
οὔτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
ὡς ὅδ' Ὀδυσσῆος μεγαλήτορος υἷι ἔοικε,
Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
κεῖνος ἀνήρ, ὅτ' ἐμεῖο κυνώπιδος εἵνεκ' Ἀχαιοὶ
ἤλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὁρμαίνοντες.'
Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ ἐίσκεις·
κείνου γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρες

143. μεγαλήτορος] τινὲς ταλασίφρονος Schol. H. Q., which Bekk., ed. 2, adopts.

140. **ψεύσομαι.** This is commonly taken to mean, 'Is what I am going to say correct or not?' as Ameis 'werde ich mich irren?' To which there are two objections: (1) as Nitzsch (inconsistently with his own adoption of the common interpretation) observes, ψεύδεσθαι is not simply *mendacium dicere*, but *mentiri*,—to say what is false, not in the belief that it is true, but knowing it to be false (but cp. Plat. Symp. 215 A ἑκὼν γὰρ εἶναι οὐδὲν ψεύσομαι): and (2) that κέλεται δέ με θυμός 'I have a great mind to do it,' does not suit ἔτυμον ἐρέω in this sense. The following interpretation seems decidedly preferable. Helen represents herself as deliberating on her own question, ἴδμεν δή; and debating whether to answer it or not. The alternative is not between uttering a truth and uttering a falsehood, but between uttering the truth and uttering nothing. So much is plain from the parallel, Il. 10. 532 Νέστωρ δὲ πρῶτος κτύπον ἄιε, φώνησέν τε· | ψεύσομαι ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός· | ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὔατα βάλλει. It follows that ψεύσομαι means, 'Shall I withhold the truth?' The first member of the antithesis has no stress laid upon it, but only serves to throw the second into relief; so that the modified meaning of 'suppressio veri' will satisfy ψεύσομαι. In antitheses, especially in such as are colloquial, one part of the expression often goes beyond the meaning: thus Soph. Antig. 1108 ἴτ' ἴτ' ὀπάονες, | οἵ τ' ὄντες οἵ τ' ἀπόντες, Aristot. Eth. Nic. 10. 9, 11 δεῖ . . μήτ' ἄκοντα μήθ' ἑκόντα πράττειν τὰ φαῦλα. And so here we must be content to neglect the proper force of ψεύσομαι and regard it as an expedient for enhancing the force of ἔτυμον ἐρέω.

141. **οὐ γάρ πω.** Cp. Athenaeus, 190 D πάνυ γὰρ αἱ γυναῖκες . . δειναὶ τὰς ὁμοιότητας τῶν παίδων πρὸς τοὺς γονέας ἐλέγξαι. And Helen is not only a woman, but a very prompt and ready woman; which characteristics show themselves all the more vividly in contrast with the natural slowness and indecision of Menelaus. The Spartan girls who sing his epithalamium (Theocr. 18. 9) are thus made to laugh at him, οὕτω δὴ πρώιζα [πρωιζέ Ahr.] κατέδραθες, ὦ φίλε γαμβρέ; | ἦ ῥά τις ἐσσὶ λίαν βαρυγούνατος; ἦ ῥα φίλυπνος;

148. **ἐίσκεις,** properly means '*make* like,' as inf. 247; then '*regard* as like,' Il. 5. 181; Od. 9. 321; from which meaning it is easy to pass into the more general one of 'believing,' cp. Od. 11. 363; Il. 13. 446 ἦ ἄρα δή τι ἐίσκομεν ἄξιον εἶναι | τρεῖς ἑνὸς ἀντὶ πεφάσθαι; Notice the emphasis in **νῦν.** Menelaus was undecided in sup. 118.

149. **κείνου.** Virgil reproduces this,

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ὀφθαλμῶν τε βολαὶ κεφαλή τ' ἐφύπερθέ τε χαῖται.
καὶ νῦν ἤ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι
μυθεόμην, ὅσα κεῖνος ὀιζύσας ἐμόγησεν
ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβε,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχών.'
Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα·
'Ἀτρεΐδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
κείνου μέν τοι ὅδ' υἱὸς ἐτήτυμον, ὡς ἀγορεύεις·
ἀλλὰ σαόφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ
ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
ἄντα σέθεν, τοῦ νῶι θεοῦ ὣς τερπόμεθ' αὐδῇ.
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
τῷ ἅμα πομπὸν ἕπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι,
ὄφρα οἱ ἤ τι ἔπος ὑποθήσεαι ἠέ τι ἔργον.
πολλὰ γὰρ ἄλγε' ἔχει πατρὸς παῖς οἰχομένοιο
ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν,

158–160.] *οὐκ ἐφέροντο ἐν τῇ Ῥιανοῦ οἱ γ' στίχοι. ἀθετοῦνται δὲ στίχοι ε'* (Dind. writes *γ'* to harmonise with the former statement) *ὡς περιττοὶ καὶ ὑπὸ τοῦ νέου παντάπασι λέγεσθαι ἀπρεπεῖς* Schol. H. M. Q. R. 159. *ἐπεσβολίας*] Zenod. *ἐπιστομίας.* 162. *ἐέλδετο*] Zenodot. *ὀίετο, κακῶς* Schol. H. 163.] *τινὲς ἠθέτησαν τὰ ἔπη* Schol. H. M. Q. R. Ameis, in his Appendix, makes the *ἀθέτησις* refer only to vv. 163–167, which Düntzer follows, showing that we cannot dispense with 158–162, and that the only words of the young man which can be called pedantic (Eustath. *γνωμικῶς ἐρρέθη*) are in vv. 163–167.

shortening as usual (Aen. 3. 490), 'sic oculos, sic ille manus, sic ora ferebat.' The whole sentence is a general description of his person, as the Schol. remarks, *ἐς πόδας ἐκ κεφαλῆς* Il. 18. 353.

151. **ἀμφ' Ὀδυσῆι** follows **μυθεόμην**, while **μεμνημένος** = 'as I remembered him,' stands by itself. Cp. Od. 1. 343 *τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεί.* Menelaus here recalls a fact of his own observation, as shown in **ἤ τοι ἐγώ.**

152. The words **ὀιζύσας ἐμόγησεν** are equivalent to *ἐμόγησε καὶ ἤρατο* sup. 107. *ὀιζύσας* is active, as in Il. 14. 89 *ἧς εἵνεκ' ὀιζύομεν κακὰ πολλά.*

159. **ὧδ' ἐλθὼν τὸ πρῶτον,** 'having come on his first visit as you see.'

ἐπεσβολίας is rendered by Eustath. *φλυαρίας.* But the allusion is not so much to the quality of the remarks, as to their seasonable or unseasonable introduction. Translate, 'to make show of much talking uninvited;' or, 'to throw in his word.' With the plural cp. *νηπιάας* Od. 1. 297. The formation of the word *ἐπεσβόλος* (Il. 2. 275) is analogous to *σακεσφόρος, ἐγχέσπαλος,* etc., where the older grammarians imagined the introduction of a sigma, whereas the syllable *ες* shows the true stem of this division of the consonant declension. With the sentiment cp. Job 32. 6 'I am young and ye are very old; wherefore I was afraid and durst not show you my opinion.' **νῶι** = Peisistratus and Telemachus.

163. **ὄφρα ὑποθήσεαι.** It is unusual to find *ὄφρα* with fut. indic., so much so that Savelsberg seeks here to treat *ὑποθήσεαι* as a rare form of subjunctive. But cp. Il. 16. 243, Od. 17. 6.

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ὡς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι
εἴσ' οἵ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'
Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ὢ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ
ἵκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους·
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
Ἀργείων, εἰ νῶιν ὑπεὶρ ἅλα νόστον ἔδωκε
νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεύς.
καί κέ οἱ Ἄργεϊ νάσσα πόλιν καὶ δώματ' ἔτευξα,
ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
αἳ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.

166. **οἱ** enclitic.

171. **καί μιν** continues the relatival construction ὃς εἵνεκ' . . ἀέθλους, on the model of Od. 2. 225 ὅς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, | καί οἱ . . ἐπέτρεπεν οἶκον, Od. 7. 171 ὅς οἱ πλήσιον ἷζε, μάλιστα δέ μιν φιλέεσκε, Il. 1. 79 ὃς κρατέει . . καί οἱ πείθονται Ἀχαιοί, and so Il. 3. 388; 12. 229; 14. 93. Translate, 'And I thought that I should entreat him well, beyond all the other Argives, when he came back, had Zeus granted him and me a return in our swift ships over the sea, to take place.' This bald rendering is meant to show the probable construction of γενέσθαι, that it is not in direct government with ἔδωκεν, but stands as a circumstantial addition; for similar uses of the infinitive cp. Od. 1. 379; 2. 144; 3. 271; 9. 518. The sentence beginning with εἰ νῶιν forms the epexegesis to ἐλθόντα. For ἔφην. meaning 'I thought,' cp. Il. 20. 187 ἤδη μέν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι, ib. 348 ἀτάρ μιν ἔφην μὰψ αὔτως εὐχετάασθαι.

174. **καί κέ οἱ . . νάσσα**, 'I would have given him a city to dwell in,' to be inhabited by him and his people. Nitzsch remarks that supposing the whole passage genuine, then vv. 178–180 forbid us to regard this supposed offer as a jest, or a mere fancy of friendship, though he says the implied conception of kingly power is more Oriental than Achaean, and allows that Od. 15. 80–85 εἰ δ' ἐθέλεις . . ὄφρα τοι αὐτὸς ἕπωμαι ὑποζεύξω δέ σοι ἵππους, | ἄστεα δ' ἀνθρώπων ἡγησόμαι κ.τ.λ. can hardly have been an offer in earnest.

The fact is, the seriousness of one part of the speech would be no argument against the fancifulness of the other. Nothing is more earnest than the appeal Agamemnon proposes to make to Achilles, Il. 9. 158 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο. | δμηθήτω—Ἀίδης τοι ἀμείλιχος ἠδ' ἀδάμαστος κ.τ.λ.; but nothing is more fanciful than the inducements which he had previously named, ib. 137–156 νῆα ἅλις χρυσοῦ καὶ χαλκοῦ νηησάσθω | . . γαμβρός μοί κεν ἔοι, τίσω δέ μιν ἶσον Ὀρέστῃ | . . ἑπτὰ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα. There is an Oriental feature about such overtures, not however that which Nitzsch detects, but this, that they are never thought of by the offerer as likely to be accepted; they are merely 'assurances of high consideration,' their very character of exaggeration makes it quite safe that their performance will not be claimed. With the causative νάσσα from ναίω, i.e. νασ-j-ω, cp. Pind. Pyth. 5. 70 τῷ καὶ Λακεδαίμονι | ἐν Ἄργει τε καὶ ζαθέᾳ Πύλῳ | ἔνασσεν ἀλκᾶντας Ἡρακλέος | ἐκγόνους Αἰγιμιοῦ τε.

177. **αἳ περιναιετάουσιν.** This is a description of perioeci. The expelled inhabitants would have a home found them in other cities. **ἐξαλαπάξας** denotes expulsion of inhabitants, not demolition of buildings; cp. Il. 5. 642 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς. The etymology of ἀλαπάζειν is most

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καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας
ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,
πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.
ἀλλὰ τὰ μέν που μέλλεν ἀγάσσεσθαι θεὸς αὐτὸς,
ὃς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκεν.'
 Ὣς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὦρσε γόοιο.
κλαῖε μὲν Ἀργείη Ἑλένη, Διὸς ἐκγεγαυῖα,
κλαῖε δὲ Τηλέμαχός τε καὶ Ἀτρείδης Μενέλαος,
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτω ἔχεν ὄσσε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
τόν ῥ' Ἠοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός.
τοῦ ὅ γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν·
 'Ἀτρείδη, περὶ μέν σε βροτῶν πεπνυμένον εἶναι
Νέστωρ φάσχ' ὁ γέρων ὅτ' ἐπιμνησαίμεθα σεῖο
οἷσιν ἐνὶ μεγάροισι καὶ ἀλλήλους ἐρέοιμεν,

192.] Ἀρίσταρχος ἀθετεῖ Schol. H. Q. Wolf and modern edd., except Fäsi, follow him, on the ground that οἷσιν should be ἡμετέροις, and that ἀλλήλους ἐρέοιμεν gives no sense. The Schol. suggested the impossible interpretation διαλεγοίμεθα for ἐρέοιμεν, changing ἀλλήλους into ἀλλήλοις.

obscure. Athenaeus (362 E) connects it with λαφύσσειν and λαπάζειν, and from the same root perhaps may come λαπαρός. Ameis refers to Skt. *álpas* = 'small.'

179. **ἄλλο . . πρίν γ' ὅτε.** After ἄλλο we should expect εἰ μὴ ὁ θάνατος, but the sentence runs as if οὐδὲν ἄλλο had been written. **φιλέοντε** = 'entertaining *each other*.' Such a reciprocal sense of the active may be compared with Arist. Eth. Nic. 10. 4. 10 οἱ ἐμβλέποντες, 'people trying to stare each other out of countenance.' With the reciprocal middle τερπομένω compare Od. 2. 153, δρυψαμένω.

181. **μέλλεν,** equivalent to 'might have' or 'must have.' **αὐτός** implies that the god *himself* would interfere to prevent it. **ἀγάσσεσθαι** may be connected with ἄγαν, and can take two distinct meanings. The greatness of what we see may cause only admiration; then ἄγαμαι = 'to admire,' as Il. 3. 181, 224; Od. 6. 168; 23. 175; or it may cause a feeling of jealousy or spite; and then ἄγαμαι, like μεγαίρω, means 'to envy' or 'to be indignant at,' as Il. 17. 71; 23. 639; Od. 23. 64. Curtius prefers to connect ἄγαμαι with γαίω, root γαϝ, γαυ, as in ἀγαυός. Of the jealousy felt by the gods (compare Herodot. 1. 32 τὸ θεῖον πᾶν ἐστὶ φθονερόν, 3. 40; 7. 46) there are many instances in Homer. Cp. Il. 7. 446 foll.; Od. 8. 565; 13. 125 foll.; Il. 15. 461; 17. 71. See also Od. 5. 119, and consult Nägelsb. Hom. Theolog. § 13.

188. **Ἠοῦς υἱός.** Memnon, king of the Eastern Aethiopes. Memnon was slain by Achilles in revenge for the death of Antilochus. See Pind. Pyth. 6. 28 foll.; Nem. 3. 59 foll.

192. **οἷσιν ἐνί,** = 'in his own,' requires that the subject of the clause to which it belongs should be Nestor. That is, οἷσιν ἐνὶ μεγάροισι makes one clause with **Νέστωρ φάσχ' ὁ γέρων.** In like manner, ὅτ' ἐπιμνησαίμεθα σεῖο is continuous with **καὶ ἀλλήλους ἐρέοιμεν.** So the clauses must be thus disengaged: —'Nestor was wont to say in his own mansion, when we made mention of thee and asked one another about thee.' For

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καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγώ γε
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἠὼς
ἔσσεται ἠριγένεια· νεμεσσῶμαί γε μὲν οὐδὲν 195
κλαίειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.
τοῦτό νυ καὶ γέρας οἶον ὀϊζυροῖσι βροτοῖσι,

this counterchange of clauses compare Od. 5. 162 *δούρατα μακρὰ ταμὼν, ἁρμόζεο, χαλκῷ, εὐρεῖαν σχεδίην*, Od. 8. 170 *οἱ δέ τ' ἐς αὐτὸν | τερπόμενοι λεύσσουσιν, ὁ δ' ἀσφαλέως ἀγορεύει, | αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισι*, ib. 475 *νώτου ἀποπροταμὼν, ἐπὶ δὲ πλεῖον ἐλέλειπτο, | ἀργιόδοντος ὑὸς, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή*, ib. 477 *τοῦτο πόρε κρέας, ὄφρα φάγῃσι, Δημοδόκῳ, καί μιν προσπτύξομαι*, 14. 62 *κτῆσιν ὄπασσεν | οἷά τε ᾧ οἰκῆι ἄναξ εὔθυμος ἔδωκεν, | οἶκόν τε κλῆρόν τε πολυμνήστην τε γυναῖκα, | ὅς οἱ πολλὰ κάμῃσι.* The object of the counterchange of clauses is approximately to effect the simultaneous expression of facts, which are simultaneous.

193. **εἴ τί που ἔστι**, 'if it is in anywise possible.' The sequence of this and the following clauses is rendered obscure by the omission of the connecting thoughts, which we have to supply. Thus, 'If it is anywise possible, be persuaded by me, [to cease weeping]; for to me at least it is no pleasure to weep after supper; and, besides, the morn will come [and shall serve for weeping. Therefore let us forbear weeping now:] not that I at all grudge,' etc.

194. **μεταδόρπιος.** Vide Lehrs, Aristarch. § 134. Aristarchus maintained that *δόρπον* never means anything in Homer except the last meal of the day; remarking, *ὅτι τρὶς τροφὰς ἐλάμβανον οἱ ἥρωες* (i.e. men of Homeric times); 1. *ἄριστον* Il. 24. 124; Od. 16. 2; 2. *δεῖπνον*, the mid-day meal, Il. 11. 86; and 3. *δόρπον*, the evening meal. Now Telemachus came at sunset (Od. 3. 497) to the house of Menelaus, and finds a meal going on which must have been the *δόρπον*. When Peisistratus says here, *οὐ τέρπομαι ὀδυρόμενος μεταδόρπιος* he means 'I do not like weeping *after supper;* I do not like ending the day badly.' Menelaus feels the force of this, and proposes (inf. 213) to resume the meal (*ἐξαῦτις* = *denuo*) and so to finish the evening in comfort. With reference to this rendering of *μεταδόρπιος* Lehrs remarks, l. c., 'nihil aliud *μεταδόρπιος* significare potest; ut haec composita omnia id significant quod praepositio cum substantivo. *Μεταδήμιός ἐστι* (e.g. Od. 8. 293) i. q. *μετὰ δήμῳ*, sed *μετὰ δόρπῳ* nihil est. Dignus horum usus qui attendatur. Sic Od. 9. 234 (cf. 249) *φέρε δ' ὄβριμον ἄχθος | ὕλης ἀζαλέης ἵνα οἱ ποτιδόρπιον εἴη*, i.e. *πρὸς δόρπον*.' Cp. also Od. 15. 51 *ἐπιδίφρια* = *ἐπὶ δίφρῳ*, and Il. 7. 267 *ἐπομφάλιον* = *ἐπ' ὀμφαλῷ*. But Nitzsch and the majority of commentators interpret the word as meaning 'during supper,' according to which *ἐξαῦτις μνησ.* (213) describes the resumption of the *δόρπον* interrupted by the burst of weeping. The difficulty still remains that Menelaus should (sup. 61) call the meal *δεῖπνον*. It may be that he uses the word designedly, supposing that his guests in the bustle of travel had taken no mid-day meal. Lehrs thinks that the word has crept into the text here from Od. 1. 124. Voss's interpretation, that this *δεῖπνον* had been carried through the whole afternoon, and so had passed into *δόρπον*, is not supported by Od. 20. 390 which he quotes, for between the *δεῖπνον* and *δόρπον* there mentioned, the whole of the *τόξου θέσις* comes in. The rendering of Eustath. is *ἐπ' αὐτῷ τῷ δόρπῳ ἐν ᾧ ἀνέσεως μάλιστα χρεία.*

ἀλλὰ καὶ ἠώς, 'but the dawn of day shall serve for that,' i.e. *ἔσσεται ὀδυρομένῳ*. He goes on to say, 'It is the time and not the act that I do not like. I, who have myself lost a brother, have no fault to find with one who,' etc. The words are equivalent to *οὐ φθονῶ [τινα] κλαίειν τὸν* [i.e. *τοῦτον*] *βροτῶν ὅς κε θ.* With *τὸν . . ὅς* compare *τάων . . ἃς* Od. 2. 119; 5. 448.

195. **νεμεσσῶμαι**, 'am displeased,' 'grudge,' 'forbid.' Compare Od. 18. 227 *τὸ μὲν οὔ σε νεμεσσῶμαι κεχολῶσθαι.* For the combination **γε μέν** cp. 5. 88, 206; 8. 134; 19. 264.

197. **ὀϊζυροῖσι βροτοῖσι.** Compare

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κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὔ τι κάκιστος
'Αργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγώ γε
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι
'Αντίλοχον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητήν.'
Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ
εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη·
τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις.
ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων
ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,
ὡς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα,
αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,
υἱέας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.

208. ἐπικλώσῃ] The older and better reading restored by Bekk. Wolf had adopted the form ἐπικλώσει. γεινομένῳ] Bekk., whom Fäsi follows, reads needlessly γιγνομένῳ. See below.

Virgil's 'miseris mortalibus' Aen. 11. 182, or 'mortalibus aegris' Geor. 1. 237. It is a standing epithet like δειλός.

198. With **κείρασθαι** supply again **τινά** as subject. The infinitive is the epexegesis of **γέρας**, compare Il. 2. 5; Od. 1. 83; 2. 284; 8. 506; 9. 511; 10. 483. For the custom referred to in the verb compare Il. 23. 46, 135; Od. 24. 46. The lines 197–8 are parenthetical, as *καὶ γάρ* follows directly upon *νεμεσσῶμαι*.

200. **μέλλεις δὲ σύ**, with an emphasis on the pronoun. '*You* may have known it; *I* never saw him, nor was ever in his company.' Peisistratus, being the youngest of the family, may not have been born when Antilochus left for Troy.

201. **περὶ ἄλλων**, so sup. 190 *περὶ βροτῶν*. The word *περί* is resumed in the next line as a pure adverb = 'exceedingly.'

204. **τόσα .. ὅσα**, '*All* that a wise man would say, and [done all that a wise man] would do.' There is no proper apodosis to **ἐπεί**, which is however partially taken up in inf. 212.

206. **τοίου .. βάζεις**, 'for from such a sire art thou sprung (*τοίου* resumes *πεπνυμένος*). because also thy words are wise.' With **ὃ** in this sense, compare Od. 1. 382 and 18. 392 *ἤ νύ τοι αἰεὶ* | *τοιοῦτος νόος ἐστίν, ὃ καὶ μεταμώνια βάζεις*. See Monro, H. G. § 269.

208. **γαμέοντί τε γεινομένῳ τε**, 'at bridal and birth.' The prothysteron is necessitated by the metre. Compare *τράφεν ἠδ' ἐγένοντο* Il. 1. 251; Od. 4. 273; 10. 417; 14. 201, *θρέψασα τεκοῦσά τε* Od. 12. 134. In Soph. O. T. 827 *Πόλυβον ὃς ἐξέφυσε κἀξέθρεψέ με*, one MS. (Ambros. M) reads *ἐξέθρεψε κἀξέφυσέ με*. Eustath. attempts to explain *γεινομένῳ* as *γεννῶντι*, but compare Il. 10. 71; Od. 20. 202; Od. 8. 312; and especially Hesiod. Theog. 219 *αἵ τε βροτοῖσι* | *γεινομένοισι διδοῦσιν ἔχειν ἀγαθόν τε κακόν τε*. Bekker, Fäsi. Bäuml., and Nauck read unnecessarily *γι[γ]νομένῳ*. The prothysteron, perhaps, has here this shade of meaning, that Menelaus, speaking of a man's offspring, naturally dwells particularly on the fact of his fortunate marriage, and then remembering that the same good fortune has been the man's constant attendant from the moment of his birth, expresses this conviction by the addition of *γεινομένῳ*.

210. **λιπαρῶς γηρασκέμεν**, so *λιπαρὸν γῆρας* Od. 11. 136, etc.; Pind. Nem. 7. 99.

211. **υἱέας αὖ**. For *αὖ* or *δ' αὖ* as the

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ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὃς πρὶν ἐτύχθη,
δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
χευάντων. μῦθοι δὲ καὶ ἠῶθέν περ ἔσονται
Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν.'
Ὣς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,
ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·
αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,
νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἁπάντων.
ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,
οὔ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
οὐδ' εἴ οἱ κατατεθναίη μήτηρ τε πατήρ τε,

221. ἐπίληθον] Ἀρίσταρχος μὲν προπαροξυτόνως γράφει, ὡς ὄνομα οὐδέτερον (neuter noun adjective); ὁ δὲ Ἀσκαλωνίτης ὡς μετοχὴν φασιν οὐκ εὖ περισπᾷ, sc. ἐπιλῆθον Eustath., and Schol. H. Q. ἐπίληθες (sic) is the lemma in Schol. E. and the reading of a few MSS. 222. καταβρόξειεν] Written either with ο or ω Schol. E. H.

return to μέν cp. Il. 11. 104; Od. 13. 111.

212. πρίν, sc. before Peisistratus spoke.

214. χευάντων. Here, as often, an indefinite subject in the plural has to be supplied, as with θέντων Od. 19. 599. Cp. also Od. 1. 194; 5. 273; 7. 10; Il. 4. 477; 5. 306; 18. 487, 493; 22. 389; 23. 705; 24. 316. Similar to this is the use of φασί Od. 1. 220; 3. 84, 212; 4. 387; 6. 42.

μῦθοι .. ἔσονται, 'but there shall be stories in the morning for Telemachus and me to tell at length (διαειπέμεν) to each other.' With the infinitive διαειπέμεν after ἔσονται cp. Il. 13. 312 ἀμύνειν εἰσὶ καὶ ἄλλοι, 15. 129 οὔατ' ἀκουέμεν ἔστι.

220. ἔνθεν, refers back to οἶνον. In later Greek we should find ὅθεν used in its place. Commentators have puzzled over the φάρμακον here mentioned. The reference to ἄρουρα (229) suggests that the substance was a vegetable, and the use of βάλε rather than χέε seems to point to a solid and not to a liquid. Dioscorides (4. 28) ascribes a similar efficacy to the bugloss or borage, ὅπερ καθιέμενον ἐς τὸν οἶνον εὐφρόσυνον δοκεῖ εἶναι. Sprengel and others understand it to be opium, and Mure (Hist. Gk. Lit. 1. 436) inclines to the same view. Dr. Hayman (ad loc.) quotes the opinion of Sir H. Halford that it is the hyoscyamus or henbane, still in use in Greece and Turkey under the name Nebensch. Older writers, as Plutarch (Symp. 1. 1. 4) and Macrobius (Sat. 7. 1), allegorised the story, understanding by the φάρμακον the bewitching eloquence of Helen.

221. ἐπίληθον, coupled ἀσυνδέτως with νηπενθὲς ἄχολόν τε, forms an epexegesis to the two former adjectives. Cp. Od. 4. 788; 12. 118, 119; Il. 2. 482.

222. ἐπὴν μιγείη. See on Od. 2. 105. The optative here is assimilated to the mood of καταβρόξειεν. Bekker alters here and elsewhere to ἐπεί. Nitzsch supports ἐπήν on the ground that we have here not merely a point of time suggested, but an actual hypothesis stated. So Eustath., οὐ γάρ ἐστιν ἁπλῶς νηπενθὲς εἰ μὴ καὶ κρητῆρι μιγείη. Or, we may say that the adverb and mood express the repetition of an action in past time. Elsewhere, ἐπήν appears with the optative in oratio obliqua, where in oratio recta ἐπήν with the subjunctive would have stood. Cp. Il. 19. 208; 24. 227.

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οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν
χαλκῷ δηιόῳεν, ὁ δ' ὀφθαλμοῖσιν ὁρῷτο.
τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
ἐσθλά, τά οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,
Αἰγυπτίη, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά·
ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἦ γὰρ Παιήονός εἰσι γενέθλης.
αὐτὰρ ἐπεί ῥ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,
ἐξαῦτις μύθοισιν ἀμειβομένη προσέειπεν·
'Ἀτρείδη Μενέλαε διοτρεφὲς ἠδὲ καὶ οἵδε
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ

227. μητιόεντα] γρ. μητιόωντα Schol. P. 228. Πολύδαμνα] κύριον ὄνομα κατὰ Ἀρίσταρχον Schol. H. Q. γρ. πολύδαμνα (sc. φάρμακα), τὰ πολλοὺς δαμάζοντα Schol. E. 231. After the word ἕκαστος, Aristarchus wrote (according to Schol. B. H. Q.) ἐπεί σφισι δῶκεν Ἀπόλλων | ἰᾶσθαι, καὶ γὰρ Παιήονός εἰσι γενέθλης. But the Schol. disapproves, saying διαφέρει ὁ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ 'εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτοιο σαώσαι | ἢ καὶ Παιήων, ὃς ἁπάντων φάρμακα οἶδεν.' Lehrs maintains that the Schol. is wrong in attributing this to Aristarchus. Possibly the words ἐπεί σφισι δῶκεν Ἀπόλλων ἰᾶσθαι are really the gloss of Aristarchus on the lemma ἦ γὰρ Παιήονός εἰσι γενέθλης, and not the reading that he proposed.

226. δηιόῳεν, see on sup 214. With respect to the form, cp. ἀρόωσιν Od. 9. 108, δηιόων Il. 18. 195, δηιόωντο Il. 13. 675, and see Monro, H. G. § 55. γ.

227. μητιόεντα, interpreted by Schol. B. to mean μετὰ συνέσεως εὑρεθέντα, but a better meaning is given by Göbel (de epith. in -εις), viz. 'quae tanquam ad omnes res humanas consilium (μῆτιν) auxiliumque praebeant.' Translate, 'helpful.'

228. Θῶνος. According to Strabo (17. 801) there was a town Θῶνις near Canopus, built by a king Θῶν. Cp. Hdt. 2. 113.

229. Αἰγυπτίη, three syllables; as Αἰγυπτίους sup. 83.

τῇ, sc. ἐν Αἰγύπτῳ suggested by the adjective Αἰγυπτίη.

230. μεμιγμένα, 'intermixed,' i.e. the wholesome and the harmful grow together. It is possible to explain the word as the resumption of ἐπὴν κρητῆρι μιγείη. But cp. Od. 19. 175 ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη.

231. Compare what Herodotus (2. 84) says of the number of physicians in Egypt, πάντα δ' ἰητρῶν ἐστὶ πλέα, and the system on which every Egyptian physics himself three days in each month (ibid. 77). In Egypt 'every one is a physician skilled beyond all other men.' This is the natural view that a stranger would take, when he saw all the people about him dosing themselves. It would seem like a nation of doctors. In the Iliad, Παιήων (5. 401, 899) appears as a surgeon, skilled in the treatment of wounds. The present passage, with which we may compare Hesiod, Frag. 139, suggests that medical science had advanced in the interim towards the treatment of all diseases. But cp. the words of the Cyclopes, Od. 9. 411. For the name Παιήων as the eponymous hero of physicians cp. Il. 5. 401, 899. In h. Hom. Apoll. (272) Apollo is called Ἰηπαιήων. See critical note above.

234. ἐξαῦτις, i.e. with reference to her former words in sup. 138.

235. For this use of οἵδε see on Od. 1. 76.

236. ἀτάρ. Fäsi makes this word

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Ζεὺς ἀγαθόν τε κακόν τε διδοῖ· δύναται γὰρ ἅπαντα·
ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω.
πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί.
αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
σπεῖρα κάκ' ἀμφ' ὤμοισι βαλών, οἰκῆι ἐοικώς,
ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγυιαν·

242. *οἷον*] Παρμένισκος ἐψίλου τὸ οἷον ἵν' ᾖ τοῦτο μόνον, ἄμεινον δὲ θαυμαστικῶς ἀναγιγνώσκειν Schol. H. P. Q. 244. *μιν*] Al. *μέν.* 246–249.] Friedländer

serve as an antithesis to *ἐσθλῶν*—'good men indeed, *but* [even virtue has its trials for,] the god grants,' etc., etc.; only the thought is thrown into quite a general form. See however Classen (Homerisch. Sprachgeb. pp. 9 foll.), who points to this passage as an instance of the parenthetical and paratactical style of Homeric syntax. It is common enough to find a prolepsis or anticipation of the clause containing the reason, so that it precedes the main clause, as Od. 1. 337 *Φήμιε, πολλὰ γὰρ . . τῶν ἐν ἄειδε.* and similarly Od. 5. 29; 8. 159; 10. 190, 226; 12. 154, 208, 320. Here, therefore, we may explain **ἀτάρ** as a similar anticipation of a clause which would naturally come in by way of antithesis to, or reason for, the main clause *ἦ τοι νῦν δαίνυσθε*. Cp. Il. 6. 429 *Ἕκτορ, ἀτὰρ σύ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ | ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· | ἀλλ' ἄγε νῦν ἐλέαιρε.* See Schol. on Od. 5. 429, who says *τὸ σχῆμα καλεῖται σχίσις.*

239. **ἐοικότα,** 'suited thereto;' sc. *ὑμᾶς τέρπεσθαι.*

240. **μυθήσομαι** is subjunctive, being parallel to *ὀνομήνω.*

242. **ἀλλ' οἷον τόδε.** This phrase resembles in form Od. 11. 517 *πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω | ὅσσον λαὸν ἔπεφνεν.* It is possible to supply here after **ἀλλά** some such word as *καταλέξω* = 'but I will recount what an achievement was this.' Cp. Od. 8. 564. But the explanation of the Schol. that *οἷον* is used with something of the force of an interjection (*ἄμεινον δὲ θαυμαστικῶς ἀναγιγνώσκειν*) is simpler, and suits the generality of passages better. Translate, 'To think what a deed he did and dared there!' Cp. Hdt. 6. 122 *τοῦτο δὲ κατὰ τὰς ἑωυτοῦ θυγατέρας ἐοῦσας τρεῖς οἷός τις ἀνὴρ ἐγένετο.*

244. **αὐτόν μιν** stands here in the sense of the later reflexive *ἑαυτόν*, which is not found as one word in Homer. The simple *αὐτόν* is used in the same sense, inf. 247, and similarly *μιν* in Od. 18. 94. Nitzsch quotes Hdt. 1. 24 *ἢ αὐτὸν διαχρᾶσθαί μιν.*

245. The trick of Odysseus is reproduced in the story of Zopyrus, who feigned himself a deserter from the Persian camp, and enabled Darius to take Babylon, Hdt. 3. 154. Compare also the act of Peisistratus, *τρωματίσας ἑωυτόν* Hdt. 1. 59. The reconnaissance of Odysseus falls in with the time of the making of the wooden horse. He wanted to measure the gates to see if it could pass within; and according to a Schol., he sought to enlist the assistance of Helen on the side of the Greeks. Compare the form of the story given by Eurip. Hec. 239 foll. 'ΕΚ. *οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος, | δυσχλαινίᾳ τ' ἄμορφος, ὀμμάτων τ' ἄπο | φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;* 'ΟΔ. *οἶδ' οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.* 'ΕΚ. *ἔγνω δέ σ' Ἑλένη καὶ μόνῃ κατεῖπ' ἐμοί.*

246. Friedländer, Phil. 4. 580 foll., would strike out the words from

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ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἤισκε
δέκτῃ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
τῷ ἴκελος κατέδυ Τρώων πόλιν, οἱ δ' ἀβάκησαν
πάντες· ἐγὼ δέ μιν οἴη ἀνέγνων τοῖον ἐόντα,
καί μιν ἀνηρώτων· ὁ δὲ κερδοσύνῃ ἀλέεινεν.
ἀλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ,
ἀμφὶ δὲ εἵματα ἕσσα, καὶ ὤμοσα καρτερὸν ὅρκον
μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
πρίν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι,
καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
πολλοὺς δὲ Τρώων κτείνας ταναήκεϊ χαλκῷ
ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.
ἔνθ' ἄλλαι Τρῳαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ

(Philol. 4. 580 foll.), followed by Bekk. and Nauck, expunges these lines, so that the text would run, ἀνδρῶν δυσμενέων κατέδυ πόλιν· οἱ δ' ἀβάκησαν. See note below. 248. δέκτῃ] So Aristarch. ὁ κυκλικὸς τὸ Δέκτῃ ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Perhaps the allusion is to the Little Iliad of Lesches. 251. ἀνηρώτων] Al. ἀνειρώτων, Eustath. adopted by Ameis. 252. ἐγὼ λόεον] The MSS. give, besides this reading, ἐγών and ἐγώ γ', ἐλόευν and ἐλόουν.

εὐρυάγυιαν (246) to Τρώων πόλιν (249), because of the confusion introduced if both οἰκῆι and δέκτῃ are retained; for the notion of οἰκεύς is incompatible with that of δέκτης, cp. Od. 14. 63. Here δέκτῃ is the nearer definition of ἄλλῳ φωτί—'another person, i.e. a beggar.' Some seem to have read Δέκτῃ as a proper name; ὁ κυκλικὸς τὸ Δέκτῃ ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Cp. Eur. Rhesus, 503, where Odysseus is described, ἤδη δ' ἀγύρτης πτωχικὴν ἔχων στολὴν | εἰσῆλθε πύργους.

247. **κατακρύπτων**, intransitive, as in Od. 7. 205.

248. **ὃς οὐδὲν τοῖος ἔην**, 'he who in no wise was such an one,' i.e. who was anything but a beggar. Eustath. renders the passage as if the words ran οἷος οὐδεὶς ἔην. Schol. H. M. Q. T. says, Ἀρίσταρχος δὲ δέκτῃ μὲν ἐπαίτῃ, τὸ δὲ ὃς οὐδὲν τοῖος ἔην, τῷ ἐναντίῳ τὸ ἐναντίον, ὃς οὐκ ἦν τοιοῦτος, ὁ Ὀδυσσεύς, ἀλλ' ἐνδοξότατος καὶ μεγαλοπρεπέστατος.

249. **ἀβάκησαν** (ἀ-βάζω) Döderl. quotes ἀβακής = 'speechless,' from Sappho, and parallels the meaning of ἀβακέω by νηπιάζω, the meaning of both which words passes from the notion of speechlessness to that of ignorance. So Apoll. and Scholl. ἠγνόησαν.

250. **τοῖον ἐόντα**, 'to be the man he was,' sc. a Greek in disguise. Compare Od. 11. 143 πῶς κέν με ἀναγνοίη τὸν ἐόντα, 14. 118 εἰπέ μοι αἴ κέ ποθι γνώω τοιοῦτον ἐόντα. Another rendering is 'knew him though thus disguised.'

252. **λόεον**. The disguised stranger receives hospitality from Helen herself, as Eustath. says, ἐπιτηδὲς ἵνα τῇ γυμνώσει τῶν ῥακίων ἀπελέγξῃ ἀρνούμενον. The protasis which begins in this line finds its apodosis in 256, καὶ τότε δή.

254. **μὴ πρὶν . . πρίν** = *non prius* .. *quam*. **ἀναφῆναι** = 'betray.' It does not follow that Helen told the story after the return of Odysseus to the Greek camp. She only engaged that she would not tell it before.

256. **νόον**, 'the plan,' sc. of the wooden horse, as v. 274 shows.

258. **φρόνιν ἤγαγε**, 'brought back much information.' The use of ἄγειν represents the information as so much spoil or booty; compare Od. 3. 244.

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χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι
ἂψ οἶκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη
δῶχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἴης,
παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
οὔ τευ δευόμενον, οὔτ' ἂρ φρένας οὔτε τι εἶδος.'
Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε
ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·
ἀλλ' οὔ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν
οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ.

260. ἐπεὶ ἤδη] So Aristarch., but Crates read ἐπεὶ ἡ δή Schol. H. Q. See Buttm. and Dind. ad loc. 263. νοσφισσαμένην] The accusative was restored by Wolf (Proleg. 33) from Eustath., who writes νοσφισαμένη, but adds γράφεται μὲν καὶ αἰτιατική. Cp. Il. 3. 174.

260. **κραδίη τέτραπτο.** Helen felt many a touch of remorse and repentance, as Nitzsch quotes from Il. 3. 139 foll., 383–444; 6. 349 foll.; 24. 761 foll.

261. **ἄτην.** The present passage will serve to show how the poet connects good understanding with morality, and ignorance with crime. Sin appears rather as the result of a blinding of the mind, than a perversion of the will. Compare Od. 21. 297 φρένας ἄασεν οἴνῳ, etc. This blindness is ἄτη. Such blindness may be the direct work of some god, as Il. 19. 137 ἀλλ' ἐπεὶ ἀασάμην, καί μευ φρένας ἐξέλετο Ζεύς, ibid. 86 ἐγὼ δ' οὐκ αἴτιός εἰμι, | ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἠεροφοῖτις Ἐρινύς | . . φρεσὶν ἄγριον ἔμβαλον ἄτην, Od. 15. 233 ἄτης τε βαρείης | τήν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασπλῆτις Ἐρινύς. In the present passage the ἄτη is sent by Aphrodite. From this the meaning of 'damage' or 'mischief' comes easily; so Od. 12. 372 εἰς ἄτην κοιμήσατε. etc. In Il. 19. 91 foll. Ἄτη is personified as a daughter of Ζεύς: see the whole passage.

263. **νοσφισσαμένην**, 'having quitted.' For νοσφίζομαι with accusative compare Od. 19. 339; 21. 104. It is also used with the genitive, as Od. 23. 98; and without a case in Od. 11. 425. Bothe supports the reading νοσφισσαμένη (see crit. note) in an active sense, as throwing the whole blame on Aphrodite.

264. With these words, Helen is clever enough to flatter the personal vanity that every man has in his heart. Her husband is evidently pleased, as the tone of his next words shows, in which, as Eustathius remarks, he takes a very favourable view of her conduct, referring to the influence of some god her attempt to make the Greek heroes discover themselves to their own destruction. The act was in itself inconsistent with her expressed penitence, and her longing after her home, unless we explain it as a passionately heedless desire to anticipate the end, and to hear once more the familiar tone of her own people. But such a power of mimicry as she exhibits here (inf. 279) seems to point to some special inspiration, reminding us of the skill of the Delian maidens under the influence of Apollo, πάντων δ' ἀνθρώπων φωνὰς καὶ κρεμβαλιαστὺν | μιμεῖσθ' ἴσασιν, φαίη δέ κεν αὐτὸς ἕκαστος | φθέγγεσθαι h. Hom. Ap. 162–4.

269. **τοιοῦτον.** The gender is uncertain, but probably masculine, as the relatival sentence is only a periphrasis for Ὀδυσσεύς. The sense of the words is τοιοῦτόν [τινα] οἷος Ὀδ. ἔσκε, but for Ὀδ. is substituted the equivalent Ὀδυσσῆος φίλον κῆρ. Compare Πυλαιμένεος λάσιον κῆρ Il. 2. 851.

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οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
ἵππῳ ἔνι ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι
'Αργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἦλθες ἔπειτα σὺ κεῖσε· κελευσέμεναι δέ σ' ἔμελλε
δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι·
καί τοι Δηίφοβος θεοείκελος ἔσπετ' ἰούσῃ.
τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα,
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
πάντων 'Αργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
αὐτὰρ ἐγὼ καὶ Τυδεΐδης καὶ δῖος 'Οδυσσεὺς
ἥμενοι ἐν μέσσοισιν ἀκούσαμεν ὡς ἐβόησας.
νῶι μὲν ἀμφοτέρω μενεήναμεν ὁρμηθέντε
ἢ ἐξελθέμεναι, ἢ ἔνδοθεν αἶψ' ὑπακοῦσαι·
ἀλλ' 'Οδυσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένω περ.
[ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἷες 'Αχαιῶν,

276.] προηθετεῖτο κατ' ἐνίους Schol. H. Q., doubtless as seeming to suggest a later form of legend. 279. ἴσκουσ'] Aristarch. εἴσκουσ'. See Herodian on Il. 11. 799 'Αρίσταρχος ἀξιοῖ διὰ τῆς ει διφθόγγου γράφειν. 282. ὁρμηθέντε] Bekk. with Harl. and other good MSS. ὁρμηθέντες. 285–289.] οὐκ ἐφέροντο σχεδὸν ἐν πάσαις οἱ πέντε Schol. H. 'Αρίσταρχος τοὺς ε' ἀθετεῖ ἐπεὶ ἐν 'Ιλιάδι οὐ μνημονεύει 'Αντίκλου ὁ ποιητής Schol. H. Q. See below.

271. **οἷον**, see on sup. 242.

274. **κελευσέμεναι . . ἔμελλε**, 'some god must have bidden thee.' The infinitive is an aorist, formed like ἀξέμεναι Il. 23. 50, οἰσέμεναι Od. 18. 291, and σαωσέμεν Il. 9. 230. The construction will then be parallel to μέλλω ἀλιτέσθαι, inf. 377. Helen's act must have been at the instance of a god, for she came to see the horse, not with any intention of betraying the heroes, but from curiosity; and had she succeeded in tempting them to reveal themselves to her, the Trojans would have won the κῦδος of victory over the Greeks.

276. **Δηίφοβος**, one of Hector's brothers (Il. 12. 94; 13. 156). He is represented in later legend as having married Helen after the death of Paris. Cp. Eurip. Troad. 959 βίᾳ δ' ὁ καινός μ' οὗτος ἁρπάσας πόσις | Δηίφοβος ἄλοχον εἶχεν ἀκόντων Φρυγῶν.

279. **ἀλόχοισιν**, a shorter form of expression for ἀλόχων φωναῖς. See on Od. 2. 121. The undivided form ἐξονομακλήδην occurs in Od. 12. 250; Il. 22. 415; for the tmesis compare διὰ δ' ἀμπερές Il. 11. 377.

283. **αἶψ' ὑπακοῦσαι**, 'instantly to answer.' Cp. Od. 10. 83.

285. See crit. note. Though the grounds of rejection given there, on the authority of Aristarchus, may be insufficient, it should be noticed that l. 285 (cp. Od. 2. 82) does not harmonise with l. 282, and still less does l. 286. The story of Anticlus may have been introduced from the cyclic epic of the 'Ιλίου πέρσις. Cp. Schol. H. ὁ 'Αντικλος ἐκ τοῦ κύκλου. The reference to Παλλὰς 'Αθήνη does not agree well with l. 275, nor τόφρα δ' ἔχε with ἔσχεθεν l. 284. Nitzsch would retain the lines on the ground that the words σάωσε δὲ πάντας 'Αχαιούς are necessary as the description of the great achievement for which the hearer is prepared by ἀλλ' οἷον τόδ' ἔρεξε. Bekker (Homerisch. Blätt. 285) conjectures 'Αντικλος δέ σ' ἔτ' οἶος, as a possible reconcilement of the statements, but he does not accept the lines.

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*Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
ἤθελεν· ἀλλ' Ὀδυσεὺς ἐπὶ μάστακα χερσὶ πίεζε
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιούς,
τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἄλγιον· οὐ γάρ οἵ τι τάδ' ἤρκεσε λυγρὸν ὄλεθρον,
οὐδ' εἴ οἱ κραδίη γε σιδηρέη ἔνδοθεν ἦεν.
ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἤδη
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.'
Ὣς ἔφατ', Ἀργείη δ' Ἑλένη δμῳῇσι κέλευσε
δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός·
Ἀτρεΐδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,
πὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι βοὴν ἀγαθὸς Μενέλαος*

295. ταρπώμεθα] πανσώμεθα Schol. H. P. La Roche assigns it to Aristarchus, comparing Schol. on Il. 24 636. 300. μεγάροιο δάος] La Roche quotes, as a reading with considerable authority, μεγάρου δᾷδας. μεγάρου is found in Cod. Vindob. 50, and δᾷδας in several MSS. and lemma of Schol. E.

292. **ἄλγιον,** 'all the harder,' as in Od. 16. 147; Il. 18. 306. Compare also *βέλτερον* Od. 6. 282. Join **οὐ . . τι** as in *οὐ γάρ τι* Od. 7. 216; 8. 138; 18. 36.

τάδε means 'his cleverness and address.' But all this did not save him, 'nor [would it have saved him] even though his heart had been of iron within him.'

294. **τράπετε,** 'send us off.'

295. **ὕπνῳ ὕπο . . κοιμηθέντες,** 'lulled beneath the influence of sleep,' as in the metaphor *δεδμημένος ὕπνῳ*. Sleep is often personified in Homer, as e.g. Il. 14. 233 *Ὕπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων*. Others interpret *ὑπό* as meaning 'under the covering of sleep,' comparing Od. 5. 492 *ὕπνος . . φίλα βλέφαρ' ἀμφικαλύψας*, and Od. 7. 286 *ὕπνον κατ' ἀπείρονα χεῦεν*.

297. **δέμνια** (always in plural) properly means the 'bedstead.' Here something portable is implied, as shown by the word *θέμεναι*. For *ῥήγεα*, *τάπητες*, and *χλαῖναι* see on Od. 3. 348.

302. **ἐν προδόμῳ δόμου.** With the pleonastic expression compare *βοῶν ἐπιβουκόλος* Od. 3. 422.

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εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην,
Τηλεμάχῳ δὲ παρῖζεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Τίπτε δέ σε χρειὼ δεῦρ' ἤγαγε, Τηλέμαχ' ἥρως,
ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης;
δήμιον, ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
''Ατρείδη Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,
ἤλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.
ἐσθίεταί μοι οἶκος, ὄλωλε δὲ πίονα ἔργα,
δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, οἵ τέ μοι αἰεὶ
μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς,
μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· περὶ γάρ μιν ὀϊζυρὸν τέκε μήτηρ.
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς 'Οδυσσεὺς,
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσε
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' 'Αχαιοί·
τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες.'
Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
'ὢ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ

314. ἐνίσπες] Al. ἔνισπε, as in Od. 3. 101.

311. **παρῖζεν**, sc. on the ξεστοὶ λίθοι Od. 3. 406.

312. **Τίπτε δέ σε χρειώ.** Eustath. cannot be right in saying ὅρα δὲ ὅτι τὸ χρειὼ ἐνδεξάμενος ὡς ταὐτὸν τῷ χρέος οὐδετέρῳ ὀνόματι (neuter noun) πρὸς αὐτὸ συνέταξεν 'Αττικῶς τὸ τίπτε. In Homer χρειώ is always feminine. Trans. 'For what purpose hath thy need brought thee here?' A similar use of τίπτε is found inf. 681, 707. Cp. also Od. 1. 225.

314. **δήμιον,** 'Is it public business?' Cp. Od. 2. 32.

318. **οἶκος,** 'my house and home is being eaten up, and my rich farms have been spoiled;' i.e. the farms have been impoverished by the constant supply of food sent in daily for the suitors.

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ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.
ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς

336. **νεηγενέας**] Aristarch. is accredited with the impossible reading *νεογενέας* by Schol. H. Q. Cobet supposes it to have been *νεοιγενέας*, cp. Πυλοιγενής Il. 2. 54. Perhaps what appears to be the lemma of the Schol. is really the reading of Aristarch.; so that we should write not *νεηγενέας*] Ἀρίσταρχος *νεογενέας*, but *νεηγενέας* Ἀρίσταρχος· *νεογενέας* being the gloss upon it, as *νεηγενέας* is *ἅπαξ εἰρ.* With the form cp. *θαλαμηπόλος*, *νεήφατος*, and see Monro, H. G. 124 *a*.

335. **ξυλόχῳ**. This word, like *δρύοχος*, means probably 'having wood.' The simile that follows is remarkable as bringing out several points of comparison. The *ξύλοχος* represents the home of Odysseus; the *νεβροί* [and perhaps the presumptuous *ἔλαφος*] point to the suitors; the *λέων* to Odysseus; and the resemblance is still further kept up in the picture of the lion's absence and return. A similarly elaborated simile occurs in Catullus 62. 39 foll. Compare also Od. 6. 130 foll.; Il. 13. 137; 15. 271, 630; 17. 725; 22. 139. As to the various tenses and moods found in the Homeric simile, we may remark that the simplest way of introducing a comparison is by means of the pres. indic. which pictures the scene as actually and visibly existing. So Il. 2. 455 *ἠύτε πῦρ . . ἐπιφλέγει ὕλην*, Il. 11. 492 *ὡς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισι*, Il. 20. 490 *ὡς δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαὲς πῦρ*. The same mood and tense serve to introduce the picture of every-day occurrences, as Il. 2. 87 *ἠύτε ἔθνεα εἶσι μελισσάων*, Il. 3. 3 *ἠύτε περ κλαγγὴ γεράνων πέλει*, Il. 5. 499 *ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωάς*, cp. also Il. 21. 23; Od. 8. 124; 13. 81; or, again, to describe the constant condition of things, as Il. 9. 14 *ὥς τε κρήνη . . ἥ τε . . δνοφερὸν χέει ὕδωρ*, Il. 12. 132 *ὡς ὅτε τε δρύες . . αἵ τ' ἄνεμον μίμνουσι*, Il. 17. 434 *ὥς τε στήλη μένει*, ib. 747 *ὥς τε πρὼν ἰσχάνει ὕδωρ*, cp. also Il. 22. 199. This present tense may afterwards change to a perfect or aorist, and even back again to present; cp. Il. 2. 87 foll., *εἶσι . . πέτονται . . πεποτήαται*, Il. 4. 453 foll. *συμβάλλετον . . ἔκλυε*, Il. 8. 556 *φαίνεται . . ἔπλετο . . ἔφανεν . . ὑπερράγη . . εἴδεται . . γέγηθε*, Od. 13. 31 *λιλαίεται . . ἕλκητον . . κατέδυ . . βλάβεται*. Or, again, the simile may be introduced by the aorist indicative [gnomic aorist], as Il. 3. 33 *ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη*, etc., Il. 13. 389 *ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν*. And this tense may change as the simile progresses; cp. Il. 4. 275 *ὡς δ' ὅτ' εἶδεν νέφος . . φαίνεται . . ἄγει . . ῥίγησεν . . ἤλασε*, Il. 5. 902 *ὡς δ' ὅτ' ὀπὸς γάλα . . συνέπηξεν . . περιστρέφεται*, Il. 16. 352 *ὡς δὲ λύκοι . . ἐπέχραον . . διέτμαγεν . . διαρπάζουσι*. The perfect indicative is occasionally used, as in Il. 16. 384 *ὡς δ' ὅτε . . βέβριθε χθὼν . . ὅτε . . χέει ὕδωρ Ζεύς*, Il. 17. 263 *ὡς δ' ὅτε . . βέβρυχεν μέγα κῦμα . . ἀμφὶ δέ τ' ἄκραι ἠιόνες βοόωσιν*, in both of which instances the tense changes back to present indicative. The imperfect and pluperfect seem to be unsuitable in describing comparisons, as connoting a too definite point of time. In Od. 22. 469 *ἑστήκῃ* is perf. subjunctive; and in Il. 4. 483; 17. 435 *πεφύκῃ* and *ἑστήκῃ* are probably the right readings, and not *πεφύκει*, *ἑστήκει*. It is doubtful if any genuine instance can be found of the pluperf. in such sentences. The use of the indicative future in simile is very doubtful. Its admissibility is denied by Hermann and Spitzner and allowed by others. The question is complicated by the variation of MSS., as e.g. between *ἄξει* and *ἄξῃ* Il. 5. 161, and by the identity of form of the indicative future and the subjunctive aorist with short penultima, e.g. *λέξεται* Il. 4. 131. The subjunctive mood is used to introduce a simile where the picture is rather imagined than described as actually existing. The tenses used of this mood may either be the present, as *θείῃ* Il. 6. 507, *θρώσκωσι* Il. 13. 589, *μένῃσι* Il. 22. 93, *αἰόλλῃ* Od. 20. 27; or, more commonly, the aorist, as *στυφελίξῃ* Il. 11. 305, *ποιήσωνται* Il. 12. 168, *τανύσσῃ* Il. 17. 547, *φανήῃ* Od. 5. 394. In such cases the tense of description often passes into the graphic indicative, as Il. 6. 507 *θείῃ . . ἔχει . . ἀίσσονται*, etc., Il. 22. 93 *μένῃσι . . ἔδυ . . δέδορκεν*, ib. 163 *τρωχῶσι . . κεῖται*, 189

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κνημοὺς ἐξερέῃσι καὶ ἄγκεα ποιήεντα
βοσκομένη, ὁ δ' ἔπειτα ἑὴν εἰσήλυθεν εὐνήν,
ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
ὣς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐὼν οἷός ποτ' ἐυκτιμένῃ ἐνὶ Λέσβῳ
ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστάς,
κὰδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ταῦτα δ' ἅ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγώ γε
ἄλλα παρὲξ εἴποιμι παρακλιδόν, οὐδ' ἀπατήσω·

339. ἀμφοτέροισι] Ἀριστοφάνης τὸ ἀμφοτέροισι ἐπὶ τῆς ἐλάφου καὶ τοῦ νεβροῦ (Dind. τῶν νεβρῶν from H.) λαμβάνει Schol. E. H. Q. T. This seems to imply that his reading was in v. 336 νεβρὸν κοιμήσασα νεηγενέα γαλαθηνόν. 342. ἐνὶ Λέσβῳ] ἐν Ἀρίσβῃ lemma in P.

δίηται .. θέει, Od. 5. 328 φορέῃσιν .. ἔχονται, Od. 19. 518 ἀείδῃσιν .. χέει. The optative mood in similes is very rare (compare Od. 9. 484 ὡς ὅτε τις τρυπῷ [for τρυπάοι] δόρυ νήιον), and, when used, it is generally introduced by ὡς εἰ or ὡς εἴ τε, as in Od. 9. 313; 10. 416.

339. **ἀμφοτέροισι** may be understood of the dam and her young; for though numerically more than two they really represent the two divisions of the family. Fäsi compares Aen. 1. 458 'Atridas Priamumque et saevum ambobus Achillen.' This intrepretation seems to bring the parents of the suitors into the comparison; so Eustath. ἔλαφοι δὲ οὐκ ἀπεικότως ἂν νοηθεῖεν οἱ τῶν μνηστήρων γονεῖς, οἳ ἀνάλκιδες αὐτοὶ ὄντες ἀγεννεῖς τούτους νεβροὺς ἀφῆκαν εἶναι παρὰ τῷ τοῦ Ὀδυσσέως οἴκῳ. But Eustath. also remarks, διδυμοτόκον ὑποτίθησιν ἔλαφον ἵνα μὴ παρεικάσῃ νεβρῷ ἑνὶ τοὺς τοσούτους μνηστῆρας. And this seems to be the true interpretation, for the picture represents the slaughter of the fawns as taking place during the absence of the dam, which would settle the limitation of ἀμφότεροι to the pair of fawns; and this is the view held by Aristoph. Cp. Aristot. H. A. 6. 29, who reckons one or at most two as the number of fawns at a birth.

341. **αἲ γάρ, Ζεῦ.** 'Pallas and Apollo have the exclusive distinction of being invoked in conjunction with Jupiter in this formula. This verse meets us, not upon occasions having reference to any peculiar rite or function, but simply when the speaker desires to give utterance with a peculiar solemnity or emphasis to some story and paramount desire.' Gladstone, Hom. Stud. vol. 2. p. 71, foll. Nitzsch would limit the use of the formula to wishes that are clearly beyond the speaker's hope. Cp. Od. 7. 311; 18. 235; 24. 376; Il. 2. 371; 4. 288; 7. 132; 16. 97. αἴ (cp. Oscan *svai = si*) is an older form than εἰ and may be reckoned among Homeric Aeolisms. Its use is rarer in the Odyssey than in the Iliad.

343. **Φιλομηλείδῃ.** Eustath. says, φασὶν οἱ ἀκριβέστεροι Λέσβου βασιλέα τὸν Φ. ὃς τοὺς παριόντας ἐς πάλην προσκαλούμενος ἐποίει τὸ αὐτὸ καὶ εἰς τοὺς Ἀχαιοὺς ἐκεῖ προσορμισθέντας. With **ἐξ ἔριδος** = 'in a match' or 'after a challenge' cp. Il. 7. 111 ἐξ ἔριδος μάχεσθαι.

348. **παρακλιδόν** is the epexegesis, or nearer definition, of **παρέξ**. So τριχθὰ καταφυλαδόν Il. 2. 668, καθύπερθε μελαθρόφιν Od. 8. 279. With **εἰπεῖν ἄλλα**

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ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἅλιος νημερτής,
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.
  Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὔ σφιν ἔρεξα τεληέσσας ἑκατόμβας.
[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων.]
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
Αἰγύπτου προπάροιθε, Φάρον δέ ἑ κικλήσκουσι,

353.] Ζηνόδοτος ἠθέτει· ποῖαι γάρ φησιν ἐγένοντο ἐντολαί; Schol. E. H. P. Q. The Schol. E. attempts to give it a special force by supplying ἡμέας, and interpreting ἐφετμέων as θυσιῶν, and thus endeavouring to justify the tense of βούλοντο. But doubtless it is a γνώμη of some later rhapsodist. Another ground of suspicion is the resumption of the word θεοί from 351.

παρακλιδόν cp. Od. 19. 556 ὑποκρίνασθαι . . ἄλλῃ ἀποκλίναντα. The meaning is, 'I will not give you a different answer, away from the point and shirking your question.' These words imply the *suppressio veri*, as ἀπατήσω the *suggestio falsi*.

349. **ἀλλὰ τὰ μέν** = *quae vero*. See Hentze, Philol. 30. p. 504, who quotes this with Il. 1. 125 as the only passages in which the relatival sentence introduced by a demonstrative precedes the main clause; and in both cases this demonstrative is accompanied by μέν that is followed by no corresponding δέ. His reference to Il. 18. 460 does not seem to the point. But cp. Od. 14. 227.

350. On this line Eustath. remarks, ἄδηλον εἴ τίς ἐστι διαφορὰ τοῦ κρύψαι καὶ τοῦ ἐπικεῦσαι, which seems true enough; unless we press the analogy of such a phrase as ἕτερον μὲν κεύθῃ .. ἄλλο δὲ εἴπῃ (Il. 9. 313), so as to give the actual force of falsehood to κρύψω in this connection.

351. It seems better to take **ἔτι** directly with **ἔσχον**, and **δεῦρο** with **νέεσθαι**, or we may join **ἔτι μεμαῶτα** = 'while I was still striving to arrive here,' but had not yet succeeded. Compare ἔτι δεῦρο κιούσῃ inf. 736.

352. **τεληέσσας** is not an equivalent of τελείας, in the sense of 'perfect victims,' but, on the general analogy of Homeric epithets in -εις, 'effective,' or acceptable,' sacrifices, that win an accomplishment (τέλος) from the gods. It is doubtful whether in this passage (as well as in inf. 355 and Od. 3. 33) **Αἰγύπτῳ** refers to the land, or to the Nile, 'the river of Egypt,' cp. Genesis 15. 18. In inf. 477 and 581 there is no doubt that the reference is to the river. With the dative **Αἰγύπτῳ** we may compare sup. 174 **Ἄργεϊ**.

354. **ἔπειτα**, 'Now.' Used of the commencement of a story, or as marking the progress of the narrative to a new stage. Cp. Od. 1. 106; 3. 62; 9. 116.

355. Pharos is really less than a mile from the seaboard of the Delta, and the rocky nature of the bars and shelves off the coast in that spot seem to preclude any theory of the advance of the land or the retreat of the sea (see Hdt. 2. 179; Plut. de Isid. 40) to account for the distance to which Pharos is here removed. Cp. Lucan, Pharsal. 10. 509 Insula quondam | in medio stetit illa mari, sub tempore vatis | Proteos, at nunc est Pellaeis proxima muris. It is suggested that Αἴγυπτος means the Canopic branch of the Nile, and that Naucratis is the station where Menelaus landed; but the simpler way of treating the passage is to regard it as a poetical adaptation of a current story, rather than to try and force it into accordance with actual topography. Dr. Hayman remarks, that the word κικλήσκουσι seems to imply the gossiping nature of the account. But **κικλήσκειν** is commonly used without any such connotation, as in Od. 18. 6; 9. 366. Cp. Strabo (17. 422) ἡ δὲ Φάρος νησίον ἐστὶ παραμηκὲς, προσεχέστατον τῇ ἠπείρῳ, λιμένα πρὸς αὐτὴν ποιοῦν ἀμφίστομον. This agrees with the description given by Caesar (Bell. Civ. 3. 112) 'haec insula Alexandriae obiecta portum efficit,' etc. But Strabo is ready to justify

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τόσσον ἄνευθ' ὅσσον τε πανημερίη γλαφυρὴ νηῦς
ἤνυσεν, ᾗ λιγὺς οὖρος ἐπιπνείῃσιν ὄπισθεν·
ἐν δὲ λιμὴν εὔορμος, ὅθεν τ' ἀπὸ νῆας ἐίσας
ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
ἔνθα μ' ἐείκοσιν ἤματ' ἔχον θεοί, οὐδέ ποτ' οὖροι
πνείοντες φαίνονθ' ἁλιαέες, οἵ ῥά τε νηῶν
πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.
καί νύ κεν ἤια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,
εἰ μή τίς με θεῶν ὀλοφύρατο καί μ' ἐσάωσε,
Πρωτέος ἰφθίμου θυγάτηρ, ἁλίοιο γέροντος,
Εἰδοθέη. τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,
ἥ μ' οἴῳ ἔρροντι συνήντετο νόσφιν ἑταίρων·

366. **Εἰδοθέη**] Zenodot. **Εὐρυνόμη** Schol. E. H. Q. The Schol. adds that Aesch. in the Proteus (frag. 196) calls her **Εἰδοθέα**, but Dind. reminds us that he speaks of her as **Εἰδώ**.

the Homeric description, *ὁ γὰρ ἱστορῶν αὐτῷ περὶ τῆς Φάρου, μᾶλλον δὲ ἡ κοινὴ φήμη, διότι μὲν τότε τοσοῦτον ἀπεῖχεν ἀπὸ τῆς ἠπείρου, ὅσον φησί, δρόμον νεὼς ἡμερήσιον, οὐκ ἂν εἴη διατεθρυλημένη ἐπὶ τοσοῦτον ἐψευσμένως, ὅτι δὲ ἡ ἀνάβασις καὶ αἱ προσχώσεις τοιαῦταί τινες κοινότερον πεπύσθαι εἰκὸς ἦν. ἐξ ὧν συνθεὶς ὁ ποιητὴς ὅτι πλέον ἢ τότε ἀφειστήκει τῆς γῆς ἡ νῆσος κατὰ τὴν Μενελάου παρουσίαν, προσέθηκε παρ' ἑαυτοῦ πολλαπλάσιον δίστημα τοῦ μυθώδους χάριν· αἱ δὲ μυθοποιίαι οὐκ ἀγνοίας χάριν.* The last words come very near the truth.

356. **τόσσον .. ἤνυσεν**, 'as great a way off as a ship makes in a whole day;' gnomic aorist = 'conficere solet.'

358. **ἀπὸ .. βάλλουσιν** (for the unexpressed subject see on sup. 214), 'they push off.' Probably the process, described in Od. 9. 487, of using the *κοντός*.

359. The **μέλαν ὕδωρ**, which the crews draw for their use, is water from *deep* places, where the light cannot reach it. Compare *κρήνη μελάνυδρος* Od. 20. 158; Il. 16. 3 (where the water is also called *δνοφερόν*). The same epithet is applied to water in tanks, Od. 6. 91; in deep rivers, Il. 2. 825; and in deep sea-gulfs, Od. 12. 104. The antithesis to it is *λευκὸν ὕδωρ* Od. 5. 70, and *ἀγλαὸν ὕδωρ* Il. 2. 307. But cp. Il. 21. 202.

361. **ἁλιαέες** serves as a local predicate, joined with **πνείοντες** = 'blowing over the sea:' the relative clause that follows forms the epexegesis to these words. **φαίνονθ'** = 'sprung up:' literally, 'showed themselves,' see inf. 519.

363. **κατέφθιτο**. Ameis describes this tense as a pluperfect; compare *ἔφθισο* Aesch. S. c. T. 970, *ἔφθιτο γὰρ πάρος* Eur. Alcest. 414, but as parallel to *ὀλοφύρατο* it is better to take it as the non-thematic aorist. So Il. 18. 99 *ὁ μὲν μάλα τηλόθι πάτρης | ἔφθιτ', ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι.* Cp. Soph. O. R. 962 *νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.*

365. **ἰφθίμου**. This has been variously derived from *ἶφι-τιμή*, or *ἶφι-θυμός*. It is simpler to refer it only to *ἶφι*, the epenthesis of the *θ* in the latter half of the word being analogous to its introduction in such forms as *ἱμάσθλη, βαθμός, ῥυθμός*.

366. **Εἰδοθέη**, known in later times as **Θεονόη**, seems to be a name coined with reference either to the various 'transformations,' or the vast 'knowledge' of her father.

367. Join **ἥ μ'** [*οἱ*] **οἴῳ συνήντετο ἔρροντι νόσφιν ἑταίρων**. For the elision of the diphthong in *μοι* cp. Il. 6. 165; 10. 544; 13. 481; 17. 100; Od. 23. 21. **οἴῳ** = 'all by myself.'

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αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον
γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.
ἡ δ' ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·
νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων,
ἦε ἑκὼν μεθίεις καὶ τέρπεαι ἄλγεα πάσχων;
ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
ἐκ μέν τοι ἐρέω, ἥ τις σύ πέρ ἐσσι θεάων,
ὡς ἐγὼ οὔ τι ἑκὼν κατερύκομαι, ἀλλά νυ μέλλω
ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,

370. *ἡ δ' ἐμεῦ ἄγχι στᾶσα*] *Ζηνόδοτος ἡ δέ μοι ἀντομένη* Schol. E. H. 372. *μεθίεις*] This seems the best established reading. Bekk. writes *μεθίῃς* as Eustath., al. *μεθιεῖς*. See Ameis, Anhang ad loc.; La Roche Hom. Text. 225; Etym. Mag. 177. 1 *τούτου* (sc. the verb *ἱῶ*) *ὁ παρατατικὸς ἵουν, τὸ δεύτερον ἵεις καὶ τὸ τρίτον ἵει, καὶ συνθέσει ἀφίει . . . ἰστέον δὲ ὅτι τὸ δίδωμι καὶ τίθημι καὶ ἵημι οἱ παρῳχημένοι μᾶλλον ἀπὸ τοῦ εἰς ω εἰσὶν ἐν χρήσει ἤπερ ἀπὸ τῶν εἰς μι.* 379. *εἰπέ*] *Ζηνόδοτος ἔειπε, κακῶς· τὴν διαφορὰν γὰρ ἠγνόησεν* Schol. H.

368. **ἰχθυάασκον .. ἔτειρε δέ.** Here the second clause, which gives the reason of the first, is introduced by the coordinating **δέ**, where in later Greek we should find *ἔτειρε γάρ*. Cp. Il. 1. 259 *ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο*, Il. 2. 26 *νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι*, Il. 9. 496 *οὐδέ τί σε χρὴ | νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί.* Fish were, generally, in the judgment of the Homeric age, in the same category as beasts of prey, compare Il. 24. 82; 21. 201 foll., and see note on Od. 3. 177. For allusions to fishing see Od. 10. 124; 12. 251 (with note); 22. 384; Il. 24. 80. Eustath., on *ἔτειρε δὲ γαστέρα*, remarks, *ἄλλως γὰρ οὐ θέμις ἁλιεύειν τοὺς ἥρωας.* Cp. Athenaeus (1. 46), who says of the Homeric heroes, *ὅτι δὲ καὶ ἰχθῦς ἤσθιον, καὶ Σαρπηδὼν δῆλον ποιεῖ, ὁμοιῶν τὴν ἅλωσιν πανάγρου δικτύου θήρᾳ* [Il. 5. 487], *καίτοι Εὔβουλος, κατὰ τὴν κωμικὴν χάριν, φησὶ παίζων, 'ἰχθῦν δ' Ὅμηρος ἐσθίοντ' εἴρηκε ποῦ | τινα τῶν Ἀχαιῶν; κρέα δὲ μόνον ὤπτων, ἐπεὶ | ἕψοντά γ' οὐ πεποίηκεν αὐτῶν οὐδένα.'* But Eubulus is versifying the words of Plato, Rep. 3. 404 B, C *οἶσθα γὰρ ὅτι ἐπὶ στρατείας ἐν ταῖς τῶν ἡρώων ἑστιάσεσιν οὔτε ἰχθύσιν αὐτοὺς ἑστιᾷ* [Ὅμηρος], *καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας οὔτε ἑφθοῖς κρέασιν, ἀλλὰ μόνον ὀπτοῖς.*

371. **νήπιός εἰς,** 'Art thou an utter fool, sir stranger, and spiritless? or choosest thou thus to be reckless, and takest pleasure in sorrow? seeing that this long while thou lettest thyself be shut up in the island, and canst find no deliverance, while the heart of thy comrades is fainting.'

374. **μινύθει δέ** = *ὥστε μινύθειν.*

377. **μέλλω .. ἀλιτέσθαι,** 'assuredly I must have offended the gods.' See on sup. 94.

379. **θεοὶ δέ τε πάντα ἴσασιν.** Löwe quotes Julian. Orat. 6 *οὐ γὰρ ἐπὶ πλούτῳ χρημάτων τὸ θεῖον μακαρίζομεν, οὐδὲ ἐπ' ἄλλῳ τινὶ τῶν νομιζομένων ἀγαθῶν· ἀλλ' ὅπερ Ὅμηρός φησι, θεοὶ πάντ' ἴσασιν. ἐπιστήμῃ γὰρ ἡμῶν οἱ θεοὶ διαφέρουσι.* On which he adds, 'Constat tamen Graecorum Romanorumque diis et deabus non tribui omniscentiam absolutam; polytheismus enim veram divinitatis notionem ac perfectam ferre non potest.' Here we may regard the words as a courteous hyperbole; or as a magnifying of the knowledge of the gods in contrast with human ignorance. Perhaps the expression might still better be described as the theoretical

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ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
πωλεῖταί τις δεῦρο γέρων ἅλιος νημερτὴς,
ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης
πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμώς·
τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου

view of the gods; parallel with which is θεοὶ πάντα δύνανται Od. 10. 306; cp. 14. 444; or, Ζεὺς .. δύναται ἅπαντα sup. 227. But it is easy to see that this article of belief is not illustrated by the facts recorded. (1) *As to knowledge.* Aphrodite says of Zeus, εὖ οἶδεν ἅπαντα | μοῖράν τ' ἀμμορίην τε καταθνητῶν ἀνθρώπων Od. 20. 75. Thus Zeus is able to warn Aegisthus of his fate, Od. 1. 37; thus, Poseidon can speak securely of the result of his marriage, Od. 11. 248; he knows that Odysseus must find an end of his troublous voyage in Phaeacia, Od. 5. 288; so too, Circe can describe the events that will occur on the voyage to Hades, Od. 10. 490; but in contrast to this we have Poseidon's ignorance of what is befalling his son Polyphemus, Od. 9; and the same god is able to reckon on the ignorance of Zeus while he is defending the Greeks, Il. 13. 356; cp. 18. 185, where Iris, as she brings a message, declares οὐδ' οἶδε Κρονίδης. So Proteus, the sea-god, knows all the depths of the sea, inf. 386, but is quite witless of the deceit that is being devised against him, ib. 542. Nor, if the gods were altogether cognisant of the future, should we have the frequent use of φράζεσθαι, μερμηρίζειν, etc., to describe their 'searchings of heart;' cp. Il. 2. 3; 16. 646; 20. 115; 22. 174. (2) *As to power.* It is said that Athena can save even from the jaws of death, but Telemachus, her favourite, does not hesitate to describe an unexpected result as one that never could have been hoped for, οὐδ' εἰ θεοὶ ὣς ἐθέλοιεν Od. 4. 227. The gods can save; but their saving power is limited (see Od. 2. 231, 236), and Poseidon himself cannot cure his blinded son, Od. 9. 525. Further, such power as the gods possess is not the simple prerogative of godhead, but each god seems to have his particular amount of strength, just as different men have; cp. Il. 7. 455; 20. 105, 122. Nor, again, is such an ascription of absolute knowledge or absolute power compatible with the frequently recurring phrases that describe the gods as accomplishing this or that act 'with ease,' or 'with trouble.' Such phrases would be meaningless in connection with omnipotence; see Il. 13. 90; 15. 140, 356; 20. 444; Od. 10. 573; 14. 348, 357; 16. 198.

380. Notice the force of the tenses, 'who keeps me here a prisoner still, and stopped me (cp. sup. 351) from my journeying.'

388. **τόν γ' εἴ πως .. ὅς κεν εἴπῃσιν.** There are two ways of taking these lines; (1) 'O that thou couldest catch him by ambuscade, in order that he may tell thee,' etc. With the half-exclamation, half-wish, which is really, a protasis with unexpressed apodosis, cp. Il. 10. 111; 16. 559. ὅς κεν will, according to this view, introduce a quasi-final sentence; cp. Od. 10. 539. Or (2), and simpler, 'if thou couldst manage to catch him by ambuscade, he will tell thee,' etc. ὅς here introducing the apodosis with a true demonstratival force, as in ὃς γὰρ δεύτατος ἦλθε Od. 1. 286.

389. **ὁδὸν .. κελεύθου.** The juxtaposition of these two words, as in Od. 9. 261, suggests a difference of meaning, which is not easy to detect. **ὁδός** seems to mean rather the ground

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νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.
καὶ δέ κέ τοι εἴπῃσι, διοτρεφές, αἴ κ' ἐθέλῃσθα,
ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,
οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος,
μή πώς με προϊδὼν ἠὲ προδαεὶς ἀλέηται·
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκῃ

400. **ἀμφιβεβήκῃ**] So Bekk. with Cod. Vindob. 50 for *ἀμφιβεβήκει*. See note below. In Il. 8. 68 the same line occurs, and there it is followed not by a present tense as *εἶσι*, but by an imperf. *ἐτίταινε*. It is not easy to decide whether the note of Schol. H., *διχῶς Ἀρίσταρχος*, refers to this variation, or to the different ways of writing the 3rd sing. of the pluperf., namely, with the final *ν* or without it.

travelled over, Lat. *via*, and **κέλευθος** the act of travelling, Lat. *iter*. But the meanings are not kept distinct.

In the story of Proteus we may suppose that we have the poet's adaptation of some well-known 'sailors' yarns.' Virgil has employed the story; but he has located Proteus in the Carpathian Sea (Geo. 4. 387 foll.). In later legend Proteus appears as a king in Memphis, Hdt. 2. 112–116. The story of Proteus and his transformations was afterwards allegorized, as representing various processes of nature, or of the intellectual powers of man. Proteus stands as the type of a wizard, and the phrase *ὀλοφώια εἰδώς* inf. 460, reminds us of the epithet *ὀλοόφρων*, applied to Atlas, Od. 1. 52. When Proteus is called **Ποσειδάωνος ὑποδμώς**, Eustath. remarks, *περιττὴ ἡ πρόθεσις*, by which he intends to express that *ὑποδμώς* only means 'a servant,' and not an 'under-servant,' the preposition illustrating the general condition of 'subserviency,' and not any particular grade of servitude. So we have *ὑφηνίοχος* and *ὑποδρηστήρ*. 'Num putabimus aliquem inferioris ordinis famulum significari? Nec res patitur nec sermo desiderat,' Lehrs, Aristarch. 108.

393. **οἰχομένοιο . . ὁδόν**, 'while thou art away on a voyage.' So *ὁδὸν ἐλθεῖν* Il. 1. 151; Od. 3. 316, *ἰέναι ὁδόν* Od. 17. 426.

395. **αὐτή**, emphatic, 'do thou thyself contrive it;' for Odysseus does not understand the method of the *λόχος*.

397. **ἀργαλέος . . δαμῆναι.** For the personal construction; cp. *ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι* Il. 1. 589, *ἡ δὲ μάλ' ἀργαλέη περάαν* Il. 12. 63. Cp. also Od. 11. 291. Elsewhere we find *ἀργαλέον* neut. with infin. and dat. or accus. of person, as Od. 2. 224; 7. 241.

400. **ἦμος δ'.** What letter is elided here? After the formula *τοίγαρ . . ἀγορεύσω*, the next line invariably follows without any connecting particle; nor can we say that any change or contrast is here introduced by *ἦμος δ'*. On these grounds Nitzsch regards *δ'* as $=$ *δή*, and not *δέ*, comparing *σχέτλιε, καὶ δ' αὖ τοι* Od. 12. 116, and *πῇ δ' οὕτως* Il. 10. 385; but such phrases as *τίπτε δέ τοι* point equally the other way. Cp. sup. 312; Od. 2. 363; Il. 15. 244. **ἦμος δ'** occurs eight times in the Iliad, and twenty-nine in the Odyssey. Only twice is it used without elision, and both times with *δέ* and not *δή*, Il. 11. 86; Od. 12. 312. It seems simpler here to accept the common combination, which had evidently passed into an epic formula; nor indeed does *δέ* seem less appropriate for the commencement of a story than *ἔπειτα*, see on sup. 354. Fäsi quotes Hesiod.

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τῆμος ἄρ' ἐξ ἁλὸς εἶσι γέρων ἅλιος νημερτὴς
πνοιῇ ὕπο Ζεφύροιο, μελαίνῃ φρικὶ καλυφθεὶς,
ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης
ἀθρόαι εὕδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι,
πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.
ἔνθα σ' ἐγὼν ἀγαγοῦσα ἅμ' ἠοῖ φαινομένηφιν,
εὐνάσω ἑξείης· σὺ δ' εὖ κρίνασθαι ἑταίρους

Opp. et D. 414 ἦμος δὴ λήγει μένος ὀξέος ἠελίοιο; but here a Bodl. MS. reads ἦμος δέ. Eustath. suggests that ἠμόσδε and τημόσδε had become single words like ἐνθάδε. ἦμος is always found elsewhere with the indicative, except in later Greek (as Lycophr. 1268; Hippoc. 599. 40), and it is possible to retain the MSS. reading, ἀμφιβεβήκει, if we regard it as equivalent to a gnomic aorist (cp. ἦμος δ' .. ὁπλίσσατο Il. 11. 86); or treat it as the present tense from a new form in ω, as κεκλήγοντας implies κεκλήγω. Cp. γεγωνέμεν Il. 8. 223, ἐγέγωνεν Il. 14. 469, which forms suggest a present γεγώνω from γέγωνα. Bekker (see critical note) reads, with one MS., ἀμφιβεβήκῃ, which La Roche suggests may have been *one* of the Aristarchean readings; the analogy of ὅτε used with subjunctive, and the general sense, seem to weigh in favour of ἀμφιβεβήκῃ. **ἀμφιβαίνειν**, which signifies, in the most general way, 'to come into the neighbourhood of,' takes various special meanings, as e.g. 'to defend;' cp. ἀμφίβασις, and see Il. 1. 37, 451; Il. 5. 623; Od. 9. 198.

402. **μελαίνῃ φρικί.** These two words are interpreted by Il. 7. 63 οἵη δὲ Ζεφύροιο ἐχεύατο πόντον ἔπι φρὶξ | ὀρνυμένοιο νέον· μελάνει δέ τε πόντος ὑπ' αὐτῆς, where the Gramm. add, φρίξ .. τὸ ἐκ γαλήνης πρῶτον ἐξορθούμενον κῦμα, and φρὶξ Ζεφύρου—ἡ πρώτη ἠρεμαία αὐτοῦ κατὰ πόντον ἐπίπνοια. Catullus has imitated the passage, Pel. and Thet. 269 'hic qualis flatu placidum mare matutino | horrificans Zephyrus,' and Virgil has caught the idea of μελαίνῃ in the phrase 'inhorruit unda *tenebris*' Aen. 3. 195. The ruffled surface of the water veils the sea-god as he rises.

404. **νέποδες.** According to Apollon. and Et. Mag. this word means 'swim-footed,' i. e. 'web-footed,' from νέω, νήχομαι. Other Gramm. interpreted it 'footless.' There seems a hint of this in Aristot. H. A. 1. 1. 9 εἰσὶ τῇ φώκῃ κεκολοβωμένοι πόδες, ib. 2. 1. 7 ἡ δὲ φώκη ὥσπερ πεπηρωμένον τετράπουν ἐστί. Eustath. ad loc. says, νέπους κατὰ γλῶσσάν τινα ὁ ἀπόγονος, though Apollon. writes, τὸ δὲ ἀπόγονοι παράκρουσμα (misinterpretation) τῶν νεωτέρων ποιητῶν. Cp. Cleon. Sic. apud Bergk (47) βριαροὶ Γοργοφόνου (i. e. Perseus) νέποδες, and Callimach. ap. Schol. ad Pind. Isthm. 2. 9 ὁ Κεῖος Ὑλλίχου νέπους, and Theocr. Idyl. 17. 25 ἀθάνατοι δὲ καλεῦνται ἑοὶ νέποδες. The word then is best referred to the root νεπ, seen in ἀ-νεψ-ιός, Lat. *nep-os* and *nep-tis*, Skt. *nap-tar* and *napât*. (Curt. G. E. p. 241). Transl. 'brood.'

ἁλοσύδνης seems better written with a small initial, as it is not so much a proper name as a descriptive epithet of Amphitrite. In Il. 20. 207 it is used of Thetis. Lobeck quotes from Hesych. ὕδναι = ἔγγονοι. Curt. G. E. 578 supposes a form σύ-δνη = συν-jη, cp. Gk. υ-ἱό-ς, Skt. *sûnus*, 'a son,' from root *su*. Apoll. Rhod. 4. 1599 calls the Nereids ἁλοσύδναι, and Callimach. gives one of the Nereids the name Ὑδατοσύδνη. J. Schmidt connects ὕδνη with *un-da* (for *ud-na*).

406. **πικρόν** is commonly treated as an adjective here of only two terminations, in agreement with **ὀδμήν**. Cp. Il. 1. 3; 2. 742; 5. 776; 9. 153; 16. 589; 19. 88; Od. 1. 93. 246; 4. 442, 709; 5. 410, 422, 467; 6. 122; 9. 132; 12. 369 See also the same use with κοινός Soph. Trach. 207, πατρῷος Aesch. Ag. 210, δῆλος Eur. Med. 1197. But it is simpler to treat πικρόν as adverbial to **ἀποπνείουσαι**, as in ὑγρὸν ἀέντων Od. 5. 478; inf. 446.

408. **ἑξείης**, referring to Menelaus

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τρεῖς, οἵ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος.
φώκας μέν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·
αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδηται,
λέξεται ἐν μέσσῃσι, νομεὺς ὣς πώεσι μήλων.
τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,
καὶ τότ' ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,
αὖθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.
πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν
ἑρπετὰ γίγνονται καὶ ὕδωρ καὶ θεσπιδαὲς πῦρ·
ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλόν τε πιέζειν.
ἀλλ' ὅτε κεν δή σ' αὐτὸς ἀνείρηται ἐπέεσσι,

420. αὐτός] Aristarch. Schol. H. Al. αὖτις.

and his companions, whom she is just going to name, inf. 440; or we may interpret it as meaning 'in a line with them,' sc. the φῶκαι.

410. **ὀλοφώια,** 'sorcerer's arts.'

411. **ἔπεισιν,** 'will go his rounds to them,' so ἐποίχεσθαι inf. 451; Od. 15. 504.

412. **πεμπάσσεται,** (aorist subjunctive), means properly, 'count by five,' sc. on the fingers; but already in Homer's time men counted by decads, cp. Od. 16. 245, so that πεμπάζεσθαι had lost its original sense. Compare μύρια πεμπαστάν Aesch. Pers. 981, πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων Eum. 748.

413. With **πώεσι** must be supplied ἐν, as before μέσσῃσι. Cp. Aristoph. Plut. 399 οὐκ ἔστι πω τὰ πράγματ' ἐν τούτῳ. Τί φῄς; Οὐ τῷ μεταδοῦναι.

416. **αὖθι** (acc. to Etym. Mag. a syncopated form of αὐτόθι), serves here only to emphasise ἔχειν, as αὖθι μένειν Od. 5. 208, 'to remain there,' sc. where they are put. 'Longe frequentissimus est hic epexegesis usus apud adverbia αὐτοῦ, αὐτόθι, αὖθι, sicut pronomina demonstrativa et adverbia inde formata saepissime quasi duces consequentium explicationum adhiberi videmus' L. Aulin, de usu epexeges. ap. Hom., Upsaliae 1858. Compare αὐτόθ' .. ἐν σπέσσι Od. 9. 29, αὐτόθι ἀγρῷ Od. 11. 187, αὖθι πάρ' Ἀτρείδῃ 3. 156, αὐτοῦ τῷδ' ἐνὶ δήμῳ 2. 31; and for analogous constructions see Il. 1. 270 τηλόθεν .. ἐξ ἀπίης γαίης, Od. 3. 318 ἄλλοθεν εἰλήλουθεν . . ἐκ τῶν ἀνθρώπων, Od. 11. 69 ἐνθένδε κιὼν δόμον ἐξ Ἀίδαο.

417. **πάντα δέ,** 'and he will try [to escape thee] by turning into everything that is made for moving on the ground, and into water and terrible fire.' This is quite different from γίγνεσθαι πειρήσεται, for there was no doubt of his *power* to take various shapes.

418. Here **ἑρπετά** is used in the widest sense of 'moving.' Cp. Od. 18. 131 πάντων ὅσσα τε γαῖαν ἔπι πνείει τι καὶ ἕρπει.

419. **ἀστεμφέως.** Similar advice is given by Proteus to Peleus when he was baffled by the rapid transformations of Thetis, 'nec te decipiat centum mentita figuras, | sed preme quidquid erit, dum quod fuit ante reformet' Ov. Met. 11. 254. It is worth remarking that this power of assuming various forms was a special characteristic of sea and river deities. Compare the stories about Nereus, Glaucus, Achelous, etc. A similar power is assigned to the goblins Lamia (Aristoph. Vesp. 1177) and Empusa (ib. Ran. 293 foll.).

420. **αὐτός** = Proteus himself, in his own shape; further described by τοῖος ἐών, etc. Or, perhaps, αὐτός here refers to Proteus being as we should say the first to open communications with his captors: compare use of Lat. *ipse*.

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τοῖος ἐὼν οἷόν κε κατευνηθέντα ἴδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,
ἥρως, εἴρεσθαι δὲ θεῶν ὅς τίς σε χαλέπτει,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.
ὣς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,
ἤια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
ἤια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους
τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.

421. ἴδησθε] γρ. ἴδηαι Cod. M. 2 man. Many other MSS. give ἴδηαι.

422. **καὶ τότε δή.** For the use of *καί* thus introducing the apodosis cp. Od. 2. 108; 2. 132; 4. 256, 415; 11. 111; Il. 1. 478. **σχέσθαι** here has an imperatival force, as **ἐχέμεν** sup. 419.

426. **ὅθ' ἕστασαν** '[to the place] where they stood,' i.e. drawn up on the shore; the regular preparation for a lengthened stay. Cp. Od. 9. 546; 10. 403, and Virg. Aen. 6 ad fin. 'stant littore puppes.'

427. **πόρφυρε.** Aristarch. on Il. 14. 16 interprets *πορφύρειν* by *μελανίζειν*, and so Döderl. makes 'darkness' the radical idea of the word, which he connects etymologically with our 'brown.' This use of *πορφύρειν* to describe the troubled mind bears a remarkable analogy to that of *καλχαίνειν* Soph. Ant. 20; and contains the same physical thought as *φρένες ἀμφιμέλαιναι* Il. 1. 103 (al. *ἀμφὶ μέλαιναι*); compare *μελαγχίτων φρήν* Aesch. Pers. 113, *σπλάγχνα μοι κελαινοῦται* Cho. 406. **πορφύρειν** only takes the meaning of 'glowing brightly' in later Greek. In Homer, Il. 14. 16 it is used of the dark mass of rolling water that does not break into white foam; opp. to *πολιὴ ἅλς*. Compare Cicero's rendering 'unda purpurascit,' quoted by L. and S. Lex. s. v. See on Od. 2. 428.

429. **ἀμβροσίη,** 'sacred.' Buttm. Lexil. s. v. shows that the three forms, *ἄμβροτος* Od. 11. 330, *ἀβρότη* Il. 14. 78, and *ἀμβροσίη*, are identical in meaning 'immortal,' i.e. in the most general sense 'sacred,' as partaking of a divine nature. Compare with the present passage *ὕπνου δῶρον* Il. 7. 482, for when this epithet is applied to night, there is always a tacit reference to the refreshment of sleep. Cp. Il. 24. 363 *νύκτα δι' ἀμβροσίην, ὅτε δ' εὕδουσι βροτοὶ ἄλλοι.* See 445 inf.

430. **ῥηγμῖνι.** This noun, of which the nominative is not in use, is best described by the words in Il. 4. 422 foll. *κῦμα .. χέρσῳ ῥηγνύμενον*, so we find with it, Od. 12. 214, the epithet *βαθεῖαν*. Here **ἐπὶ ῥηγμῖνι** means, 'at the breakers' edge.'

432. **θῖνα** (*θίς*) may be from the same root as *θέναρ*, 'the thick of the hand,' and perhaps etymologically identical with 'dune,' but see Curt. G. E. p. 230. Others, comparing it with *ῥηγμῖνι*, regard it as referring to the beating surf, and connect it with root *θεν* in *θείνω*: compare *θίν' ἐνὶ φυκιόεντι* Il. 23. 693.

εὐρυπόροιο. Compare *πόρους ἁλός* Od. 12. 259, *πόροι ἁλίρροθοι* Aesch. Pers. 367; Soph. Aj. 412. The epithet of the earth corresponding to this is *εὐρυόδεια*.

434. **ἰθύν,** here = 'enterprise;' pro-

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Τόφρα δ' ἄρ' ἥ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον,
τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε·
πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
εὐνὰς δ' ἐν ψαμάθοισι διαγλάψασ' ἁλίῃσιν
ἧστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·
ἑξείης δ' εὔνησε, βάλεν δ' ἐπὶ δέρμα ἑκάστῳ.
ἔνθα κεν αἰνότατος λόχος ἔπλετο. τεῖρε γὰρ αἰνῶς
φωκάων ἁλιοτρεφέων ὀλοώτατος ὀδμή.
τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;
ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
ἀμβροσίην ὑπὸ ῥῖνα ἑκάστῳ θῆκε φέρουσα
ἡδὺ μάλα πνείουσαν, ὄλεσσε δὲ κήτεος ὀδμήν.

441. *ἔνθα κεν*] The Schol. H. P. Q. give as lemma *κεῖθι δὴ αἰνότατος*, adding *αἱ πλείους ἔνθα κεν*, which Bekk. restored to the text.

perly, 'movement.' Cp. Od. 16. 304 *γυναικῶν γνώομεν ἰθύν*. For the form *ἰθύς*, as connected with *εἶμι*, compare *ἴθματα* Il. 5. 778, *εἰσίθμη* Od. 6. 264.

435. **ὑποδῦσα.** There is no need to read with Düntzer here, *ἀναδῦσα* (cp. Il. 1. 496), for *ὑποδῦσα* only resumes the words *ὑπὸ πόντον ἐδύσετο* sup. 425, as indeed the use of **ἄρ'** here suggests. 'Meanwhile she having plunged [as I said] into the sea's broad breast, brought up,' etc.

437. **δόλον δέ.** Here, again, the reason is given by **δέ** = 'for she was plotting.' In translation the sense of the particle may be kept by throwing an emphasis on *δόλον*, ''twas a *trap* she was devising.' 'And having scooped lairs for us in the sea-sand, she sat awaiting us, and we came quite close to her, and she laid us down in a row.'

438. **εὐναί** here are shallow holes to lie in, like a hare's 'form.'

441. **ἔνθα κεν,** 'most horrible would have been our ambuscade there for .. but she,' etc.

442. **ὀλοώτατος ὀδμή,** see on sup. 406.

445. **ἀμβροσίην.** Buttm. remarks that as the gods are said to anoint themselves with *beauty*, *κάλλεϊ ἀμβροσίῳ χρίεσθαι* Od. 18. 192 foll., so they feed on *immortality*, *ἀμβροσίη*. He quotes from Lucian, Dial. Deor. 4 *νῦν δὲ ἄπαγε* **τὸν Γανυμήδην, καὶ πιόντα τῆς ἀθανασίας** *ἄγε οἰνοχοήσοντα ἡμῖν*. Because the radical meaning of *ἀμβροσίη* is thus indefinite, it is easily applicable to many different substances. That it was the food which sustained immortality may be gathered from Od. 5. 196 foll., where Calypso eats ambrosia herself, but gives Odysseus the 'bread of men.' It was the regular eating of ambrosia and not the single taste that conferred immortality, as we find that Achilles is fed with nectar and ambrosia, Il. 19. 353; and yet he did not possess the privilege of freedom from death. Bergk remarks that originally nectar was the only special food of the gods, but that gradually a distinction grew up between nectar as drink, and ambrosia as food, and that this distinction is more noticeable in the Odyssey than in the Iliad. Among the various uses to which ambrosia is applied in Homer, we find that Hera is anointed with it, Il. 14. 170; so also is Sarpedon, Il. 16. 680; the corpse of Patroclus is kept from decay by its use, Il. 19. 38, in which passage it is spoken of as some distinct essence or perfume. There is no need to understand, with the old commentators, such a noun as *ἐδωδή* or *τροφή*, for *ἀμβροσίη* is an instance of the substantival use of the feminine adjective. See next note.

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πᾶσαν δ' ἠοίην μένομεν τετληότι θυμῷ·
φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
ἑξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, εὗρε δὲ φώκας
ζατρεφέας, πάσας δ' ἄρ' ἐπῴχετο, λέκτο δ' ἀριθμόν.
ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ
ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.
ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης,
ἀλλ' ἦ τοι πρώτιστα λέων γένετ' ἠυγένειος,
αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σῦς·
γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον.

454. *δὲ ἰάχοντες*] A variant is *δ' αἶψ' ἰάχοντες*, an unnecessary correction to avoid apparent hiatus. 457. *πάρδαλις*] *διὰ τοῦ ᾱ αἱ Ἀριστάρχου*. See Didym. on Il. 13. 103; 17. 20; 26. 573. The *κοινή* was *πόρδαλις*, and a further refinement was to write *πόρδαλις* for the male and *πάρδαλις* for the female.

447. **ἠοίην**, like *ἀμβροσίη*, is a feminine adjective used substantivally, as *ὑγρή*, *ζεφυρίη*, etc.

450. **ἔνδιος**, formed in the same way as *ἐνθύμιος*, *ἐνύπνιον*, from root *διϝ* (shine), Skt. *div*, seen in Lat. *div-us*, *dies*, etc. So *ἔνδιος* signifies 'in full light of day,' i.e. 'at noon.' Cp. Il. 13. 837 *αἰθέρα καὶ Διὸς αὐγάς*. See Aelian. de animal. 9 *αἱ φῶκαι . . μεσημβρίας οὔσης καθεύδουσι τῆς θαλάττης ἔξω*. Buchholz, Hom. Real. 2. 146, quotes from Erhard, Fauna der Cycladen, to the effect that one species of seal is common in that part of the Mediterranean, and that the natives call the holes in which the seals hide *φωκότρυπαι*.

451. In **λέκτο δ' ἀριθμόν** and **λέκτο καὶ αὐτός** we have identical forms from different roots. The root *λεγ*, from which come *λέγω*, *λόγος*, Lat. *lĕgo*, *lĕgio*, etc., means 'to reckon,' and in Homer is never (see Buttm. Lexil. s. v.) convertible with *εἰπεῖν*, but always contains the idea of recounting in order, like our 'tell' and 'tale.' So **ἐλέγμην** Od. 9. 335; but cp. *λεγώμεθα* Od. 3. 240, *λέγε* Il. 2. 222. The other root *λεχ*, from which come *λόχος*, *λεχώ*, *λέκτρον*, Lat. *lec-tus*, means 'lie.' Translate, 'He reckoned their number, and reckoned us first among the sea-monsters . . and then lay down himself.' The *παρήχησις* between the two forms is doubtless intentional. For a list of remarkable jingles and assonances in Homer see J. E. Ellendt, Einige Bermerk. über Hom. Sprachgebr. Königsberg, 1863. The Schol. here seems confused by the double form *ὅτι τῇ αὐτῇ λέξει παραλλήλως οὐκ ἐπὶ τοῦ αὐτοῦ σημαινομένου κέχρηται*.

452. **ἐν δέ.** Here **ἐν** is not to be joined immediately with *κήτεσιν*, which follows as epexegesis of the prepositional adverb. By the use of **πρώτους** we learn that the men lay nearest to the sea.

453. **ὠίσθη** (as *οἰσθείς* Il. 9. 543), instead of the more usual *οἴσατο*.

456. **ἠυγένειος.** This epithet of a lion (cp. Il. 15. 275; 17. 109; 18. 318) is commonly rendered 'bearded,' from *γενειάς* or *γένειον*, like *ἠύκομος* from *κόμη*. But it seems more likely that the word is only a lengthened form of *εὐγενής*, analogous in form to *ἐπιτήδειος*, *κυανοπρῴρ-ειος*.

458. 'And he became running water, and [next] a lofty tree in full leaf.' On the word **ὑψιπέτηλος** it may be remarked that frequently a simple attribute is expressed by a compound

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ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
ἀλλ' ὅτε δή ῥ' ἀνίαζ' ὁ γέρων ὀλοφώια εἰδώς,
καὶ τότε δή μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·
τίς νύ τοι, Ἀτρέος υἱὲ, θεῶν συμφράσσατο βουλὰς,
ὄφρα μ' ἕλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
οἶσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεείνεις;
ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,
ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
ἀλλὰ μάλ' ὤφελλες Διί τ' ἄλλοισίν τε θεοῖσι
ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα
σὴν ἐς πατρίδ' ἵκοιο πλέων ἐπὶ οἴνοπα πόντον.

465. ἐρεείνεις] Ἀρίσταρχος ἐρεείνεις γράφει, οὐκ ἀγορεύεις Schol. P.

adjective, the inferior part of which repeats only some notion already in the noun, or in other neighbouring words. Compare such words as *δεινόπους*, *ὠκύπους*, and phrases such as *νόμοι ὑψίποδες*, *δυσπάρευνον λέχος*. See also Soph. O. C. 17 *πυκνόπτεροι ἀηδόνες*, meaning only 'many nightingales;' *χαλκόπους ὀδός* ib. 57, *ἑκατομπόδων Νηρῄδων ἀκόλουθος* ib. 718, *ἄνδρ' ἕν' οἰόζωνον* O. R. 846, *δισσάρχας βασιλῆς* Aj. 390, *καλλίπηχυς βραχίων* Eur. Troad. 1194, *κορᾶν ἀγέλαν ἑκατόγγυιον* Pind. fr. 87. 12. We have again *δρῦς ὑψίκομος* Od. 12. 357. Compare here Ov. Met. 8. 732 foll.

'Nam modo te iuvenem, modo te videre leonem;
Nunc violentus aper, nunc, quem tetigisse timerent,
Anguis eras: modo te faciebant cornua taurum.
Saepe lapis poteras, arbor quoque saepe videri;
Interdum faciem liquidarum imitatus aquarum
Flumen eras, interdum undis contrarius ignis:'

and see generally Virg. Geor. 4. 387–449. Later philosophical writers believed that these transformations of Proteus foreshadowed the opinions of the Ionic sages about the origin of the universe. So Sextus Empir. adv. Math. 7. 11 *ὁ μὲν γὰρ ποιητὴς περὶ τούτων ἀποδιδούς φησιν ἐν οἷς περὶ Πρωτέως καὶ Εἰδοθέας ἀλληγορεῖ· τὸ μὲν πρῶτον καὶ ἀρχικώτατον αἴτιον Πρωτέα καλῶν, τὴν δὲ εἰς εἴδη τρεπομένην οὐσίαν, Εἰδοθέαν*.

460. **ἀνίαζε**, 'grew tired;' used intransitively inf. 598; Il. 18. 300; but transitively in Od. 19. 323; Il. 23. 721.

462. **συμφράσσατο**, 'helped thee to devise.'

465. **παρατροπέων**. Nitzsch interprets this as intransitive = 'shirking the truth,' so that *με* is governed only by *ἐρεείνεις*. But in Il. 9. 500 *παρατρωπάω* is used transitively, and it is better so to interpret *παρατροπέων* here = 'misleading me.' Translate, 'Thou knowest (why dost ask seeking to mislead me) how that,' etc.

472. **ἀλλὰ μάλα**, as in Od. 5. 342. The meaning is, 'Why, of course you ought,' etc.

473. **ὄφρα** follows directly on *ῥέξας*.

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οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
πρίν γ' ὅτ' ἂν Αἰγύπτοιο, διιπετέος ποταμοῖο,
αὖτις ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι·
καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μενοινᾷς.
ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
οὕνεκά μ' αὖτις ἄνωγεν ἐπ' ἠεροειδέα πόντον
Αἴγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλέην τε.
ἀλλὰ καὶ ὣς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἦ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,
οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
ἦέ τις ὤλετ' ὀλέθρῳ ἀδευκέι ἧς ἐπὶ νηός,

476. *ἐυκτίμενον*] Bekk. reads *οἶκον ἐς ὑψόροφον* here with four MSS. and lemma of P. He adopts the same reading in Od. 6. 315; 9. 533; 10. 474; 15. 129; 23. 259. 477. *διιπετέος*] *Ζηνόδωρος* (sic) *δὲ διιπετῆ τὸν διαυγῆ ἀποδίδωσιν· διὰ τοῦτο καὶ γράφει διειπετέος* Schol. E. H. Q. The name of Zenodorus is often confused with that of Zenodotus, but Porphyrius, on Il. 18. 356, speaks of him as the author of ten books *περὶ τῆς Ὁμήρου συνηθείας.* 484. *μιν ἔπεσσιν*] Bekk. here from Schol. M. *μύθοισιν*, which Ameis follows and defends.

475. For the use of **ἱκέσθαι** with simple accusative, as in the former clause of this line, cp. Od. 1. 176; 3. 1; 14. 167.

476. **ἐυκτίμενον.** There seems a sort of prothysteron in putting *οἶκος* first and *πατρὶς γαῖα* second; see on sup. 208.

477. **διιπετέος** literally, 'fallen from Zeus,' that is, 'rain-fed,' as Eustath. interprets *ὑετῷ πληρουμένου*, which, he says, best suits the Nile (*Αἴγυπτος*), inasmuch as *ἐκ τῶν ἐν Αἰθιοπίᾳ γιγνομένων θέρους σφοδρῶν ὑετῶν πληροῦται, ὡς καὶ Ἀριστοτέλης καὶ Εὔδοξός φασι.* The same epithet is applied to the Spercheios, Il. 17. 263; cp. Il. 16. 174; 21. 326. The name *Νεῖλος* first occurs in Hesiod. Theog. 337 *Τηθὺς τ' Ὠκεανῷ ποταμοὺς τέκε δινήεντας | Νεῖλόν τ' Ἀλφειόν τε.* Diodorus, Bibl. Hist. 1. 19, speaking of the river says, *ἀρχαιότατον μὲν ὄνομα σχεῖν Ὠκεάνην .. ἔπειτα δὲ διὰ τὸ γενόμενον ἔκρηγμά φασιν Ἀετὸν ὀνομασθῆναι ὕστερον δὲ Αἴγυπτον ἀπὸ τοῦ βασιλεύσαντος τῆς χώρας.* Strabo, 1. 2, 30, remarks, *ὁ ποιητὴς τοίνυν διιπετέας καλεῖ τοὺς ποταμοὺς οὐ τοὺς χειμάρρους μόνους ἀλλὰ καὶ πάντας κοινῶς, ὅτι πληροῦνται πάντες ἀπὸ τῶν ὀμβρίων ὑδάτων.* Others have attempted to interpret the word as meaning 'that flows under the clear sky.' Compare *ἔνδιος.* Some of the old grammarians gave *διαυγής* as an equivalent for *διιπετής*, the Etym. Mag. 274. 15 quoting from Eurip. *λαμπρότερος ἢ πρὶν καὶ διιπετέστερος.*

483. **δολιχὴν .. ἀργαλέην τε.** Yet it was but one day's sail to Egypt; sup. 356.

489. **ἀδευκέι.** This was formerly rendered 'bitter,' being referred to *δεῦκος*, which is interpreted as *τὸ γλυκὺ παρὰ τοῖς Αἰτωλοῖς.* See also Schol. B. E. on this passage, *πικρῷ ἀπὸ τοῦ στερητικοῦ ἃ καὶ τοῦ γλεύκους.* But on the other hand, Apollon. Hom. Lex. gives as his interpretation of the word *ἀπεοικώς*, Hesych. *ἀπροσδόκητος.* Heliodor. *ἀνείκαστος*, and Schol. B. *ἀδοκῆς ἀπὸ τοῦ*

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ἠὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσεν.
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'Ατρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ
ἴδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
δὴν ἄκλαυτον ἔσεσθαι, ἐπεί κ' εὖ πάντα πύθηαι.
πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο·
ἀρχοὶ δ' αὖ δύο μοῦνοι 'Αχαιῶν χαλκοχιτώνων
ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.
εἷς δ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ.
Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισι.
Γυρῇσίν μιν πρῶτα Ποσειδάων ἐπέλασσε
πέτρῃσιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·
καί νύ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ 'Αθήνῃ,

494. ἐπεί κ'] γρ. ἐπήν Schol. H. E. 495. δάμεν] οὕτως αἱ 'Αριστάρχου· αἱ κοινότεραι 'θάνον' Schol. H. 498.] The remark of Schol. H. on this line is, Ζηνόδοτος τοῦτον ὃς γράφει· ἀναγκαῖον δὲ καὶ αὐτὸν εἶναι διὰ τὸ λέγειν ὕστερον (sc. 551) Μενέλαον 'σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε.' For ὃς γράφει Düntz. reads οὐ γράφει, and Dind. περιγράφει, interpreting the words as equivalent to *delevit Zenodotus ;* La Roche disagrees.

δεύχω τὸ δέχομαι. This suggests **δοκ** as the root of **ἀ-δευκ-ής**, which would give the meaning 'unseemly,' or, less likely, 'unexpected.' Schol. B. on Od. 6. 273 has δεύκω τὸ βλέπω. Compare the name Πολυ-δεύκης = 'very comely' or 'seemly.'

493. **οὐδέ σέ φημι.** Here again *οὐδέ* introduces the reason, as if *οὐ γάρ* were written. Cp. Od. 1. 296; 2. 369; 10. 380; 15. 393; 18. 17.

494. **ἄκλαυτον,** 'without weeping,' 'tearless.' In Od. 11. 54, Il. 22. 386, the same word is used passively. So we have **ἀπευθής** passive in Od. 3. 88, and active in Od. 3. 184; so too **ἀπήμονες** is passive, sup. 487, and active in Il. 14. 164.

495. **λίποντο,** 'survived.' Used in the same tense inf. 536.

497. **μάχῃ** stands in antithesis to **νόστῳ**, so that the meaning is, I need say nothing about all that took place before Troy: for 'at the battle you yourself were present.' Cp. **παρεγίγνετο δαιτί** Od. 17. 173. The **δύο** here mentioned are the Locrian Ajax and Agamemnon, the **εἷς** is Odysseus.

499. The Locrian Ajax, under the curse of Athena, was shipwrecked (see Virg. Aen. 1. 40–45) on some rocks called **Γυραί** (the form of the adjective is **Γυραίη** inf. 507) meaning 'rounded,' cp. Od. 19. 246. Eustath. and Hesych. place these rocks near the Cyclad Myconos. But Quintus Smyrn., Post Homeric. 14. 569, puts them, more correctly, off Caphereus, the S. E. promontory of Euboea: **εὖτέ μιν εἰσενόησεν** [sc. Poseidon] **ἐφαπτόμενον χερὶ πέτρης | Γυραίης, καί οἱ μέγα χώσατο, σὺν δ' ἐτίναξε | πόντον ὁμοῦ καὶ γαῖαν ἀπείριτον· ἀμφὶ δὲ πάντῃ | κρημνοὶ ὑπεκλονέοντο Καφηρέος.** Compare also Eur. Troad. 88. foll., where Poseidon promises, in accordance with Athena's request—**ταράξω πέλαγος Αἰγαίας ἁλός, | ἀκταὶ δὲ Μυκόνου Δήλιοί τε χοιράδες | Σκῦρός τε Λῆμνός θ' αἱ Καφήρειοί τ' ἄκραι | πολλῶν θανόντων σώμαθ' ἕξουσιν νεκρῶν**, and Virg. Aen. 11. 260 'ultorque Caphereus.'

502. This line introduces his *second* sin and final catastrophe, and thus forms the opposition to **πρῶτα** in v. 500. Transl. 'And indeed he would have escaped doom, hated though he was by Athena, had not he hurled forth a haughty boast, and been sore

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εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·
φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος·
αὐτίκ' ἔπειτα τρίαιναν ἑλὼν χερσὶ στιβαρῇσιν
ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.

besotted.' In place of a new verb introduced by **καί**, we should expect here *μέγ' ἀασθείς* as a descriptive addition to **ἔπος ἔκβαλε**. In Virgil, Aen. 1, the initial act is attributed to Minerva, and not, as here, to Poseidon. **φῆ ῥα** explains what the *ἔπος* was. With *ἔπος ἐκβάλλειν* compare Il. 18. 324 and Lat. 'iactare verba.' Sophocles (Aj. 302) uses *λόγους ἀνασπᾶν* in a similar sense, with which compare Plat. Theaet. 180 A *ὥσπερ ἐκ φαρέτρας ῥηματίσκια ἀνασπῶντες ἀποτοξεύουσι*. In **ἀάσθη** we have a word not denoting physical injury, as Bothe seems to think, but rather the judicial blindness or infatuation which heaven permits to come upon the guilty. Cp. h. Hom. Ven. 254 *μάλα πολλὸν ἀάσθην | σχέτλιον, οὐκ ὀνομαστόν, ἀπεπλάγχθην τε νόοιο*, where the last three words are explanatory of *ἀάσθην*.

504. **φῆ φυγέειν**, 'said he had escaped,' considering himself secure on the Gyrae. Seneca represents the same scene, Agam. 534 'Tandem occupata rupe furibundum intonat | superasse nunc se pelagus atque ignes: iuvat | vicisse caelum Palladem fulmen mare.' Quint. Smyrn., in his adaptation, seems to make his boast refer to the future and not to the past or present: *φῆ δὲ καὶ εἰ μάλα πάντες Ὀλύμπιοι εἰς ἓν ἵκωνται | χωόμενοι, καὶ πᾶσαν ἀναστήσωσι θάλασσαν | ἐκφυγέειν· ἀλλ' οὐδὲ θεῶν ὑπάλυξεν ὁμοκλήν*, i.e. boasted that he '*would* escape.' Compare for this usage *φημὶ τελευτηθῆναι* Od. 2. 171. In the scene in Quint. Smyrn., however, Ajax is still battling with the waves and not landed on the rock: so that the sense of this whole passage seems to be, that the temporary escape to the rock showed no relenting on the part of heaven, but served only to prolong the struggle of the hero between life and death.

505. Join **μεγάλ' αὐδήσαντος**, which the Schol. rightly interprets *ὑπερήφανα εἰπόντος*. The notion however of a *loud shout* is contained in the words as well. Compare *μεγάλ' ἤπυεν* Od. 9. 399.

508. **καὶ τὸ μέν**, 'and the one part stayed where it was; but the other—the broken piece—fell in the sea.'

509. Join **τῷ . . ἐφεζόμενος**.

510, 511. **τὸν δ'**, 'and him the crag carried down into the vast surging sea: so there he died when he had drunk the brine.' On this passage Nitzsch quotes from Wolf. Proleg. 41 'Ceterum insunt plurimis MSS. versus aliquot qui in nulla *ἐκδόσει* ferebantur (see crit. note on 511) partim recentioris fabricae putandi,' and himself rejects it, almost on the same grounds as Eustath., on account of its poorness and flippancy (*διὰ τὸ λίαν εὐτελές*). Ameis sees in it the comic colouring of a parody, and thinks it compounded from Od. 14. 137; 11. 98; 12. 263. He quotes an obvious imitation of it from Achill. Tat. 3. 4. *παραχρῆμα τῆς ἅλμης πιόντες κατεσχέθησαν*. Others attempt to dispose of the supposed difficulty by making *ὕδωρ* the subject to *πίεν*, as though 'the gulf had washed him down;' but this is very unlikely. The line requires no apology: there is a grim humour in it; a bitter irony about the contemptible end of a boastful hero; one moment he is sitting on the rocks, secure and self-complaisant—the next instant he gets a mouthful of salt water, and dies then and there. A similar contrast is expressed in Shakespeare, Rich. II. Act 2, sc. 2.—

Death . . . comes at the last, and with a little pin
Bores through his castle-wall, and—farewell, king!

and in the graceful irony of Virgil, Geor. 4. 87, describing the easy method of

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ὣς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πίεν ἁλμυρὸν ὕδωρ.
σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν
ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.
ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺ
ἵξεσθαι, τότε δή μιν ἀναρπάξασα θύελλα
πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα,
ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης
τὸ πρίν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.
ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
ἂψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο,
ἦ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,

511.] *ἐν οὐδεμιᾷ ἐφέρετο. καὶ λίαν γάρ ἐστιν εὐτελής. θαυμάσαιμεν δ' ἂν πῶς παρέλαθε τὸν Ἀρίσταρχον ὀβελίσαι αὐτόν* Schol. H. P. See note below. 517, 518.] For the alteration proposed in the order of the lines see below.

quieting the bees: 'Hi motus animorum atque haec certamina tanta | *pulveris exigui iactu* compressa quiescunt.' Compare with the idea of *πίνειν* Od. 12. 350 *πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσαι.*

512. **σὸς δὲ ἀδελφεός** (in antithesis to *Αἴας μέν* sup. 499) is Agamemnon.

513. **σάωσε**, i.e. saved him from the storm raised by Athena, Od. 5. 109.

514. **Μαλειάων.** What brought Agamemnon near Malea at all? Can we accept the explanation of the Schol. Od. 3. 272 that Thyestes lived in Cythera? E. Curtius (Pelop. 300) suggests that Greek navigators on the regular Phoenician fairway of traffic always took care to make land at Malea. No doubt it was an important bearing to take, but it could hardly come into a voyage from the north coast of Asia Minor; especially when we compare the description of such a voyage in Od. 3. 170 foll. However it is just possible that Agamemnon had taken the long course by the islands, which might bring him far enough south to sight Malea, from whence he would coast up the Argolic bay. Nitzsch maintains that vv. 514–516 are the interpolation of a rhapsodist, or that the whole passage is spurious; for how could a storm, that caught a ship off Malea and drove it into the open sea, bring it to the borders of the territory where Thyestes dwelt? Bothe would lighten the difficulty by inserting vv. 519, 520 immediately after 516, so that the order would run, *ἀλλ' ὅτε δὴ καὶ κεῖθεν* | *ἂψ δὲ θεοὶ* | *ἀγροῦ ἐπ' ἐσχατιήν* | — which suggestion Bekker follows. It may be best to take a general view of Agamemnon's voyage without pressing points of geographical detail. The storm (Od. 5. 109) drives him far out of his course to the south, and as he works up again and makes the cape of Malea, preparatory to sailing along the coast of Argolis on his way home, another hurricane (515) catches him and drifts him north-east to the extremity of the Argolic promontory which runs far out to sea. At this point (520) the wind shifts, and he makes his own port on the coast near Mycene. According to this interpretation, **κεῖθεν** takes up **ἐσχατιήν**, viz. the extremity of the territory (*ἀγροῦ*) where Thyestes used to live. But the difficulty will be altogether removed if we can accept the view of the geographer Andron, who states that the *regular home* (*ἔναιε*) of Thyestes, and of Aegisthus after him, was in the Island of Cythera: though at the present moment Aegisthus was at Mycenae, awaiting the return of Agamemnon.

520. **οὖρον στρέψαν.** A sort of pregnant expression for 'changed the adverse wind and made it favourable.'

521. **ἦ τοι ὁ μέν** introduces the apodosis. The words from *ἄψ* to *ἵκοντο* are only a fuller description of *νόστος* in the preceding line.

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καὶ κύνει ἁπτόμενος ἣν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἴδε γαῖαν.
τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὅν ῥα καθεῖσεν
Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν
χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὅ γ' εἰς ἐνιαυτὸν,
μή ἑ λάθοι παριὼν, μνήσαιτο δὲ θούριδος ἀλκῆς.
βῆ δ' ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·
κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους
εἶσε λόχον, ἑτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,
ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
τὸν δ' οὐκ εἰδότ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.
οὐδέ τις Ἀτρείδεω ἑτάρων λίπεθ' οἵ οἱ ἕποντο,
οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,

527. *παριών*] *τινὲς παρεών* Schol. H. P.

522. Join **κύνει πατρίδα**, 'he kissed his native soil as he touched it.' For the custom compare Livy 1. 56.

525. Join **ὑπέσχετο δοιὰ τάλαντα μισθόν**, 'promised as wage.'

526. It is better to refer both **ὅ γε** and **ἑ** to **σκοπός**, for *ὅ γε* generally resumes the chief subject of a sentence, and the words *ὅν ῥα .. τάλαντα* are parenthetical. Transl. 'Lest he should land and pass him by unobserved,' and thus reach Mycene unannounced; so *παριών* Od. 17. 233. This is simpler than, with Nitzsch, 'lest he come near to him (Aegisthus) at unawares.'

εἰς ἐνιαυτόν. Cp. Aesch. Ag. 2 *φρουρᾶς ἐτείας μῆκος*.

531. **ἑτέρωθι** = at the other side of the palace. The full phrase would run, *ἑτέρωθι μὲν εἶσε λόχον, ἑτέρωθι δὲ ἀνώγει κ.τ.λ.*, for the whole circumstances took place *ἐν μεγάροισι* (537) (on **ἀνώγει**, see Monro, H. G. § 21).

532. **καλέων**, i.e. to bid him to the feast. This agrees with *δειπνίσσας* (535).

533. **ὄχεσφιν** to be joined with **βῆ** as an instrumental dative (cp. Od. 4. 8), and not to be taken as equivalent to *σὺν ἵπποισιν καὶ ὄχεσφιν* Il. 5. 219. **βῆ** means 'went down to the shore,' and forms a contrast to **ἀνήγαγε**, 'brought him up.' By the plural **ὄχεσφιν** only a single car is meant. Compare the use of *ἅρματα*.

534. Join **οὐκ εἰδότ' ὄλεθρον**, 'unwitting of his doom.' **ἀνήγαγε** means 'brought him up from the shore to the city.'

535. Cp. Il. 17. 61, where, as here, **ὥς τίς τε** may be a transposition for *ὥς τέ τις*. Others join *τίς τε*, comparing it with the form of the Lat. *quisque*.

κατέκτανε is the gnomic aorist.

536. 'None of the comrades of Atrides survived, nor one of Aegisthus' men.' The *λόχος* and *ἕταροι* fell to a man. The circumstances here related are inconsistent with the later form of the story in Od. 11. 405 foll.; 24. 97, where Clytaemnestra plays so important a part. The form of the story adopted by the tragedians made the bath-room the scene of the murder.

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κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
ἤθελ' ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἅλιος νημερτής·
μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελὲς οὕτω
κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δήομεν· ἀλλὰ τάχιστα
πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι.
ἢ γάρ μιν ζωόν γε κιχήσεαι, ἤ κεν Ὀρέστης
κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαις.
ὣς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὖτις ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων.
τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
ὅς τις ἔτι ζωὸς κατερύκεται εὐρέϊ πόντῳ
[ἠὲ θανών· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι].

546. ἤ κεν] Bekk. and Düntz. read ἢ καί. 553.] ἐν ἁπάσαις ἠθετεῖτο. τοῦ γὰρ Πρωτέως εἰπόντος 'δύο μοῦνοι ἀπόλοντο' (496) γελοίως τρίτον ζητεῖ ἀπολόμενον Schol. H. P. Q. See below.

541. κυλινδόμενος. Compare for this sign of grief Od. 10. 499; Il. 18. 26; 24. 65, and see Plato's remarks upon this want of self-control in the Homeric heroes, Rep. 389 A.

544. δήομεν. This word is connected with root δα, the long stem answering to δᾰ (σ) in δέδαεν, etc. (See Monro, H. G. § 80, who shows that we have here a subjunctive form.) Some MSS. write δήομεν, δήεις and δήει, which variation may have arisen, as La Roche suggests, from a confusion on the part of the transcriber between δήω and δηιόω. With ἄνυσις cp. Il. 2. 347; 4. 56; and for a similar use of πρῆξις Il. 24. 524.

546. ἤ κεν.. κτεῖνεν. Fäsi here interprets κεν as = που or οἶμαι, quoting Il. 14. 484 τῷ καί κέ τις εὔχεται εἶναι. But εὔχεται here can hardly be a subjunctive, as there is no clear instance of Thematic stems forming the subjunctive with a short vowel; Monro, H. G. § 82. Perhaps we should read καί τέ τις with two MSS. But κεν κτεῖνεν (unless we suppose κεν to be a sort of anticipation of ἀντιβολήσαις) may be regarded as a loosely stated apodosis to an unexpressed protasis. 'Either you will find him alive or [if you do not] Orestes will have slain him, and you will come in for the funeral feast.' Thus κεν κτεῖνεν expresses an act which probably has taken place, and κεν ἀντιβολήσαις an act which probably will take place.

547. τάφου (cp. Od. 3. 309) is interpreted by Schol. B. T. as δείπνου τοῦ ἐν τῇ ταφῇ.

553. Though the line is generally rejected (see crit. note), Eustath. thinks that the question may be the natural doubt of a despondent man like Menelaus; or the words of one who has lost his head, as we say, through grief, συγχυθεὶς ὑπὸ λύπης. Yet this attempt at justification seems insufficient. Nitzsch quotes from Lobeck, Phryn. 754, to show that such combinations as ζωὸς ἠὲ θανών are only loose ways of speaking: 'His formulis, εἴτε παρὼν εἴτε ἀπών, ζῶν καὶ θανών, ζῶντες καὶ νεκροί, crebra consuetudine tantum de sua potestate detritum est ut postremo etiamtum usurpentur ubi mortui aut absentes nulli intelligi possunt. In Soph. Antig. 1109 οἵ τ' ὄντες οἵ τ' ἀπόντες, quis non videt hoc tantum dici

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ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
υἱὸς Λαέρτεω, Ἰθάκῃ ἔνι οἰκία ναίων·
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
Νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
Ἄργει ἐν ἱπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλά σ' ἐς Ἠλύσιον πεδίον καὶ πείρατα γαίης
ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,
τῇ περ ῥηΐστη βιοτὴ πέλει ἀνθρώποισιν·
οὐ νιφετός, οὔτ' ἂρ χειμὼν πολὺς οὔτε ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείοντος ἀήτας

563. Ἠλύσιον] Apion states that the word is derived ἀπὸ τῆς Νείλου ἰλύος, so that it is likely that he read Ἰλύσιον. Eustath. 1509. 34. 567.] Aristot. Probl. 26. 31 quotes the line as ἀλλ' αἰεὶ Ζεφύροιο διαπνείουσιν ἀῆται which reading would necessitate the excision of the next line. Another variant is πνείοντας, but Schol. H. P. declares directly for the genitive.

"quotquot sunt."' But Löwe rightly judges, 'tot ambagibus non opus est;' and he rejects the line, seeking the cause of the interpolation in sup. 109, where Menelaus says οὐδέ τι ἴδμεν | ζώει ὅ γ' ἦ τέθνηκε.

563. Ἠλύσιον πεδίον perhaps is equivalent to ἠλύθ-τιον, as the place 'where men go.' Gladstone (Hom. Synchron. 266) quotes from Lauth the Egyptian word Aalu, a field peopled by 'spirits of light,' in the East. It represents the 'sedes discretae piorum,' not in Hades, but on the actual surface of the earth, though in the far west. The serene climate of Elysium bears an analogy to the perpetual calm in which the Hyperboreans, according to Hdt., lived, beyond the cold and storms of the north wind. Homer does not describe the place as an island or as a continent, but Hesiod, Opp. et Di. 168, and Pindar, Ol. 2, with later poets, speak of the μακάρων νῆσοι. Favoured heroes, such as Rhadamanthus the son of Zeus, Il. 14. 322, or Menelaus, his son-in-law, are transported alive to Elysium, (compare the words οὐ θανέειν and βιοτή), and are found there with their actual bodies, not as mere εἴδωλα καμόντων like the inhabitants of Hades. The idea is still further worked out by Hesiod, Opp. et Di. 159 foll., where he assigns to the ἀνδρῶν ἡρώων θεῖον γένος οἳ καλέονται | ἡμίθεοι, or at least to some of them, such an abode, τοῖς δὲ δίχ' ἀνθρώπων βίοτον καὶ ἤθε' ὀπάσσας | Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης. | .. καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες | ἐν μακάρων νήσοισι παρ' Ὠκεανὸν βαθυδίνην. Cp. Hor. Epod. 16. 63 'Iuppiter ille piae secrevit littora genti | ut inquinavit aere tempus aureum.' See also Eurip. Hel. 1676 καὶ τῷ πλανήτῃ Μενέλεῳ θεῶν πάρα | μακάρων κατοικεῖν νῆσόν ἐστι μόρσιμον· | τοὺς εὐγενεῖς γὰρ οὐ στυγοῦσι δαίμονες, | τῶν δ' ἀναριθμήτων μᾶλλόν εἰσιν οἱ πόνοι.

566. οὐ .. οὔτε .. οὔτε. For this combination cp. Il. 1. 115 οὐ δέμας οὐδὲ φυὴν οὔτ' ἂρ φρένας οὔτε τι ἔργα, and Il. 6. 450 foll. οὐ Τρώων .. οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος | οὔτε κασιγνήτων.

567. Ζεφύροιο .. ἀήτας. The presence

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Ὠκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους,
οὕνεκ' ἔχεις Ἑλένην καί σφιν γαμβρὸς Διός ἐσσι.
ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἑτάροισιν
ἤια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν ἐίσης·
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον·
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἂψ δ' εἰς Αἰγύπτοιο, διιπετέος ποταμοῖο,
στῆσα νέας, καὶ ἔρεξα τεληέσσας ἑκατόμβας.
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,
χεῦ' Ἀγαμέμνονι τύμβον, ἵν' ἄσβεστον κλέος εἴη.

569. Διός ἐσσι] τινὲς, φίλος ἐσσί. ἐν ἐνίοις δὲ οὐ φέρεται ὁ στίχος διὰ τὸ ἀκύρως ἔχειν τὴν ἀντωνυμίαν Schol. H. P. Q. 578. νηυσὶν ἐίσης] Schol. P. gives as variants νηυσὶν ἑῇσιν, and νηὸς ἐίσης, and in lemma νηὶ μελαίνῃ.

of Zephyrus shows that the Elysian plain belongs to the land of the living. Cp. Pind. Ol. 2. 70 ἔνθα μακάρων νᾶσος ὠκεανίδες αὖραι περιπνέοισιν. It is the same refreshing breeze that brings Proteus at midday out of the water for his *siesta*, sup. 402, and helps the ripening of Phaeacian fruits, Od. 7. 119. But this soft wind is unknown in Tartarus, where Iapetus and Cronus οὔτ' αὐγῇς ἠελίοιο | τέρποντ' οὔτ' ἀνέμοισι Il. 8. 480. A curiously similar passage describes the city of the gods in Arjunasamāyana (Bopp, Five Episodes of the Mahābhāratā, 4. 44); 'non illic torret sol: non calore nec frigore laboratur; non vexat pulvis:—frigidus flat ventus, suavem odorem diffundens, vitam largiens.'

569. **οὕνεκα** follows directly upon **πέμψουσι** v. 564. **ἔχεις** = 'hast to wife,' as in Od. 6. 281; Il. 3. 53, etc. **σφιν**, sc. ἀθανάτοισι = 'in their eyes,' i.e. they recognise thee as such: with this ethical dative compare μοι Od. 2. 50. See on 807 inf.

579. **αὐτοί** has a special reference to the crews, which accounts for the change of person between τιθέμεσθα and καθῖζον.

581. With **Αἰγύπτοιο** may be supplied either ὕδωρ, as sup. 477, or ῥοάς, as Od. 9. 450, but compare the familiar phrase εἰς Ἄιδος or εἰς Ἀΐδαο. With **στῆσα ἐς** we may compare such combinations as ἐς θρόνους ἕζεσθαι, ἐς τοσοῦτον ἐλπίδος βεβώς. In Od. 14. 258 we find στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ, and in Od. 19. 188 στῆσε δ' ἐν Ἀμνισῷ. Here the use of **εἰς** is suggested by the **ἄψ** at the beginning of the line.

584. **χεῦα . . τύμβον.** Schol. E. remarks, ἐποίησε κενοτάφιον τῷ Ἀγαμέμνονι γράψας ἐκεῖ ἐν λίθῳ τὸ αὐτοῦ ὄνομα καὶ τὴν αἰτίαν τοῦ θανάτου καὶ τὸ ποῦ ἦν καὶ ὅπως πέπονθε. But this was not the age for monumental inscriptions, as Löwe rightly says, 'sufficiebat tamen simplicis tumuli aedificatio,' cp. Il. 23. 255. Such a practice recorded here illustrates the ancient custom of erecting cairns and barrows,

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ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὖρον
ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὄφρα κεν ἑνδεκάτη τε δυωδεκάτη τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα
τρεῖς ἵππους καὶ δίφρον ἐύξοον· αὐτὰρ ἔπειτα
δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν
ἀθανάτοις, ἐμέθεν μεμνημένος ἤματα πάντα.'
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
'Ἀτρείδη, μὴ δή με πολὺν χρόνον ἐνθάδ' ἔρυκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην
ἥμενος, οὐδέ κέ μ' οἴκου ἕλοι πόθος οὐδὲ τοκήων·

which served to keep up a constant tradition when there was no written record of a nation's history. Cp. Josh. 3. 3–9, where the Israelites set up twelve stones at the passage of the Jordan, 'to be a memorial for ever,' because the children would 'ask their fathers in time to come, saying, "What mean ye by these stones?"' so that the story would be kept up from generation to generation.

590. **τρεῖς.** The Scholl. interpret this of a pair and the extra horse, attached by a trace only, *ξυνωρίδα καὶ παρήορον*. See Il. 16. 149 foll.

594. Telemachus tells Menelaus that, notwithstanding his willingness to remain, he must set sail for Ithaca at once; his comrades are already fretting at the delay (cp. Od. 3. 313); so we naturally expect to hear of his departure. Instead of this, if we follow the reckoning of time as given in the following books, we find him after the lapse of thirty days still at Sparta; for he does not appear on the scene again (Athena only making mention of him, Od. 13. 414 foll.) till the opening of bk. 15, when the goddess is urging him in a dream to return home at once. In Od. 15. 284 the start is actually made, and, ib. 499, his landing on Ithaca is described. There are two ways of meeting the difficulty. Nitzsch regards the discrepancy as a mere poetical licence, and maintains that the story of Telemachus is resumed at its natural place; viz. where he first comes into contact with Odysseus. Other critics (see Koes, de discrep. in Odys. p. 6–10; Hennings, Telemach. p. 198 etc.) discover in this confusion of the chronology a proof that we have the true story of Telemachus —the *Τηλεμαχία*, as they call it— interrupted at this point by an interpolation from the **Νόστος Ὀδυσσέως**, and that in the original form of the poem the scenes in bk. 15 followed immediately after v. 619 of the present book. It has been proposed to divide this 'Telemachia' into five separate lays: 1st, the visit and advice of Athena to Telemachus as he sits in his palace, vexed with the outrages of the suitors (bk. 1); 2nd, the assembly in Ithaca and the preparations for departure (bk. 2); 3rd, Telemachus at Pylos (bk. 3); 4th, Telemachus at Sparta (bk. 4); 5th, departure of Telemachus from Sparta and safe arrival in Ithaca (bk. 15, 16). See notes on Od. 5, init.

595. Join **ἀνεχοίμην ἥμενος,** as *εἰσορόων ἀνέχεσθαι* Od. 16. 277; compare *οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα* Il. 5. 895. The words from **οὐδέ κε** to **τέρπομαι** are parenthetical.

596. For **οὐδέ κέ μ' οἴκου** Bekker, ed. 2, reads *οὐδέ με ϝοίκου*. But **οἶκος** does not invariably take the ϝ. Cp. Od. 14. 318 **ἐς οἶκον**, 15. 21 **βούλεται οἶκον**, 16. 70 **ὑποδέξομαι οἴκῳ**, 23. 8 **οἵ τέ οἱ οἶκον**. In Il. 24. 471; Od. 2. 45, 226; 7. 68; 15. 374 **οἶκος** is preceded by **νῦ ἐφελκυστικόν**. Cp. also Od. 17. 455;

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αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
ἐν Πύλῳ ἠγαθέῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω·
ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
εὐρέος, ᾧ ἔνι μὲν λωτὸς πολύς, ἐν δὲ κύπειρον
πυροί τε ζειαί τε ἰδ' εὐρυφυὲς κρῖ λευκόν.
ἐν δ' Ἰθάκῃ οὔτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμών·
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο.

599. *ἠγαθέῃ*] *ἠμαθίῃ* Rhianus. Schol. H. P. on Od. 4. 702. *σὺ δέ με*] Ἀρίσταρχος *σὺ δέ κε* Schol. H. 'Mira scriptura, nisi *ἐρύκοις* legit Aristarchus, quod habet H. superscripto tamen *εις*' Dind. 606.] Ἀρίσταρχος *αἰγίβοτον καὶ μᾶλλον ἐπήρατον, τὸ πεδίον* Schol. H. P. See below.

20. 105; 21. 188; 16. 303, where *ἐξ* not *ἐκ* precedes *οἴκου*.

τοκήων is used loosely here to express mother and grandsire; compare the use of *τοκήων*, of the ancestors of Areta and Alcinous, Od. 7. 54.

597. **μύθοισιν ἔπεσσί τε.** Eustath. says, *οὐ δοκεῖ διαφορά τις εἶναι ὡς οὐδὲ πρὸ ὀλίγων* (Od. 3. 317) *ἐν τῷ κέλομαι καὶ ἄνωγα.* Compare *ἔπος καὶ μῦθον* Od. 11. 561. Nitzsch maintains that **μῦθος** is more subjective, i. e. that it describes the story as it bears the impress of the mind of the teller; while **ἔπος** represents the story merely as so much information. But the opposite view is defended by Schmidt, Synonomik I. pp. 13 foll.

601. Translate, 'But let the gift which you may give me be something to treasure up' (see on Od. 1. 312); '*horses* I will not take to Ithaca, but I will leave them for *you* to adorn your royal stable.'

602. **πεδίοιο.** This may be the flat land of Messenia, the eastern portion of which at any rate belonged to the territory of Menelaus. Or perhaps the 'plain' may be the Eurotas valley enclosed between the sides of Taygetus and Parnon; a level valley fifteen miles long and four wide.

603. **λωτός.** The *lotus* here is a sort of trefoil or clover, not to be confounded with the lotus of bk. 9. According to Sprengel, Hist. Bot., it is the *Lotus corniculatus* of Linnaeus. **κύπειρον** may be rendered 'galingale,' the *pseudo-cyperus* of Pliny, a marsh-plant.

604. **εὐρυφυές,** 'broad-eared;' the grains of barley are not set so close round a central stem as in wheat. Commentators compare Virg. Ecl. 5. 36 'grandia hordea;' but there the epithet is only rhetorical to express the contrast between great efforts and small results. Most editors read here **τ' ἠδ' εὐρυφυές**, but the reading **τε ἰδ'** is admitted by Bekker, on the supposition that *ἰδέ* has the ϝ prefixed. This is not likely; the initial prefix, if any, being probably the jod rather than the digamma. But **τε ἰδ'** may be regarded as a regular case of hiatus, as in Od. 11. 337; so we have *κατάγοντο ἰδέ* Od. 3. 10. Cp. Hoffm. Quaest. Hom. 1. 89 'Sunt loci nonnulli quibus offeratur hiatus ante *ἰδέ*, ubi deleto hiatu Wolfius scripsit *ἠδέ*, Il. 2. 697; 4. 147, 382; 6. 469; 8. 162; 12. 311; 21. 351; 22. 469. Intactos tamen reliquit 5. 3; 10. 573; 6. 348. Patet utrosque locos eadem ratione uti.'

605. **ἐν δ' Ἰθάκῃ.** Cp. Hor. Epp. 1. 7. 41 'non est aptus equis locus ut neque planis | porrectus spatiis nec multae prodigus herbae.'

606. The common text gives a very harsh asyndeton, by beginning a new clause with **αἰγίβοτος.** In the same line, instead of **καί** we should expect

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οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,
αἵ θ' ἁλὶ κεκλίαται· Ἰθάκη δέ τε καὶ περὶ πασέων.'
Ὣς φάτο, μείδησεν δὲ βοὴν ἀγαθὸς Μενέλαος,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
'Αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·
τοιγὰρ ἐγώ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται
δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστι.
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ
ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκράανται·
ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἑ Φαίδιμος ἥρως,
Σιδονίων βασιλεύς, ὅθ' ἑὸς δόμος ἀμφεκάλυψε

611. *ἀγαθοῖο*] Crates *ὀλοοῖο* Schol. H. 613. *δώρων*] So Bekk. and Düntz. with three MSS. Al. *δῶρον*. 617. *Φαίδιμος*] *ἄδηλον εἰ κύριον τὸ φαίδιμος* Schol. B. Q. 618. *ὅθ' ἑός*] Al. *ὅτε ὅς*. It is difficult to understand Schol. H. P., which runs thus, *ἑὸς δόμος*] *αὐτοῦ τοῦ βασιλέως. οὕτως δὲ Ἀρίσταρχος καὶ τὰ ὑπομνήματα, ὁ τεὸς δόμος*,

some adversative conjunction, as *αὐτάρ*. These facts give a great probability to the conjecture of Bergk (Philologus, 16. 597), that v. 606 should follow v. 608, so that the text should run, *Ἰθάκη δέ τε καὶ περὶ πασέων | αἰγίβοτος, καὶ μᾶλλον ἐπήρατος*. Translate, 'Now in Ithaca there are neither broad runs nor meadow land, for not one of the islands which lie in the sea is meadowed nor fit for driving; and Ithaca, more than all, is a goat-pasturing place yet more lovely than one that pastures horses.' It may be doubted whether **ἐπήρατος** signifies 'lovely' as a general description, or 'loveable,' i.e. 'lovely in my eyes,' because it is my home. If it be true that the ancients had no conception of the purely picturesque, Telemachus would scarcely have admired the craggy Ithaca on the merit of scenery. Nitzsch's interpretation of *ἐπήρατος* as 'steep' or 'lofty,' as if from *αἴρω*, is quite untenable. The passages he quotes to support it, *πτολίεθρον ἐπήρατον* Il. 18. 512, *ἄντρον ἐπήρατον ἠεροειδές* Od. 13. 103, do not prove it, and *εἵματα . . ἐπήρατα, θαῦμα ἰδέσθαι* Od. 8. 366, gives weight on the other side. In Hesiod, Opp. et Di. 63, *ἐπήρατον* is joined with *καλὸν εἶδος*. We have too *κλέος ἐπήρατον* in Pind. Pyth. 5. 73; and *δόξαν ἐπήρατον* Isthm. 5. [6.] 12. Dr. Hayman compares *πολυήρατος*, as used four times in the Odyssey and three in the Hymns, always in the sense of 'lovely.'

608. **ἁλὶ κεκλίαται.** Cp. Od. 13. 235 *ἀκτὴ . . ἁλὶ κεκλιμένη*, 17. 340 *κλινάμενος σταθμῷ*. The picture is of the islands 'resting' on the water's surface, as men are described *ἀσπίσι κεκλιμένοι* Il. 3. 135, *κεκλιμένοι ἐπάλξεσιν* 22. 3, or as the spear and steeds of Ares seem to rest against a wall of mist, *ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω* Il. 5. 356.

610. **κατέρεξεν** occurs in this connection Il. 1. 361; 5. 372; 6. 485; 24. 127; Od. 5. 181; and the syncopated participle *καρρέζουσα* in Il. 5. 424. It is commonly referred to *ῥέζειν*, which gives very little sense. It is more probably connected with *ὀ-ρέγ-ω*.

611. **οἷ' ἀγορεύεις**, cp. sup. 271; see also Od. 17. 479 *μή σε νέοι διὰ δώματ' ἐρύσσωσ' οἷ' ἀγορεύεις*, Od. 18. 389 *ἦ τάχα τοι τελέω κακὸν οἷ' ἀγορεύεις*, and Od. 22. 217 *ἐν δὲ σὺ τοῖσιν ἔπειτα πεφήσεαι, οἷα μενοινᾷς*, so that *οἷα* here is nearly equivalent to *ὅτι τοῖα*. See note on *ὅσσα* sup. 75.

612. **μεταστήσω**, 'will exchange;' only here with this meaning.

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κεῖσέ με νοστήσαντα· τεῒν δ' ἐθέλω τόδ' ὀπάσσαι.'
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.
οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·
σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.
ὣς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο,
μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες,
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,

which Buttm. divides ὅτε ὅς. But compare Apollon. de Pron. p. 135 B. who gives ὅθ' ἑός as the right reading. 621–624.] See note below. 627. ἔχοντες] So Schol. Q. for ἔχεσκον. Schol. P. adds, Ἀρίσταρχος διαστέλλει (i.e. puts a stop) μετὰ τὸ ὅθι (read with Dind. μετὰ τὸ ὅθι περ πάρος) ἵν' ᾖ τὸ ἑξῆς μνηστῆρες δὲ ὕβριν ἔχοντες. See note below.

618. **ἀμφεκάλυψε.** Cp. Od. 8. 511. Similarly κεύθειν is used, Od. 6. 303.

619. **κεῖσέ με νοστήσαντα**, i.e. 'as I came there on my homeward voyage.' But probably there is no inherent notion of *return* in νοστεῖν.

τεῒν = σοι, as inf. 829; Od. 11. 560; 15. 119; Il. 11. 201; the form is described as being Doric; cp. Schol. A. on Il. 11. 201; but this is denied by Ahrens (Dial. Dor. 252).

621–624. In the beginning of this book (vv. 3 and 16), Menelaus is described as giving a wedding feast to his γείτονες ἠδὲ ἔται, which is altogether a different thing from an ἔρανος. This confusion between the two scenes has led almost all commentators since Wolf (Proleg. 131) to reject the passage as the clumsy attempt of a diasceuast to soften the sudden transition to matters in Ithaca (625). But it is impossible to accept with Eustath. the view that these verses are a description of what was going on there. Such an interpretation would make **θείου βασιλῆος** refer to Odysseus, and the only possible reference in **ἄλοχοι** would be to the false maidens of Penelope, who certainly never sent food for the use of the banqueters. Ameis remarks that the use of **ἦγον** here is un-Homeric, as it is never found in such a connection, except it is used of shepherds driving in the flocks for the use of their masters, who never do such servile work themselves. But cp. Od. 3. 439.

623. The use of **ἔπεμπον** (for which some read ἔνεικαν or ἔνειμαν) implies that the wives themselves were not present.

624. **περὶ δεῖπνον πένεσθαι**, again, is an unprecedented construction, as πένεσθαί τι is the regular usage; though we have ἀμφιπένεσθαι Il. 4. 220, etc.

626. **δίσκοισιν.** The discus was a round flat mass of stone or metal (the latter also called σόλος), with a hole in the centre for a leathern thong, by which it was whirled round before throwing. See Il. 23. 826, 839.

αἰγανέαι are generally translated 'hunting-spears,' from αἴξ, 'a goat,' but the word should rather be referred only to ἀίσσω. The floor on which the sports were taking place was artificially levelled (τυκτῷ). Some refer **δα** in **δάπεδον** to γῆ, cp. ἄλευ' ὢ δᾶ, but it seems better to refer it with Curtius (548) to διά in the sense of 'thoroughly.' Compare δαφοινός, δάσκιος, ζατρεφής. Then δάπεδον will mean 'a very solid floor.'

627. The reading in the text is preferable to the vulgate, ὅθι περ πάρος ὕβριν ἔχεσκον (see critical note). The parenthetical words **ὅθι περ πάρος** are parallel to such phrases as ὡς τὸ πάρος περ Od. 2. 305, ἔνθα πάρος περ Od. 5. 82, οἳ τὸ πάρος περ Od. 17. 171.

With **ὕβριν ἔχειν** cp. Od. 1. 368; 16. 86.

628. **καθῆστο** retains the singular number, though really having two

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ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.
τοῖς δ' υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἐλθὼν
'Αντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·
'Ἀντίνο', ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί,
ὁππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἠμαθόεντος;
νῆά μοι οἴχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
Ἤλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ
ἀδμῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.'
Ὣς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
ἐς Πύλον οἴχεσθαι Νηλήιον, ἀλλά που αὐτοῦ
ἀγρῶν ἢ μήλοισι παρέμμεναι, ἠὲ συβώτῃ.
Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
'νημερτές μοι ἔνισπε, πότ' ᾤχετο καὶ τίνες αὐτῷ
κοῦροι ἕποντ'; Ἰθάκης ἐξαίρετοι, ἦ ἑοὶ αὐτοῦ

642. *καὶ τίνες αὐτῷ*] *οἱ μὲν τὸν καί ὀξύνουσιν ἵν' ᾖ, καί τινες αὐτῶν* (sic) *κακῶς· ἐγράφετο γὰρ ἄν κ' εἴ τινες* Schol. H. P. 643.] *στικτέον μετὰ τὸ ἕποντο, τὰ δὲ ἑξῆς ἐν πεύσει ἀναγνωστέον.* ibid. *ὁ μὲν ἦ περισπᾶται· διαπορητικὸς γάρ* Schol. P.

subjects, inasmuch as it stands more closely with the former. Compare *κῦμα φόρει κραιπναί τε θύελλαι* Od. 6. 171, *Ἀντίνοος δ' ἔτ' ἐπεῖχε καὶ Εὐρύμαχος θεοειδής | ἀρχοὶ μνηστήρων* ib. 21. 186.

629. The words from **ἀρετῇ . . ἄριστοι** give the reason why they were **ἀρχοὶ μνηστήρων**.

632. **ἦ ῥά τι ἴδμεν . . ἦε καὶ οὐκί**; see note on sup. 80.

633. **νεῖτ[αι]**, 'will return;' *νέομαι* is so used with a future sense in Od. 2. 238; cp. inf. 701; Od. 11. 114; 14. 152.

634. **ἐμὲ χρεὼ γίγνεται** is used only here, but compare *χρεώ μιν ἔσται* Il. 21. 322; and see note on Od. 1. 225.

635. **Ἤλιδα.** Ithaca (v. 605) was unsuitable for breeding horses or mules, so Noëmon had a paddock in Elis. But the use of mules (compare the word *οὐρεύς = montanus*) was peculiarly appropriate to such a country as Ithaca.

εὐρύχορον is explained by the Schol. as a metrical variety for *εὐρύχωρον*. Others, as Döderl., refer it better to *χοροί*, and render, 'with broad dancing-lawns,' i. e. level.

636. **ὑπό**, 'at the teat,' like Virgil's 'parvique sub ubere nati.'

637. **τῶν . . δαμασαίμην**, 'one of them I should like to drive off and break in.'

639. **ἀλλά που αὐτοῦ ἀγρῶν**, 'but was somewhere about on the farm.' *που* adds a touch of vagueness to **αὐτοῦ**. Some make *ἀγρῶν* depend directly on *αὐτοῦ*, comparing *ἄλλοθι γαίης* Od. 2. 131, *πῃ πολίων* Il. 3. 400. It is better perhaps to take *ἀγρῶν* as a true local genitive, as *Ἄργεος* Od. 3. 251, and to regard it as the epexegesis of *αὐτοῦ* (see note on 416 sup.) = 'there, on the farm.' Cp. Il. 23. 460 **αἱ** *δέ που αὐτοῦ | ἔβλαβεν ἐν πεδίῳ*.

643, 644. There is much doubt about the punctuation of these lines. Bothe and Düntzer put a mark of interrogation after **ἐξαίρετοι**, so as not to include *θῆτες* and *δμῶες* under *κοῦροι*, which Nitzsch approves of, considering that the meaning of *κοῦροι* is always limited to 'free-men.' It is more common to put the question after **ἕποντ'**, so that *κοῦροι*, in the general sense of 'youths,' are divided into *Ἰθάκης ἐξαίρετοι* and *ἑοὶ αὐτοῦ θῆτές τε δμῶές τε*. This is the view of the Schol. (see critical note); and on the same authority we write **ἦ**, as introducing the second clause of the

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θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
ἤ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
ἦε ἑκών οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ.'
Τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ηὔδα·
'αὐτὸς ἑκών οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
ὁππότ' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ
αἰτίζῃ; χαλεπόν κεν ἀνήνασθαι δόσιν εἴη.
κοῦροι δ' οἳ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,

652. ἡμέας] Al. ὑμέας.

question. With **ἑοῖ αὐτοῦ** cp. ἐμὸν αὐτοῦ Od. 2. 45.

643. **κοῦροι** is connected by Döderl. with κορυστής, and interpreted as equivalent to 'qui arma ferre potest.' The word is found with the addition of νέοι Il. 13. 95, of πρωθῆβαι Od. 8. 262. In Il. 6. 59 κοῦρος stands for a child of noble race, yet unborn. Others refer the word to the same root as κύριος.

644. **δύναιτο .. τελέσσαι**, i. e. he has θῆτες and δμῶες of his own, and could if he pleased man a ship with them.

646. **ἤ σε βίῃ ἀέκοντος ἀπηύρα νῆα.** Cp. Il. 1. 430 γυναικὸς | τήν ῥα βίῃ ἀέκοντος ἀπηύρων. A common explanation of this line is to join βίῃ ἀέκοντος = 'in spite of your unwillingness,' as φρενῶν βίᾳ Aesch. S. c. T. 612, νόμου βίᾳ Soph. Ant. 59; but this is described as a distinctly posthomeric construction. Monro however Il. 1. 430, note, joins βίῃ ἀέκοντος, and renders 'doing violence to his unwillingness.' **ἀπαυρᾶν** is found with an accusative (Od. 11. 203; Il. 20. 290) or a dative (Il. 17. 236; 21. 296) of the person: for in Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων Il. 19. 89, and τῆς τε Ζεὺς ὄλβον ἀπηύρα Od. 18. 273, the genitive probably follows the noun, as latter of two substantives. But in Il. 1. 430 τήν ῥα βίῃ ἀέκοντος ἀπηύρων, it is reasonable to take ἀέκοντος as gen. after ἀπηύρων, on the analogy of ἀφαιρεῖσθαι, cp. Od. 22. 219 αὐτὰρ ἐπὴν ὑμέων γε βίας ἀφελώμεθα χαλκῷ. So in the present line we may have a mixed construction between ἀπαυρᾶν σε νῆα, the double accusative, and ἀπαυρᾶν ἀέκοντος νῆα. La Roche (Homerisch. Stud. 233) would read here ἀέκοντα, for which a later correction in Cod. August. gives some authority. The hiatus is not an insuperable objection, and the form of sentence would be parallel to ὅς τίς σ' ἀέκοντα βίηφι | κτῆματ' ἀπορραίσει Od. 1. 404, or οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται Il. 7. 197. Ameis prefers to take ἀέκοντος as a genitive absolute, = 'though you were loath;' and Classen, though not going so far as to admit the completely developed stage of this construction, accepts it as the last stage but one. For instances of the genitive case detaching itself, as it were, from the construction, and so tending to the absolute usage, cp. Il. 20. 413 τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεὺς | νῶτα παραΐσσοντος, where the Schol. A. gives as a v. l. παραΐσσοντα: compare also Il. 14. 25 σφι .. νυσσομένων, 16. 531 οἱ .. εὐξαμένοιο, Od. 6. 157 σφισι .. λευσσόντων, 9. 256 ἡμῖν .. δεισάντων, ib. 458 οἱ .. θεινομένου, 14. 527 οἱ .. νόσφιν ἐόντος, 17. 231 οἱ .. βαλλομένοιο, 22. 17 οἱ .. βλημένου.

On **ἀπηύρα** (ἀπαυράω), see Monro, H. G. § 31, note 1, who remarks, 'Putting together the indic. act ἀπηύρων *took away* (1 sing. and 3 plur.), ἀπηύρας, ἀπηύρα, mid. **ἀπ-ηύρᾰ-το** (read before Wolf in Od. 4. 646), the part. ἀπούρας (mid. ἀπουράμενος in Hes. Sc. 173), and the aor. **ἐπ-αυρεῖν**, and adopting (from Ahrens) the division **ἀπο-ύρας**, which seems necessary to account for the o, we have (1) a stem **-υρᾰ-** (in its short form); (2) a stem **-αὐρᾰ**, in which αυ is for original ϝ̆; (3) forms *as if from* *αὐρά-ω; (4) a thematic stem **αὐρε** or **-ο**, alternating with **αὐρᾰ**.'

652. **μεθ' ἡμέας.** Löwe renders *apud nos*, comparing Od. 16. 418 καὶ δέ σέ

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οἱ οἱ ἕποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα
Μέντορα, ἠὲ θεὸν, τῷ δ' αὐτῷ πάντα ἐῴκει.
ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον
χθιζὸν ὑπηοῖον. τότε δ' ἔμβη νηὶ Πύλονδε.'
Ὣς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς
[ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι

659. *μνηστῆρας*] The right reading, instead of *μνηστῆρες*, recovered from Schol. B. (lemma *μνηστῆρες*) and Vindob. 56. 661, 662.] Some wrote *ἀμφὶ μέλαιναι*, referring the preposition to the verb. See Schol. A. B. L. on Il. 1. 103, where these two lines occur. On the present passage Schol. H. Q. remarks, *ἐκ τῆς Ἰλιάδος μετηνέχθησαν οὐ δεόντως οἱ στίχοι.*

φασιν | *ἐν δήμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν ἄριστον*, see also Il. 2. 143; 9. 54. But it is possible to render *μετά* 'next to;' because Noëmon, in his grievance about the ship, throws himself into the position of the *μνηστῆρες*. So in v. 632 the same man uses **ἴδμεν** in addressing Antinous.

653. **οἵ οἱ ἕποντ'**, *illi cum sequebantur*, *οἵ* resumes *κοῦροι*, the main subject.

ἐν δέ, 'and among them;' cp. Soph. O. R. 181 *ἐν δ' ἄλοχοι πολιαί τ' ἔπι ματέρες*. Unless **ἐν .. βαίνοντα** means 'going aboard,' which seems more likely from inf. 656.

655. 'But this is what I wonder at, I saw the lordly Mentor here yesterday at early dawn, but at that time he went on board his ship for Pylos,' sc. at the time when Telemachus started. Sup. 653.

658. **ἀμφοτέροισιν**, sc. Antinous and Eurymachus.

661. **ἀμφιμέλαιναι.** The word occurs four times in Homer besides the present passage, viz. Il. 1. 103; 17. 83, 499, 573. But it is unnoticed by the Alexandrian grammarians and by Apollon. Sophist., nor does the interpretation of Eustath. give any special force to **ἀμφί**. The Schol. to the Ambros. E., a MS. of the 15th cent., interprets the word as *αἱ ἀμφοτέρωθεν μελανωθεῖσαι τῷ καπνῷ τοῦ θυμοῦ*. It is highly probable that early editions divided the composite form, so as to connect *ἀμφί* with the verb in the clause; but such a separation of *ἀμφί* from a preceding verb would be without a parallel; for in Od. 10. 94 (*λευκὴ δ' ἦν ἀμφὶ γαλήνη*) the verb and preposition still stand in immediate juxtaposition. Hesych. and Et. Mag. quote the word in its compounded form, which is identical in structure with *ἀμφιδάσεια* Il. 15. 309. The force to be given to *ἀμφί* is either that of 'thoroughness,' from the notion of the blackness being 'on all sides;' or, more properly, 'on both sides,' i. e. on back and front. Ameis believes that in *ἀμφί* may be implied the notion of an 'ebb and flow' of passion in the heart. Passing to the signification of the uncompounded form *μέλαιναι* as used with *φρένες*, it is uncertain whether it denotes the ordinary physical or moral condition of the *φρένες*, or whether it expresses some peculiar and temporary state. Thus we get a variety of interpretations, e. g. (1) *βαθεῖαι, ἐν βάθει κείμεναι· τὸ γὰρ βαθὺ μέλαν·* (2) *συνεταί* or *ἰσχυραί*, contrasted with the Pindaric phrase *λευκαὶ φρένες*, Pyth. 4. 109: (3) belonging to a man *τεταραγμένου καὶ νυκτὶ ἐοικότος*, into which interpretation comes the physical conception of 'black bile' representing passionate excitement: (4) darkened by suffering or fear, as Aesch. Suppl. 785; Pers. 114; Cho. 413; Soph. Aj. 954; Theogn. 1199: or (5) in the more settled condition of gloominess and moroseness, Eumen. 459. Cp. Ov. A. A. 503 'ora tument ira, nigrescunt sanguine

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πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην]·
'Ὢ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ, ὁδὸς ἥδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὔτως,
νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.

665. τοσσῶνδ'] οἱ πλείονες ὡς δύο μέρη τοῦ λόγου ἀνέγνωσαν ἐν δυσὶν ὀξείαις, ὡς τὸ 'τοίῃ δ' ἀμφὶ γυναικί' (Il. 3. 157). ὁ δὲ Ἀσκαλωνίτης περισπωμένως κατ' ἐπίτασιν Schol. P. Q. διχῶς τόσσων δέ, καὶ τοσσῶνδε Palat. inter versus.

venae.' See the excursus of Autenrieth in Nägelsbach ed. Il. 1. 103. It seems at any rate right to take the word as predicative with **πίμπλαντ'**, 'were filled so as to be black with rage on both sides.' Monro.

664. **τελέεσθαι**, fut. mid. as in Od. 3. 226 = 'we thought it would never accomplish itself,' i. e. come to pass.

665. **ἐκ** begins the sentence, because the uppermost thought is that Telemachus has got *out of the country*.

τοσσῶνδε. This reading seems on the whole the best. See crit. note. The excited tone of the words renders unnecessary the presence of δέ as a conjunction. Compare the asyndeton with ἄρξει inf. It is usual to regard the **ἐκ** as separated by tmesis from **οἴχεται**, to which it belongs; the compound ἐξοίχεσθαι occurring in Il. 6. 379, 384. But it is simpler to describe ἐκ as an adverb, without touching the question of a tmesis. At any rate ἐκ does not govern τοσσῶνδ', which depends upon **ἀέκητι**, which is a word placed in Homer either before or after the case depending on it, but which is never found standing without such a case. Transl. 'Away this young lad has gone in despite of these numbers of us.' **τοσσῶνδε**, as frequently ὅδε and its cases, is used with a gesture referring it to the speaker and to those to whom he belongs.

αὔτως. There is great disagreement as to the etymology, meaning, and orthography of this word. It is variously regarded as an epic form of οὕτως, as a direct adverb from αὐτός, or as an identical form of two distinct words, one of which is derived from αὐτός and the other from ἄϝατος, αὐατός, ἄτη, an impossible etymology suggested by the meaning 'in vain' sometimes attributed to αὔτως. See Döderl. Glossar. s. v. If it be taken as a collateral form of οὕτως, it will be coloured in each case by the tone of the context, and will mean, 'so as you see,' 'just so and no more,' etc., etc. Compare κεῖμαι δ' ἀμέριμνος οὕτως Soph. Aj. 1206; μόλις οὕτως Arist. Nub. 327; οὕτω δὲ βασάνιζ' ἀπαγαγών Ran. 625, and this same process will generally give an intelligible meaning to αὔτως. If it be regarded as the adverb of αὐτός, its signification may vary with the different meanings of the pronoun. See Autenrieth (Nägelsb. Il. 1. 103), who sums up the meanings of αὐτός as (1) *is;* (2) *ipse;* (3) *solus;* (4) *idem;* the corresponding meanings of αὔτως being (1) *ita; sic;* including *sic temere, ita tantum;* (2) *sua sponte;* (3) *solum;* (4) *item.* Compare with (1) Il. 5. 255; with (2) Il. 1. 520; with (3) Il. 13. 104; 18. 198; with (4) Il. 2. 138. But this seems too artificial a set of distinctions, and it is far more natural to find the special meaning of the adverb supplied in each case by the graphic power of the language, so easily appreciated by the quick perception of a Greek audience. It is impossible to accept such an account of the word as is given in Cramer, Anecd. Par. 3. 125, 4 τὸ αὔτως εἰ μὲν δασύνεται γίνεται ἐκ τοῦ οὕτως, κατὰ τροπὴν τοῦ ο̄ εἰς ᾱ, καὶ σημαίνει τὸ ὁμοίως· εἰ δὲ ψιλοῦται σημαίνει τὸ ματαίως. The ancients generally used the smooth breathing; the Venetus A. almost always. Bekker prefers to write ὣς δ' αὐτῶς, but Hermann maintains αὔτως as an Aeolic form, with the characteristic breathing and accent. Any one who has heard the use of '*so*' in German conversation, and has appreciated the various shades of meaning it can convey, has a ready parallel to the uses of αὔτως, i. e. οὕτως, while a shrug of the shoulders, a toss of the head, or the pointing of a finger would be all-sufficient to fix the meaning in which the speaker employed it on each occasion.

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ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλά οἱ αὐτῷ
Ζεὺς ὀλέσειε βίην, πρὶν ἥβης μέτρον ἱκέσθαι.
ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον·
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.
Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
αὐλῆς ἐκτὸς ἐών· οἱ δ' ἔνδοθι μῆτιν ὕφαινον.

668.] *πρὶν ἥβης μέτρον ἱκέσθαι, αἱ Ἀριστάρχου· αἱ δὲ κοινότεραι, πρὶν ἡμῖν πῆμα γενέσθαι* Schol. H. Q. Vulg. *πῆμα φυτεῦσαι.* See note on 668.

667. **ἄρξει**, 'this beginning of his will be a mischief to us by and by.' *ἄρχειν* is used here, like *ἦρχε νέεσθαι* Il. 2. 84, 'he was the first to go.'

668. The common reading is *πρὶν ἡμῖν πῆμα γενέσθαι* or *φυτεῦσαι.* La Roche (Hom. Stud. 250) maintains the latter to be un-Homeric, because in such combinations Homer always employs *πῆμα, χάρμα*, etc. either as predicative to the subject or object of the sentence, or else in epexegetical apposition. Cp. Il. 3. 160; 6. 82; 10. 193; 17. 636; Od. 11. 555. The reading **πρὶν ἥβης μέτρον ἱκέσθαι** is peculiarly appropriate, when Antinous has just called him *νέος παῖς.*

670. **ἰόντα** cannot be construed 'as he returns,' it means simply 'on his way;' the context alone supplying the direction of the route. Compare for this general use of *ἰέναι* Od. 2. 367; 9. 279; 10. 558; 11. 63, 72; 14. 322; when it specifies return it requires the addition of an adverb, as *ἄψ* Il. 3. 306; Od. 10. 405, *πάλιν* Il. 11. 652; Od. 11. 149, *αὖτις* Il. 1. 27; 8. 271; 10. 468; 18. 286; Od. 16. 46. So La Roche (Hom. Stud. 146) proposes *αὖτις* here, and insists on it the more because where *αὐτόν* is joined with *μιν* there ought to be a strong contrast implied, which is wanting here, unless we try to strike a contrast between 'him by himself,' as an easy prey to 'our twenty comrades.'

672. **ναυτίλλεται.** See Curtius, Verb. p. 322, 'This apparent present subjunctive may be taken as an aorist, whether we write *ναυτίλεται*, or assume an Aeolic form, like *ὀφέλλειεν* Il. 17. 651.' Monro, H. G. § 82, adopts *ναυτίλεται*, aor. subj., remarking that there are no clear instances of thematic stems forming the subjunctive with the short vowel. 'That he may bring to a miserable end that voyage of his in search of his father.' There is a sort of sneer implied in the word, as when Sophocles uses it to describe a careless sailor 'finishing his voyage in a capsized ship,' *ὑπτίοις κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται* Antig. 716.

675. **ἄπυστος**, here active, as in Od. 5. 127. In Od. 1. 242 it is used passive.

677. Medon, the Ithacan herald, was one of the attendants of the suitors (Od. 16. 252) and was in high favour with them (17. 172). But he is here represented as Penelope's informant of her son's danger, and he is spared at the general massacre of the suitors and their accomplices (22. 357). There need be no inconsistency in this, if we think that his intimacy with the suitors was kept up in order that he might be privy to their designs against his master's family. This seems simpler than to regard him as playing fast and loose in order to stand well with both parties.

678. **αὐλῆς**, gen. of place = 'in the yard, outside.'

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βῆ δ' ἴμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ·
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·
'Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;
ἦ εἰπέμεναι δμωῇσιν Ὀδυσσῆος θείοιο
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὁμιλήσαντες
ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.
οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,
κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἐόντες,
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν

685. δειπνήσειαν] Cod. Harl. δειπνήσαιτε.

680. **κατ' οὐδοῦ**, cp. Od. 2. 337. More commonly ὑπὲρ οὐδοῦ, or οὐδοῦ alone, as Od. 17. 575.

682. **ἦ εἰπέμεναι**, as ἦ εἰς ὅ κε Il. 5. 466; or μὴ εἰδόσιν Soph. Ant. 33.

684. On this passage Eustath. writes, *τινὲς δὲ δύο τελείας ἐννοίας ἐνόησαν· μίαν μὲν ἐλλειπτικὴν ἐν τῷ πρώτῳ στοίχῳ, ἵνα λέγῃ* **μὴ μνηστεύσαντες** *εἶεν καὶ ἑξῆς, ἑτέραν δὲ* **τὸ ὕστατα δειπνήσειαν.** *καὶ ἔστι φασὶν ἡ τοῦ πρώτου στίχου ἔλλειψις, συγκεχυμένης καὶ ἀγωνιώσης ψυχῆς.* This seems to give rightly the origin of the construction. The sentence should have begun with a negative wish, 'O that they had never wooed me, nor had ever given me their company;' then the positive wish would have followed, 'may this be their last meal here!' But Penelope hurries on to the expression of the latter thought, the uppermost in her mind at the moment, so that only this second wish is actually developed; for the words *μὴ . . μηδέ* introduce no optative mood, but serve only to negative the participles. We might write out the two clauses thus, *μὴ ὄφελον* (cp. Il. 9. 698) *μὲν μνηστεῦσαι μηδ' ἄλλοθ' ὁμιλῆσαι, νῦν δὲ ὕστατα καὶ πύματα ἐνθάδε δειπνήσειαν,* but when, as here, the clauses are blended together into one positive wish, the sense may be thus represented: 'Utinam—nec me unquam petentes, neque alioquin congressi—ultimam hic cenam iam nunc comedant.' Translate, 'O that—never having wooed me, nor ever having met here—they may now eat their very last meal in this place.' With **ὁμιλήσαντες** cp. Od. 21. 156. In Od. 20. 119; 22. 78 we find *ὕστατα* alone; in Od. 20. 166 *πύματόν τε καὶ ὕστατον*. It is not certain whether *ἄλλοθ'* stands for *ἄλλοθι* or *ἄλλοτε*. Nitzsch prefers the latter. Ameis compares *ἐπὴν πόσις ἄλλοθ' ὄληται* Od. 14. 130, *ἄλλοθ' ὀλέσθαι* Od. 18. 401, *κλαῖε δὲ βουκόλος ἄλλοθ' ἐπεὶ ἴδε* Od. 21. 83, which passages show, at any rate, that the ι of *ἄλλοθι* is frequently elided. But it does not seem, as Eustath. hints, that *ἄλλοθι* is intended to form a contrast with *ἐνθάδε*.

The passage generally quoted in illustration of these lines is Od. 11. 613 *μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο*, but the parallel is not very close, for there the main wish is a negative one, naturally introduced by *μή*.

686. The change from the 3rd to the 2nd person in **κατακείρετε** (but see crit. note) implies that Penelope includes Medon, as the suitors' favourite herald, in her charge.

688. **τὸ πρόσθεν** is explained by the words **παῖδες ἐόντες**, 'in the days of your childhood.' For the use of the present **ἀκούετε**, where our idiom employs the past tense, compare *ἀκούομεν* Od. 2. 118, and *πευθόμεθα* Od. 3. 87.

690. Join **οὔτε ῥέξας τινὰ ἐξαίσιόν τι**, the words *οὔτε εἰπών* standing as an

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ἐν δήμῳ· ἥ τ' ἐστὶ δίκη θείων βασιλήων·
ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη.
κεῖνος δ' οὔ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει.
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα
φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.'
Τὴν δ' αὖτε προσέειπε Μέδων, πεπνυμένα εἰδώς,
'αἲ γὰρ δή, βασίλεια, τόδε πλεῖστον κακὸν εἴη.
ἀλλὰ πολὺ μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο
μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·
Τηλέμαχον μεμάασι κατακτάμεν ὀξέι χαλκῷ
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν.'
Ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
δὴν δέ μιν ἀμφασίη ἐπέων λάβε· τὼ δέ οἱ ὄσσε
δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.

701. *νισσόμενον*] Ancient variant *νεισόμενον* Schol. B. 702. *ἠγαθέην*] Ῥιανὸς Ἠμαθίην γράφει Schol. H. P. See sup. 599, 705.] *αἱ Ἀριστάρχου 'ἔσκετο.' ἀντὶ τοῦ ἐγένετο· γελοῖοι γάρ εἰσιν οἱ γράφοντες ἔσχετο* Schol. H. P. Q., but cp. Od. 19. 472; Il. 17. 696; 23. 397. This Scholion must be wrong. It seems necessary to rearrange the words, as Pierron does in his edition, *αἱ Ἀριστάρχου ἔσχετο· γελοῖοι γάρ εἰσιν οἱ γράφοντες 'ἔσκετο' ἀντὶ τοῦ ἐγένετο.*

addition, partly disconnected from the construction; for while *ῥέζειν τινά τι* is the ordinary usage, as in Il. 2. 195, *εἰπεῖν*, though occasionally used with accusative of person, as Il. 12. 210, is never found with accusative of the thing as well. Translate, 'in that he neither did anything unfair to any one, nor spoke' (anything unfair), 'as is indeed the common way with kings' [sc. *ἐξαίσιον ῥέζειν καὶ εἰπεῖν*]; 'one man he (sc. *βασιλεύς* out of *βασιλήων*) may probably hate, another he may love.' The important clause containing the more likely result is **ἐχθαίρῃσί κε**, sc. your ordinary king (while he may perhaps befriend one man) is pretty sure to spite another. Cp. Il. 18. 308 *ἤ κε φέρῃσι μέγα κράτος ἤ κε φεροίμην.*

691. **δίκη**. For the use of **δίκη** in the sense of 'custom' cp. Od. 11. 218; 14. 59; 18. 275; 19. 43, 168; 24. 255.

693. Here **ἀτάσθαλον**, 'cruel,' is parallel to *ἐξαίσιόν τι* in 690; and **ἄνδρα** resumes *τινά* ibid. With **οὔ ποτε πάμπαν** compare *οὐδὲ πάγχυ* Od. 2. 279.

694. **ἀλλ' ὁ μέν**, 'but this spirit of yours, these unseemly deeds of yours.' With **ἔργα** supply *ὑμέτερα*, from *ὑμέτερος*.

695. **εὐεργέων**, genitive plural neuter, from *εὐεργής*, here and in Od. 22. 319.

701. **Νίσσομαι** is commonly explained from *νεσ-ιομαι*, but it is difficult to see how *σι* would become *σσ*, or *νεσ* change into *νισ*. Perhaps the process is *νι-νσ-ιο-μαι*, in which case the original spelling would be *νίσομαι*. See G. Meyer, G. G. § 497. If from *νι-νσ-ομαι*, then *γί-γν-ομαι* forms an exact parallel.

704. **ἀμφασίη** (= *ἀφασίη*). For the insertion of the nasal cp. *ὀμφή*, *ἔγχος*, and *ἔγχελυς* compared with *ἔχις*. The addition of **ἐπέων** is redundant, as *βοῶν* in the phrase *βοῶν ἐπιβουκόλος* Od. 3. 422.

705. **θαλερὴ . . φωνή**, 'the flow of her voice was stayed.' The common combination is *θαλερὸν δάκρυ* sup. 556, etc.

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ὀψὲ δὲ δή μιν ἔπεσσιν ἀμειβομένη προσέειπε·
‘Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεὼ
νηῶν ὠκυπόρων ἐπιβαινέμεν, αἵ θ' ἁλὸς ἵπποι
ἀνδράσι γίγνονται, περόωσι δὲ πουλὺν ἐφ' ὑγρήν.
ἦ ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;’
Τὴν δ' ἠμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς,
‘οὐκ οἶδ' ἤ τίς μιν θεὸς ὤρορεν ἦε καὶ αὐτοῦ
θυμὸς ἐφωρμήθη ἴμεν ἐς Πύλον, ὄφρα πύθηται
πατρὸς ἑοῦ ἢ νόστον, ἤ ὅν τινα πότμον ἐπέσπεν.’
Ὣς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος.
τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,

712.] ἤ τίς μιν Ἀριστάρχος διὰ τοῦ η Schol. H. P. Q. Al. εἰ.

The radical notion is of something 'blooming,' 'fresh,' 'vigorous;' and the epithet is appropriately used with χαίτη, γάμος, αἰζηοί, παρακοίτης, ἀλοιφή, μηρός.

With **ἔσχετο** cp. Virg. Aen. 4. 281 'vox faucibus haesit.'

708. **ἵπποι** is almost equivalent here to 'chariots:' compare ἀφ' ἵππων μάρνασθαι Od. 9. 49, ἵππων ἐπιβήσομαι Il. 5. 227, where ἵπποι includes both team and car. Compare ναυτίλων ὀχήματα Aesch. P. V. 468, 'volitantem flumine currum' Catull. Pel. et Thet. 9.

709. **γίγνονται** = 'serve as,' with a distinction of meaning from εἰσί. Cp. γίγνομαι Od. 2. 320.

περόωσι δέ. For this form of parataxis, which consists in a transition from a relative sentence to one strictly demonstrative, cp. Il. 13. 634 Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται | φυλόπιδος κορέσασθαι, Il. 3. 235 Ἀχαιοὺς | οὕς κεν ἐῢ γνοίην, καί τ' οὔνομα μυθησαίμην. We have the demonstrative form even more markedly brought out in Il. 1. 78 ὃς μέγα πάντων | Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί, Il. 4. 540 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ | δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη. Cp. Thuc. 2. 74, 4 ἐπὶ γῆν τήνδε ἤλθομεν ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῖν Μήδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὐμενῆ ἐναγωνίσασθαι τοῖς Ἕλλησι. Demosth. Ol. 3. 24 ἐκεῖνοι οἷς οὐκ ἐχαρίζοντ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτούς, Cic. Verr. 4. 5. 9 'Mancipium quo et omnes utimur et non praebetur a populo,' ib. 28. 64 'Nunc reliquum attendite de quo et vos audistis . . et in ceteris nationibus usque ad ultimas terras pervagatum est.' See Classen, p. 20, foll.

πουλύν. See on sup. 406. Notice the naïveté which introduces in such an excited speech the platitude αἵ θ' . . ὑγρήν.

713. **πύθηται.** For this use of the subjunctive after a historic tense cp. Il. 9. 98 λαῶν ἐσσὶ ἄναξ καί τοι Ζεὺς ἐγγυάλιξε | σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύῃσθα, Od. 8. 580 ἐπεκλώσαντο δ' ὄλεθρον . . ἵνα ᾖσι καὶ ἐσσομένοισιν ἀοιδή. See also Od. 3. 15.

717. **πολλῶν κατὰ οἶκον ἐόντων.** Dr. Hayman curiously translates this, 'she could not endure to take her chair of state, and face the company now numerous.' It should be of course, 'she had no longer the heart to sit on a seat, though there were many [seats] in the chamber, but down she sank on the floor of her bower crying piteously.' Cp. Eur. Troad. 503 ὡς οὔτε μ' ἄρσην οὔτε θήλεια σπορὰ | **πολλῶν γενομένων** τὴν τάλαιναν ὠφελεῖ.

οἶκος is used here, as in Od. 1. 356, for the women's apartment. To sit on the ground was the customary posture of grief. Cp. Hdt. 1. 45 Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθεϊ μεγάλῳ κατῆστο

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ἀλλ' ἄρ' ἐπ' οὐδοῦ ἷζε πολυκμήτου θαλάμοιο
οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμωαὶ μινύριζον
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἠδὲ παλαιαί.
τῇς δ' ἀδινὸν γοόωσα μετηύδα Πηνελόπεια·
'Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο,
ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι
ἀκλέα ἐκ μεγάρων, οὐδ' ὁρμηθέντος ἄκουσα.
σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἑκάστη
ἐκ λεχέων μ' ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ,
ὁππότε κεῖνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν.
εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὁρμαίνοντα,

726.] περιττὸς ὁ στίχος (cp. Od. 1. 344) Schol. H. Q. 727. ἀνηρείψαντο θύελλαι] ἡ χαριεστέρα τῶν Ἀριστάρχου καὶ ἄλλαι πολλαὶ οὕτως Schol. H. Al. ἀποκτεῖναι μεμάασιν. 732. ὁρμαίνοντα] τινὲς 'ὁρμηθέντα,' κακῶς Schol. H. P.

τοῦ παιδὸς ἐστερημένος, Isaiah 3. 26 'She being desolate shall sit upon the ground.' Cp. also Isa. 47. 1.

720. **πᾶσαι.** In Od. 22. 421 fifty is given as the number of the handmaids.

725. **κεκασμένον.** The Scholl. on Od. 3. 282; 8. 127, and Cramer, Anecdt. Gr. 1. 89, give the untenable view that *καίνυμαι* is connected with *καίνω*, 'to kill,' and that it is used generally in the sense of 'conquering.' The Schol. on Theocr. 1. 52 gives a verb *κάζειν* = *κοσμεῖν*, which may possibly be an imaginary form. At any rate we may suppose an active form of *καίνυμαι* (i.e. *κάδνυμαι*) equivalent in meaning to *κοσμεῖν*, so that the meaning of *καίνυμαι* will properly be 'to be decked.' Cp. Pind. Ol. 1. 27 *ἐλέφαντι ὦμον κεκαδμένος*, Il. 4. 339 *δόλοισι κεκασμένος*. Cp. Od. 7. 157; 9. 509. The circumstances in which this superior adornment shows itself may next be added, as in *ἠνορέῃ . . κεκάσμεθα πᾶσαν ἐπ' αἶαν* Od. 24. 509, or, as here, *ἐν Δαναοῖσι*. Then a genitive may be used in the phrase, as with other words expressive of superiority, as **τῶν** *σε γέρον πλούτῳ τε καὶ υἱάσι φασὶ κεκάσθαι* Il. 24. 546. From this the transition is easy to the simple notion of 'surpassing,' and to the ordinary construction with the accusative: Il. 2. 530; 13. 431; Od. 2. 158; 3. 282; 8. 127. See on the whole question La Roche, Hom. Stud. 253.

727. **ἀνηρείψαντο θύελλαι.** See note on Od. 1. 241.

728. **ἀκλέα** for **ἀκλεέα**, as *δυσκλέα* Il. 2. 115. The meaning of the word is 'without any tidings being left of him,' so that the phrase *οὐδ' . . ἄκουσα* is strictly epexegetic.

729. **σχέτλιαι,** 'hard-hearted maidens, for you never, any one of you, let the thought come into your hearts to rouse me.' Here **οὐδέ**, in parataxis, is equivalent in force to *οὐ γάρ*.

ὑμεῖς περ, with emphasis, '*you*, from whom loyalty might reasonably have been expected.' With **ὑμεῖς θέσθε ἑκάστη** cp. Il. 13. 121 *ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος | αἰδῶ καὶ νέμεσιν*.

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τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,
ἤ κέ με τεθνηυῖαν ἐνὶ μεγάροισιν ἔλειπεν.
ἀλλά τις ὀτρηρῶς Δολίον καλέσειε γέροντα,
δμῶ' ἐμόν ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,
καί μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα
Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ,
εἰ δή πού τινα κεῖνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν
ὃν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο.'
Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
'νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέι χαλκῷ,

741. *γόνον*] *δόμον* Schol. M.

733. **τῷ κε μάλ' ἢ κεν ἔμεινε.** This is the only passage in which the double *κε* occurs. The double *ἂν* is not found in Homer. For *ἂν . . κε* see Od. 5. 361. In the present passage *κε* gives a conditional character to the whole sentence, which is then subdivided into *ἢ κεν ἔμεινε . . ἤ κέ με ἔλειπε.*

735. Dolios is described as father of the goatherd Melantheus, Od. 17. 212, and of Melantho, the spoiled and faithless handmaid of Penelope, Od. 18. 322. A Dolios appears in Od. 24. 387, as the gardener of Laertes, the father of six sons. They can hardly represent the same character.

καλέσειε. The optat. has here an imperatival force, as sup. 193.

736. **ἔτι δεῦρο κιούσῃ.** See on sup. 351. The force of *ἔτι* here is only to refer the sentence back to the past date when Penelope left her home. **ἔτι** is parallel with the Skt. *ati* = 'beyond.' We may compare *et*, and *at*, as in *atavus*.

738. **παρεζόμενος,** 'assidens senex seni familiariter,' Bothe. The word describes the long quiet talk necessary to make an old man understand the circumstances. Cp. Od. 13. 411; 17. 521; 20. 334; Il. 5. 889.

739. **εἰ δή που . . μεμάασιν,** 'in the hope that he having devised some plan in his mind may come forth (sc. *ἐξ ἀγροῦ*) and complain (**ὀδύρεται** aor. subjunctive; so *ὀδυράμενος* Il. 24. 48) to the people who are eager,' etc. The Schol. B. would interpret this *ἐν τοῖς μνηστῆρσι κλαύσει, καὶ οἰκτειρήσουσι τοῦ μὴ κτεῖναι Τηλέμαχον*, an explanation which Nitzsch condemns. An appeal to the people is made in Od. 2. 228. We must suppose the people here to be on the side of the suitors, so that *λαοί* would be the direct antecedent to *οἵ*. Düntzer conjectures *ὡς* for *οἵ*, which removes all difficulty.

743. **νύμφᾰ.** Here and in Il. 3. 130; 'poeta Aeolici sermonis usum sequitur, cum in vocativo *νύμφα* correpta ultima utatur. Deprehenditur enim subinde apud Aeoles, ut sunt in universum propter accentus, puto, rationem ad corripiendas et mutilandas verborum terminationes admodum proclives, correpta vocativi forma, sicut in *ὦ Δίκᾰ* Sapph. 77' Theod. Ameis de Aeolism. ap. Hom. p. 39, Halle, 1865. It should be remarked that Aeolism in Homer is seen not so much in a general modification of the Ionic dialect, as in the occasional employment of the forms and flexions regarded as characteristic of the Aeolic. Hinrichs (De Hom. elocutionis vestigiis Aeol., Berlin, 1875) would considerably reduce the number of Aeolisms, accepted by the ancient grammarians, who, according to him, gave the name of Aeolisms to what are only archaisms. He also seeks to prove that Aeolisms are most frequent in common Epic formulas. Among the most unmistakable of these may be quoted such words as **λυκάβας** Od. 14. 161.

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ἢ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·
ἤδε' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐκέλευε,
σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἕλετο μέγαν ὅρκον
μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃς.
ἀλλ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα,
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
εὔχε' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·

Compare *τρισσὸν ὑπὸλ λυκάβαν* in a metrical inscription of the Roman period, found in Mytilene. *ἴα = μία* Il. 4. 437 etc., *πίσυρες* Od. 5. 70 etc., *πεμπώβολον* Od. 3. 460, *πεμπάζεσθαι* Od. 4. 412, *μείς = μήν* Il. 19. 117, *βῶς = βοῦς*, an ox-hide shield, Il. 7. 238 (?), *φήρ = θήρ* Il. 1. 268, *Θερσίτης* as contrasted with *θάρσος*. Such forms too as *βόλομαι* (i.e. *βόλλομαι*) for *βούλομαι*, *ἔταρος* for *ἑταῖρος* (see Eustath. 28. 32), *αὐέρυσαν* Il. 1. 159, *αὐιάχοι* Il. 13. 41, *καλαῦροψ* Il. 23. 845, and *ταλαύρινος* Il. 5. 289, may be quoted as Aeolic. Some Aeolic forms became the common property of the Greek language, as *ἄγυρις*, *ἀνώνυμος*, *ἐρεβεννός* (for *ἐρεβεσνός*), *ἐραννός*, *ἄγρει* from *ἀγρεῖν = αἱρεῖν*. In the declension of the noun such forms as *νύμφα*, *νυμφάων*, *νεφεληγερέτα* and *-ταο*, *Κρονίδαο*, *ἵπποιο*, *Κυκλώπεσσι*, etc. come nearer to the Aeolic system than to the Ionic. The grammarians also referred to the same source the so-called metaplastic cases of the noun e. g. *φύλακος* (nominative) and its cases by the side of *φύλαξ*, Il. 6. 35; 24. 566; Od. 15. 231; cp. *ἰῶκα* Il. 11. 601 with *ἰωκήν*, *ὑσμῖνι* with *ὑσμίνῃ*, *ἀλκί* with *ἀλκῇ*, and *ζαῆν ἄνεμον* Od. 12. 313, where the Ionic form of declension would give *ζαῆ*. It is less easy to assign the various forms of the pronoun to their original dialects. Perhaps *ἐγών*, the genitives in *-θεν*, *ἄμμι*, *ἄμμε*, *ὔμμι*, *ὔμμε*, may be reckoned with some certainty as Aeolic. Among adverb forms, *ὕπαιθα*, *ἤλιθα*, *μίνυνθα*, *ἄλλυδις*, and *ἄμυδις* reckon as Aeolic.

In the flexion of the verbs the Scholl. and grammarians refer several peculiar forms to Aeolic that cannot rightly be so characterised, e. g. the termination *-ατο*, which occurs in the pure Ionic of Herodotus. The short forms *δάμεν*, *βάν*, *στάν*, *ἔφαν* are referred by them to the same dialect, but it is at least as likely that they were in common usage in popular Greek. Among the best established Aeolisms in the verb we may quote such forms as *κέκαδον*, *κεκαδησόμεθα*, the reduplicated 2nd aorist and its derived future; which Schol. Vict. on Il. 8. 352 calls *ἀναδιπλασιασμὸς Αἰολικός*. The Schol. A. on Il. 10. 67 finds *ἐγρήγορθαι* as an Aeolic form: cp. *τέτορθαι*, *μέμορθαι*, *ἔφθορθαι*.

It is usual to refer to Aeolic the form of the 2nd pers. sing. present act. in *-θα*, as *τίθησθα* (Od. 9. 404), *φῆσθα* (Il. 21. 186), *διδοῖσθα* (Il. 19. 270), the optative aorist in *-εια*, *-ειας*, *-ειε*, the termination of the perf. act. particip. in *-ων*, *-οντος*, instead of *-ώς*, *-ότος* (see Aristarch. on *κεκλήγοντες* Il. 16. 430), and the future and aor. with *σ* from verbs in *ρ* and *λ* (as *κέρσω*, *κέλσω*, *φύρσω*). Special forms quoted as Aeolic are *ἆλτο*, and *ἄεσα* (from root *ἀϝ*, 'to sleep'), in which Ameis finds the use of the Aeolic augment in *α*. The form *ἐπισχοίης* (Il. 14. 241) is given by the Schol. ad loc. as a special Aeolism, found in Sappho. On the whole question see the treatise of Ameis, referred to above, Ahrens, de dialect. Aeol., Herzog, Bildungsgesch. der Griech. und Lat. p. 115 foll.

743. **σὺ μὲν ἄρ με** = 'slay me or let me be;' i.e. 'whether you slay me or spare me, still I will not hide what I have to say.' Compare *ψεύσομαι ἢ ἔτυμον ἐρέω κέλεται δέ με θυμός* sup. 140.

749. **ἰάπτῃς.** See on Od. 2. 376.

752. **εὔχε[ο].** The full meaning of

ἢ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὀίω
πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο
ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι
δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς.'
Ὣς φάτο, τῆς δ' εὔνησε γόον, σχέθε δ' ὄσσε γόοιο.
ἡ δ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα,
εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν,
ἐν δ' ἔθετ' οὐλοχύτας κανέῳ, ἠρᾶτο δ' Ἀθήνῃ·
'Κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
ἢ βοὸς ἢ ὄιος κατὰ πίονα μηρί' ἔκηε,
τῶν νῦν μοι μνῆσαι, καί μοι φίλον υἷα σάωσον,
μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.'
Ὣς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.

756. ἔχθεσθ'] Al. ἄχθεσθ(αι) and οἴχεσθ(αι) Schol. B.

the sentence thus constructed with unconnected participles is, ὑδρηναμένη ἕλε, καὶ ἑλοῦσα ἀνάβηθι, καὶ ἀναβᾶσα εὔχεο. Compare ὁ δ' Ἄργος ἐλθών, κῆδος Ἀδράστου λαβών, | πολλὴν ἀθροίσας ἀσπίδ' Ἀργείων ἄγει Eur. Phoen. 77 foll., ἤλυθεν ἀνὴρ | τηλεδαπὸς φεύγων ἐξ Ἄργεος ἄνδρα κατακτάς Od. 15. 224.

753. ἔπειτα, 'thereon:' sc. when you have made your prayer to her.

754. κάκου, i.e. κάκοε, imperative, from κακόω. With the parechesis κάκου κεκακ. cp. Od. 5. 263 πέμπτῳ πέμπε.

756. ἐπέσσεται = 'supererit.'

758. εὔνησε γόον. Ameis compares ἀνέμους ἐκέλευσε .. εὐνηθῆναι Od. 5. 384; so we find ἀνέμους κοιμᾶν Il. 12. 281, κύματα Od. 12. 169, ὀδύνας Il. 16. 524.

761. οὐλοχύτας. It is wrong to render this, as Nitzsch, 'ein Rauchopfer von heiliger Gerste,' for the basket cannot represent an altar; though Schol. says, ἀντὶ βωμοῦ καθιέρωσε τῷ κανέῳ τὰς κριθάς. The barley was not burned, but was poured out from its basket as wine from its cup, and so was rather equivalent to the libation.

762. ἀτρυτώνη. Athena is here supplicated in the character in which she generally appears in the Iliad, viz. as the war-goddess. The epithet is generally taken (see Eustath.) as a lengthened form of ἄτρυτος = ἀτειρής, 'unwearied.' Bergk, Jahrb. 81, refers it to the same root as Τριτογένεια; others connect it with ὀτρύνω. Cp. Ὀτρεύς for Ἀτρεύς and Hesych. ἀτρύνων· ἐγείρων. This last derivation makes the word analogous in meaning to λαοσσόος, ἐγρεμάχη, and ἐγρεκύδοιμος, epithets of Athena.

763. Cp. Virg. Aen. 9. 404 'Si qua tuis unquam pro me pater Hyrtacus aris | dona tulit.'

767. ὀλόλυξε, cp. Od. 3. 450; Il. 6. 301.

ἔκλυεν οἱ, 'heard for her,' i.e. heard her prayer. Compare with this use of the dative δέξασθαί τινι, and see Il. 16. 531 ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.

ἀρῆς, ᾱ in arsis, ᾰ in thesis. The word appears in various senses: (1) as here, 'a prayer,' cp. Il. 15. 378, 598; 23. 199; (2) a 'curse,' Il. 9. 566, etc. etc.; (3) 'mischief' or 'harm,' Od. 2. 59; 22. 208; Il. 12. 334, etc. An attempt has been made to distinguish (3) as an altogether different word, connected with ἀρημένος: and Heyne (Il. 12. 334) vainly endeavours to restrict ἀρή to meaning (2), and ἀρή to (1).

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μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
'Ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια
ἀρτύει, οὐδέ τι οἶδεν ὅ οἱ φόνος υἷι τέτυκται.'
Ὣς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο.
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·
'Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
πάντας ὁμῶς, μή πού τις ἐπαγγείλῃσι καὶ εἴσω.
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.'
Ὣς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν οὖν πάμπρωτον ἁλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἱστόν τε τίθεντο καὶ ἱστία νηὶ μελαίνῃ,
ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι
πάντα κατὰ μοῖραν· ἀνά θ' ἱστία λευκὰ πέτασσαν·
τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.

775. πάντας] Nitzsch πάντες. ἐπαγγείλῃσι] Bekk., ed. 2, and Ameis, with four MSS, read ἀπαγγείλῃσι. 783.] περιττὸς δοκεῖ ὁ στίχος Schol. M. Cod. H., among others, omits it. 784 σφ' ἤνεικαν] Bekk., ed. 2, σφιν ἔνεικαν, with three MSS.

768. **ὁμάδησαν.** The tense shows that this is not a description of the noisy character of the suitors' feast, but that it expresses the sudden clamour raised when they heard Penelope's cry (ὀλολυγή) and misinterpreted its meaning.

772. **ἴσαν** (elsewhere the imperf. tense from εἶμι) is here and in Il. 18. 405, Od. 13. 170, 23. 152, a form of the pluperfect, from οἶδα. It seems to stand in the same relation to ᾔδεσαν (ᾖσαν) that ἴσασι does to οἴδασι.

ὡς ἐτέτυκτο, 'how matters really were;' viz. that Penelope was aware of their designs. All that the suitors knew was that Penelope had gone to make supplication; and they chose to regard her act as a propitiation of Athena with reference to her immediate marriage.

774. **μύθους ὑπερφιάλους .. πάντας ὁμῶς.** Nitzsch needlessly reads πάντες. Löwe's interpretation gives the sense well: 'sermones temerarios et imprudentes de pernicie Telemachi et nuptiis Penelopes. Hinc equidem non offendor accusativo πάντας quo innuit Antinous non solum consilium quod ceperant proci interficiendi Telemachi, sed nec expectationem suam de Penelope esse inconsultius evulgandam.'

775. **ἐπαγγείλῃσι** is rare in this sense; but cp. Hdt. 3. 36 οἱ θεράποντες τοῦτο ἐπήγγειλαν αὐτῷ ὡς περιείη.

776. **σιγῇ τοῖον ἀναστάντες.** This forms the antithesis to ὁμάδησαν and μύθους ὑπερφιάλους.

782. **τροπός** is equivalent to the old Lat. 'struppus,' and our 'strap.' It is the leathern loop fixed at the gunwale, in which the oar works. Cp. Thucyd. 2. 93. with interpretation: τροπωτῆρες, οἱ ἱμάντες οἱ ἐν τοῖς πλοίοις ἐν οἷς αἱ κῶπαι περὶ τοὺς σκαλμοὺς περιδέονται. The modern Greek boatman still uses a similar loop to fasten his oar to the thole. See Leake's Attica, p. 139.

784. **τεύχεα** are not here 'ship's-tackling,' like ὅπλα, but the actual weapons which the suitors took to use against Telemachus.

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ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἔνθα δὲ δόρπον ἕλοντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
Ἡ δ' ὑπερωΐῳ αὖθι περίφρων Πηνελόπεια
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἠδὲ ποτῆτος,
ὁρμαίνουσ' ἤ οἱ θάνατον φύγοι υἱὸς ἀμύμων,
ἦ ὅ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη.
ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ
δείσας, ὁππότε μιν δόλιον περὶ κύκλον ἄγωσι,
τόσσα μιν ὁρμαίνουσαν ἐπήλυθε νήδυμος ὕπνος·

785. *ἐν νοτίῳ*] *Ἀριστοφάνης εἰνοδίῳ, ὡς ἂν εἴποι ἐν ὁδῷ, ἑτοίμην εἰς τὸ πλεῖν* Schol. B. E. H. P. Q. T. La Roche thinks the real reading of Aristophanes must have been *ἐννοδίῳ*, Lehrs maintains it to have been *ἐννόδιον = ἑτοίμην*. For *ἐκ δ' ἔβαν*, found in the best MSS, the common reading is *ἐν δ' ἔβαν*. 788. *ἄσιτος*] *Ῥιανὸς, κεῖτ' ἄρ' ἄναυδος· καὶ ἔστιν αὕτη χαριεστέρα ἡ γραφή*. This reading was to escape the seeming tautology of *ἄσιτος* and *ἄπαστος*. 793. *ἐπήλυθε νήδυμος*] We gather that this was the reading of Aristarchus, the Schol. E. being a citation and explanation of his view. Al. *ἐπήλυθεν ἥδυμος*.

785. **ὑψοῦ ἐν νοτίῳ**, 'they anchored her well out in the water.' The expression describes a ship ready for sailing at a moment's notice. She is not drawn up on the sand, but with sails set and oars ready, she lies afloat; her stern made fast with a hawser to the shore, her bows moored to the anchor-stone (*εὐναί*). Cp. Il. 14. 77 *ὕψι δ' ἐπ' εὐνάων ὁρμίσσομεν*. The meaning of **νότιον** is the water near the shore, and the adverb **ὑψοῦ** is quite as accurate a description of its position as *ὕψι* in the phrase *ὕψι ἐπ' εὐνάων* quoted above. We must suppose here, that they hauled up to shore, and landed (*ἐκ δ' ἔβαν αὐτοί*) for supper. Such a process is the natural one, as no small boats were in use for embarking and disembarking. And this would be easy enough, if we may suppose that they had a running tackle passed through a loop round their mooring-stone. They could then haul to shore and haul off again at pleasure. This interpretation is borne out by Od. 8. 55 *ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, αὐτὰρ ἔπειτα | βάν ῥ' ἴμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα*. The common reading *ἐν δ' ἔβαν* comes from a misconception of the passage. The actual departure is described inf. 842. As an illustration of the practice of disembarking to take supper cp. Od. 14. 347 *αὐτοὶ δ' ἀποβάντες | ἐσσυμένως παρὰ θῖνα θαλάσσης δόρπον ἕλοντο*.

788. Here **ἄσιτος** is the general statement, the words *ἄπαστος ἐδητύος ἠδὲ ποτῆτος* being added as epexegesis. See Eustath. *διασαφητικόν ἐστι τοῦ ἄσιτος*.

791. **ὅσσα δὲ μερμήριξε λέων**. Eustath. *οὐ λέοντι αὐτὴν εἴκασε θρασυνομένῳ .. ἀλλὰ λέοντι δεδιότι καὶ δι' αὐτὸ μερμηρίζοντι*. The fear and the sense of helplessness form the point of comparison: the poet choosing the picture of a lion for his simile, because it is a natural way of introducing the evil designs of the suitors, who like huntsmen *δόλιον περὶ κύκλον ἄγουσι*, that is, draw a cordon of men round the lion and gradually narrow the circle. For the double accusative with *περὶ .. ἄγειν* compare *παρθένον τὴν καλλιστεύουσαν περιάγουσι τὴν λίμνην* Hdt. 4. 180. A similar construction with *ἀμφιεννύναι* is found in Od. 10. 542.

793. **νήδυμος**. According to Buttm. Lexil. § 81 this form of word is the result of an orthographical error. Originally it was written *ϝήδυμος*, but when the initial digamma was dropped, the *νῦ ἐφελκυστικόν* was affixed to the termination of the foregoing word to avoid hiatus. In process of time, and in a period when writing was rare, this final *ν* was transferred to the next word, and *νήδυμος* came to be accepted as

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εὗδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἅψεα πάντα.
  Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
εἴδωλον ποίησε, δέμας δ' ἤικτο γυναικί,
Ἰφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Εὔμηλος ὄπυιε, Φερῇς ἔνι οἰκία ναίων.
πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,
εἵως Πηνελόπειαν ὀδυρομένην, γοόωσαν,
παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος.
ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
  'Εὕδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ;
οὐ μέν σ' οὐδὲ ἐῶσι θεοὶ ῥεῖα ζώοντες
κλαίειν οὐδ' ἀκάχησθαι, ἐπεί ῥ' ἔτι νόστιμός ἐστι
σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι.'

797. Ἰφθίμῃ] ἀμφιβάλλει Ἀρίσταρχος πότερον ἐπίθετον τὸ ἰφθίμη ἢ κύριον Schol. P.

the correct form instead of ἥδυμος. Such an etymological accident finds a sort of parallel in the French word *lierre*, for *l'ierre* (cp. Lat. *edera*), and in the English, *a newt* instead of *an eft*. νήδυμος is used altogether twelve times in Homer. In Il. 2. 2; 10. 91; 14. 242; Od. 4. 793; 12. 311, it is preceded by a word capable of receiving the νῦ ἐφελκυστικόν, and in Il. 10. 187 and 14. 354 by a word naturally ending in ν. From this uncertainty, it may be supposed, which thus arose in the pronunciation of the word, the incorrect form νήδυμος for ϝήδυμος or ἥδυμος was extended to those passages in which no final ν precedes or can precede the word, e.g. Il. 14. 253; 16. 454; 23. 63; Od. 12. 366; 13. 79. Aristarchus interprets it as meaning ἀνέκδυτος (from νή-δύω), and as therefore parallel to νήγρετος, but this would be an unsuitable epithet in such a passage as Il. 2. 2; the phrase νήδυμος μοῦσα h. Vener. 172 is doubtless of much later date; (cp. also h. Merc. 241, and see Baumeist. ad loc.). Düntzer proposes to derive it from νή and δυμός from a root δυ, seen in δύη, δυερός, and renders 'painless.' Schenkl (quoted by Ameis, Anh. on Od. 13. 79) refers it to a Skt. stem *nand* = 'gaudere,' or in a causative sense, 'exhilarare,' so that νήδυμος may be a euphonic form of νάνδ-υμος, the termination being analogous to δίδυμος, τρίδυμος. It should be mentioned that Hesiod, Simonides, and Antimachus used a form ἥδυμος, and were therefore reproached by Poseidonius and Aristarchus as παραφθείροντες τὴν Ὁμήρου λέξιν.

796. Notice that in Homer the dream is not merely the creation of the sleeper's mind, but is represented as having a real existence apart from him.

798. Eumelus, son of Adrastus and Alcestis, lived at Pherae on the lake Boebeis in Thessaly (cp. Il. 2. 711), and had taken part in the Trojan expedition.

800. **εἵως** is properly an adverb of time, as ἵνα is of place, but it is used here (as in Od. 6. 80; 9. 376; 19. 367) as a final conjunction. This use does not seem to be found in the Iliad.

802. **κληῖδος ἱμάντα.** See on Od. 1. 442.

803. Join **καὶ προσέειπέ μιν μῦθον,** the double accusative being the regular use, as ἔπος μιν ἀντίον ηὔδα, Τυδεΐδην ἔπεα πτερόεντα προσηύδα, etc.

805. **οὐ . . οὐδέ**, see Od. 3. 27.

807. **ἀλιτήμενος.** This form, and also

Τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια,
ἡδὺ μάλα κνώσσουσ' ἐν ὀνειρείῃσι πύλῃσι·
'Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὔ τι πάρος γε
πωλέαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·
καί με κέλεαι παύσασθαι ὀιζύος ἠδ' ὀδυνάων
πολλέων, αἵ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμὸν,
ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.
νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,
νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.
τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἤ περ ἐκείνου.
τοῦ δ' ἀμφιτρομέω καὶ δείδια μή τι πάθῃσιν,
ἢ ὅ γε τῶν ἐνὶ δήμῳ, ἵν' οἴχεται, ἢ ἐνὶ πόντῳ·
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,
ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἱκέσθαι.'
Τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·
'θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δείδιθι λίην·

816.] *περιττὸς ὁ στίχος.* See on sup. 726.

ἀλαλήμενος, ἀκαχήμενος, βλήμενος, ἐληλάμενος, κτάμενος, οὐτάμενος, etc., are rightly given by Aristarchus with the proparoxyton accent, as participles from the non-thematic aor., and not from the perfect. Here *ἀλιτήμενος* is almost equivalent to 'a sinner.' *ἀλιταίνειν* governs the accusative, as in Il. 9. 375; 19. 265; sup. 378, so that **θεοῖς** here is an ethical dative = 'in the eyes of the gods:' compare *δαίμοσιν εἶναι ἀλιτρός* Il. 23. 595, *καί σφιν γαμβρὸς Διός ἐσσι* sup. 569.

809. **ὀνειρείῃσι πύλῃσι.** Cp. Od. 19. 562 foll.

811. Whether we write **πωλέαι**, with La Roche, or **πωλέ'**, as the majority of editors, the tense must be present and not past, according to the regular idiom with *πάρος*, as in Od. 5. 88; Il. 4. 264; 12. 346; 15. 256; 18. 386; 23. 782. See on Od. 2. 202.

818. **νήπιος.** Compare a similar description of the young Achilles Il. 9. 440 *νήπιον οὔ πω εἰδόθ' ὁμοιίου πολέμοιο | οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.*

820. **μή τι πάθῃσιν**, euphemistic for 'meet his death;' as in Od. 12. 321.

821. **ἵν' οἴχεται**, as we say loosely, '*where* he is gone,' **τῶν** standing as antecedent to **ἵνα** = 'ibi, ubi.' And as *ἵνα* expresses no motion, the words must not be construed as equivalent to *quo digressus est:* the place where he now is, rather than the place to which he has gone, being signified. Compare *πῇ οἴχεται* (not *ποῖ* or *πόσε*) Il. 24. 201.

824. **ἀμαυρόν**, 'dim.' According to Curtius from ἀ privat. and root *mar*, seen in *μαρμαίρω, μαρίλη*. The proper form would be *ἀμαρϝός*, which by metathesis becomes *ἀμαϝρός* or *ἀμαυρός*. Other philologists regard the ἀ as euphonic and not privative, interpreting the epithet as describing the glimmering, wavering appearance of a dream.

825. **πάγχυ** is generally joined with **λίην**, but it is more in accordance with

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τοίη γάρ οἱ πομπὸς ἅμ᾽ ἔρχεται, ἥν τε καὶ ἄλλοι
ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γάρ,
Παλλὰς Ἀθηναίη· σὲ δ᾽ ὀδυρομένην ἐλεαίρει·
ἣ νῦν με προέηκε τεῒν τάδε μυθήσασθαι.'
Τὴν δ᾽ αὖτε προσέειπε περίφρων Πηνελόπεια·
'εἰ μὲν δὴ θεός ἐσσι, θεοῖό τε ἔκλυες αὐδῆς,
εἰ δ᾽ ἄγε μοι καὶ κεῖνον ὀϊζυρὸν κατάλεξον,
ἤ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο,
ἦ ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισι.'
Τὴν δ᾽ ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·
'οὐ μέν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,
ζώει ὅ γ᾽, ἦ τέθνηκε· κακὸν δ᾽ ἀνεμώλια βάζειν.'
Ὣς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη
ἐς πνοιὰς ἀνέμων· ἡ δ᾽ ἐξ ὕπνου ἀνόρουσε
κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,
ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ.
Μνηστῆρες δ᾽ ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὁρμαίνοντες.
ἔστι δέ τις νῆσος μέσσῃ ἁλὶ πετρήεσσα,
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
Ἀστερίς, οὐ μεγάλη· λιμένες δ᾽ ἔνι ναύλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

Homeric usage to take it as emphasizing the preceding negative; 'by no means fear so sorely.' Compare οὔ πω πάγχυ Od. 22. 236, οὐκέτι πάγχυ Il. 19. 343.

831. **θεοῖό τε**, 'and didst list to some god's bidding,' i.e. art sent here at the bidding of some god. As, e.g. Hermes, himself a *θεός*, might be sent by Zeus.

832. **κατάλεξον** with accusative; as inf. 836 **ἀγορεύσω κεῖνον**.

838. **παρὰ κληῖδα σταθμοῖο**, 'by the side of the bolt [that fitted] in the door-post.' She slipped through the slit in which the *ἱμάς* (802) worked.

841. **ἐναργές**. There is nothing in this epithet incompatible with the ordinary interpretation of *ἀμαυρόν*. The dream, though 'dim' to the bodily sense, had a 'clear meaning' to the mind.

ἐπέσσυτο implies the rapid movement with which the phantom had hastened to her. Cp. Od. 6. 20.

νυκτὸς ἀμολγῷ. Even Buttmann's ingenious theory about this word leaves the etymology more than doubtful. Of mofe modern philologists, some seek to establish the identity of *ἀμολγός* with *ἀμαυρός*, i.e. *ἀμαρϝός*; others compound it of the euphonic **ἀ** and *μολύνειν*, *μελαίνειν*, or, adopting the Hesychian interpretation, *μολγός* = *νέφος*, render it, 'the cloudless night.' Meyer attempts to connect the word with the Scandinavian *myrkyr*, 'darkness.'

846. It is impossible to accept the view of modern geographers identifying Asteris with the modern rock of Deskalio. See on the whole question the Appendix on Ithaca.

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ΟΔΥΣΣΕΙΑΣ Ε.

Ὀδυσσέως σχεδία.

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι
Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.

In Book 1. (82–95) Athena had made two propositions to Zeus; (1) that Hermes should be sent to release Odysseus from Ogygia; and (2) that she herself should proceed to Ithaca, and despatch Telemachus in search of his father. Her own task had been accomplished: Telemachus travels to Sparta and Pylos (Od. 2. 414—4. 624) on this mission. Meanwhile the suitors have taken alarm at his departure, and set sail in the hope of intercepting him on his return (4. 787). At this critical point the scene changes to Olympus. Six days had elapsed since Athena's first appeal to Zeus (as may be gathered from the notes of time in 2. 1; 3. 1, 404, 491; 4. 306), and Hermes had not yet been sent to Ogygia. At the opening of this book Athena renews her request.

1. **Ἠὼς δέ.** This is a poetical way of expressing 'the next morning.' Cp. Il. 11. 1. Tithonus is here represented as a youthful hero (ἀγαυός), whom Eos had carried off because of his beauty. Cp. Tyrtaeus, ap. Stob. Flor. 51. 1 *οὐδ' εἰ Τιθωνοῖο φυὴν χαριέστερος εἴη.* The first mention of his unhappy gift of immortality without immortal youth is made in h. Hom. Ven. 219 foll. *βῆ δ' ἴμεν* (Ἠὼς) *αἰτήσουσα κελαινεφέα Κρονίωνα | ἀθάνατόν τ' ἔμεναι καὶ ζώειν ἤματα πάντα· | τῇ δὲ Ζεὺς ἐπένευσε καὶ ἐκρήηνεν ἐέλδωρ. | νηπίη· οὐδ' ἐνόησε μετὰ φρεσὶ πότνια Ἠὼς | ἥβην αἰτῆσαι ξῦσαί τ' ἄπο γῆρας ὀλοιόν.* So Mimnerm. ap. Stob Flor. 116. 33 *Τιθωνῷ μὲν ἔδωκεν ἔχειν κακὸν ἄφθιτον ὁ Ζεὺς, | γῆρας ὃ καὶ θανάτου ῥίγιον ἀργαλέου.* The story may be supposed to allegorize the change of the fresh morning hours into the scorching noon that brings weariness and weakness with it. The old Tithonus, 'turning again to childish treble, pipes and whistles in his sound,' so that his voice was compared to the noise of the cicala, the only creature heard in the heat of the day: compare 'sole sub ardenti resonant arbusta cicadis' Virg. Ecl. 2. 13. Lycophron, 941, follows Callimachus in giving Eos herself the name *Τιτώ*, which must be etymologically connected with *Τιθωνός*.

3. **θῶκόνδε καθίζανον.** This is the ordinary daily gathering of the gods in the hall of Zeus. In the same sense we have *θεῶν ἕδεα* Il. 1. 533; compare also Il. 4. 1 *οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο | χρυσέῳ ἐν δαπέδῳ.* The summoning of a special assembly is described in distinctly different terms, as in Il. 8. 2 *Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο . . αὐτὸς δέ σφ' ἀγόρευε*, Il. 20. 4 *Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι . . ἡ δ' ἄρα πάντῃ | φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.* With the construction *θῶκόνδε καθίζανον* cp. Od. 4. 51 *ἐς ῥα θρόνους ἕζοντο*, 'they went to their seats and sate down:' but *θῶκος* or *θόωκος* is rather the 'session' than the 'seat;' compare Od. 2. 26 *οὔτ' ἀγορὴ οὔτε θόωκος*, where *θόωκος* is equivalent to *βουλή*.

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τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος
μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης·
'Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,

7.] ἐκ τῆς ἐν Ἰλιάδι Νέστορος εὐχῆς μετατέθειται Schol. P.

5. **λέγε**, 'recounted.'

6. **μέλε γάρ οἱ ἐών.** The strictly impersonal sense of *μέλειν* is not found in Homer: the nearest approach to it is in Od. 1. 305 *σοὶ δ' αὐτῷ μελέτω*, where the subject is only suggested; and Od. 16. 465 *οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι*, where the infinitive stands as subject. The common construction is *μέλει τις* (or *τι*) *τινί*, or the corresponding use with the third person plural, as *μελήσουσί μοι ἵπποι* Il. 10. 481. The 1st person is only once used, *εἴμ' Ὀδυσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω* Od. 9. 19; compare also *Ἀργὼ πᾶσι μέλουσα* 12. 70. The participle *μεμηλώς* is used with an active force, 'caring for,' as *μέγα πλούτοιο μεμηλώς* Il. 5. 708. In Od. 10. 505 we have *μελέσθω*.

7. The whole of Athena's address is a cento from earlier books of the Odyssey. The words *μή τις ἔτι . . ἤπιος ἦεν* (8. 12) are borrowed from Mentor's speech to the Ithacensians. The conversation of Menelaus with Proteus (4. 230–234) supplies the lines *νύμφης ἐν μεγάροισι . . θαλάσσης* (13–17); and the concluding lines are taken almost verbatim from the address of Medon to Penelope (4. 700–702). It is possible to consider this as an intentional recapitulation, in words with which the hearers of the earlier part of the poem were familiar. Against this we may quote the canon maintained by Gottf. Hermann, 'de iteratis apud Homerum,' that repetitions of the same words are only admissible in Homer under two circumstances; (1) 'quae per ipsum rerum narrandarum ordinem saepius redeunt, per se patet rectius iisdem quam aliis verbis dici, ut *ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ*, etc.;' (2) 'mandata iisdem verbis quibus accepta sunt perferuntur, quod ut antiquae simplicitatis est, ita eo quoque commendatur quod alioqui parum fidus esse nuntius videretur.' This would limit Homeric iterations to regular epic formulae and to the delivery of messages. All other kinds of repetitions Hermann holds to be proofs of the work of composers of different dates, unless the one passage is an avowed and distinct reflection of the other. This seems a needlessly hard and fast line to draw, especially in dealing with poetical composition. Nor is there anything unnatural in such a general resumption of the thread of the story, that has been broken by the change of place and scene.

Those who find two distinct poems in the Odyssey, viz. a *Τηλεμαχία* and a *Νόστος Ὀδυσσέως*, blended or pieced together with more or less skill (see Od. 4. 594), describe the opening of the fifth book as a palpable attempt to cover a gap between the two stories. They maintain that the narrative of the journeyings of Telemachus ends with the close of b. 4, only to be resumed in bb. 15, 16; and that the Nostos properly begins with b. 5. The introduction of the second council of the gods in Olympus is, according to this view, an awkward necessity, caused by the insertion of the Telemachia after the former council of the gods in b. 1. It is maintained, that when the earlier council had determined, in the absence of Poseidon, to bring Odysseus safe home, we ought to have had at once the despatch of Hermes with his warning message to Calypso—in short, an immediate transition from b. 1. 87 to b. 5. 30, with some such connecting line as *ὣς φάθ', ὁ δ' Ἑρμείαν προσέφη νεφεληγερέτα Ζεύς*. This view may be seen briefly stated in Köchly, de Odys. carm. diss. I (pp. 11 foll.), Turici 1862; and more fully in C. J. Schmitt, de 2ndo in Odys. deorum concilio interpolato, eoque centone, Freiburgae 1852, or P. D. Ch. Hennings, die Telemachie (pp. 151 foll.), Leips. 1858. But, this treatment, it may be argued, betrays a want of appreciation of the main conception of the poem. The proposed rearrangement may simplify the mere sequence of facts, but it does so at the expense of the artistic construction of the plot in the Odyssey. Nothing can be more effective, it might be urged, than the break at the end of the fourth book, where the perils of Telemachus,

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μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω
σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς·
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι,
ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὣς ἤπιος ἦεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάασιν
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν.'
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
'τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·
οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτή,
ὡς ἦ τοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών;
Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γάρ,
ὥς κε μάλ' ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται,
μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται.'

20. ἠγαθέην] Rhianus ἠμαθίην.

waylaid by the suitors, produce not only a keen interest but a painful suspense. This is the moment chosen for a change. We should say, in modern language, that it is the end of one volume of the novel, which closes with an exciting situation. The next volume —to continue the illustration—opens with an entirely new scene. The length at which the poet has narrated the circumstances connected with Telemachus' departure from Ithaca will be found sufficient justification for the unusual iteration of lines from earlier parts of the poem. Each repetition is a sort of reminiscence to bring the mind back to the story of the principal hero. But, after all, the main difficulty remains untouched that in this second council of the gods Athena makes no reference whatever to the proposal for sending Hermes to Odysseus, which she had made in b. 1; but speaks as if there was no intention of doing anything for him.

23, 24. Athena had not expressed this νόος in her address in b. 1; she speaks there only of the return of Odysseus. The thought is first suggested in Nestor's words of comfort to Telemachus (3. 216), and reappears in the answer which Teiresias gives to Odysseus (11. 118).

27. παλιμπετές. Not a syncopated form of παλιμπετέες as Schol. B. P. and others take it, but a neuter from παλιμπετής. See Buttm. Lexil. s. v. ἐπιτηδές. It is closely joined with ἄψ, as Il. 16. 395 ἂψ ἐπὶ νῆας ἔεργε παλιμπετές. The meaning is reversal of the original route, whence comes the implied notion of 'in vain,' which is sometimes attached to it. Compare the threat against Sennacherib (2 Kings 19. 28) 'I will turn thee back by the way by which thou camest.'

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Ἦ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ηὔδα·
"Ἑρμεία· σὺ γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐσσι·
νύμφῃ ἐυπλοκάμῳ εἰπεῖν νημερτέα βουλήν,
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται
οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
ἀλλ' ὅ γ' ἐπὶ σχεδίης πολυδέσμου πήματα πάσχων
ἤματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἵκοιτο,

34. ἤματί κ'] χωρὶς τοῦ κε αἱ κοινότεραι Schol. H. The reading of Aristarchus seems to have adopted the κε. See Il. 9. 363. Bekk., ed. 2, omits κ', because of the initial ϝ in εἰκοστῷ.

28. **ἀντίον ηὔδα.** Not necessarily, though generally, of an *answer*. Here in the sense only of *coram alloqui*. The accusative is governed by ηὔδα, as may be seen by comparing σέθεν ἀντίον εἴπῃ Il. 1. 230, ἀντία δεσποίνης φάσθαι Od. 15. 377.

29. **σὺ γὰρ αὖτε.** For this anticipation of the clause containing the reason cp. Od. 1. 337. **αὖτε** here, with its adversative force, serves to throw an emphasis on σύ, 'thou for thy part.' See Od. 2. 103; 9. 256, 393; Il. 1. 404.

τά τ' ἄλλα περ, 'in all else whatsoever:' so τά περ ἄλλα Od. 15. 540.

Hermes is here called the general messenger of the gods. In the Iliad, Iris for the most part fulfils that office; Ἶρις .. ἥ τε θεοῖσι μετάγγελος ἀθανάτοισι Il. 15. 144. But Iris is not mentioned in the Odyssey. Some old interpreters, relying on a false etymology that connected Ἶρις with ἔρις, supposed that Hermes was messenger in matters of peace and Iris in affairs of war. See Serv. on Virg. Aen. 5. 606; Hesych. ἔριδας· τὰς ἐν οὐρανῷ ἴριδας Ἀττικῶς. Cp. Scholl. H. P. Q. T. ἐν μὲν Ἰλιάδι τῇ Ἴριδι χρῆται διακόνῳ, καταπληκτικὴ γὰρ καὶ τοῖς πολεμικοῖς ἐοικυῖα· ἡ δὲ Ὀδυσσεία μυθώδης ἐστὶν, ὡς καὶ ὁ Ἑρμῆς. παρατηρητέον δὲ ὅτι καὶ ἐν Ἰλιάδι ἅπαξ ἐπέμφθη τῷ τοῖς λύτροις διασῶσαι τὸν Πρίαμον. Cod. Harl. gives ἐν τοῖς λύτροις, sc. in the Rhapsode of the 'Ransom.' Perhaps we may omit τῷ, and read ὅπως διασῶσαι.

The author of the hymn to Demeter (314 foll.) represents Zeus as first despatching Iris and afterwards Hermes; for the message of Iris fails of its purpose, and Hermes is sent ὄφρ' Ἀΐδην μαλακοῖσι παραιφάμενος ἐπέεσσιν, | ἁγνὴν Περσεφόνειαν .. ἐξαγάγοι. This seems to give a hint that Iris is the general medium of communication between the gods, and also between gods and men, while Hermes is chosen for special service requiring careful management. Thus he is sent to convey the warning to Aegisthus (Od. 1. 38); to break to Calypso the necessity of Odysseus' dismissal (Od. 5); and to put Odysseus on his guard against the witcheries of Circe (Od. 10. 277).

31. **νόστον**, in apposition with βουλήν, the words ὥς κε .. ἀνθρώπων forming the epexegesis to **νόστον**.

32. **θεῶν πομπῇ**, such as Telemachus enjoyed (2. 417): the rest of the line is explained by the word **πέμψουσιν** inf. 37. Cp. Hdt. 4. 152 ἀπίκοντο ἐς Ταρτησσὸν θείῃ πομπῇ χρεώμενοι.

33. **σχεδίης**, properly a feminine (see Od. 1. 97) from the adjective σχέδιος, which may signify 'made of joined planks' (from σχεδόν, 'close'); to which meaning the epithet **πολυδέσμου** seems to point; compare also the further description, γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασσεν (infra 248): so too Schol. Q., interpreting it by γόμφοις ἐμπεπηγμένης. Others understand by it 'a hastily made' boat, **νεὼς αὐτοσχεδίως πηχθείσης** Schol. V.; compare the later use of **σχεδιάζειν.** Plato seems to use σχεδία in this sense, Phaedo 85 D **τὸν γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ δυσεξελεγκτότατον, ἐπὶ τούτου ὀχούμενον, ὥσπερ ἐπὶ σχεδίας κινδυνεύοντα, διαπλεῦσαι τὸν βίον, εἰ μή τις δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιοτέρου ὀχήματος .. διαπορευθῆναι.**

34. **Σχερίην.** We read (Od. 6. 4) that the Phaeacians formerly dwelt ἐν εὐρυχόρῳ Ὑπερείῃ | ἀγχοῦ Κυκλώπων,

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Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν,
οἵ κέν μιν περὶ κῆρι θεὸν ὣς τιμήσουσι,

and that they were transported thence by their king Nausithous and settled in Scheria. From the story which Odysseus tells of his voyage (Od. 19. 271 foll.), he seems to place Scheria off the coast of the Epirote Thesprotians; and this hint may have given rise to the tradition which identified Scheria with Corcyra. So Callimachus (as we find in Strabo, 7. 3. 6) τὴν μὲν Γαῦδον Καλυψοῦς νῆσόν φησι, τὴν δὲ Κερκύραν Σχερίαν, and Thucyd. (1. 25) speaks of τὴν τῶν Φαιήκων προενοίκησιν τῆς Κερκύρας κλέος ἐχόντων περὶ ναῦς, and (3. 70) he also alludes to the τέμενος τοῦ Ἀλκίνου in Corcyra. But when we attempt to establish the identity, the story melts into romance. Hypereia and Scheria are merely topographical descriptions: — the 'Highlands' — the 'Coast.' The Schol. E. has a story to the effect that ἡ Σχερία τὸ μὲν πρῶτον ἐκαλεῖτο Δρεπάνη (sickle), because there the sickle was kept with which Cronus was mutilated. It was afterwards called Scheria, so the story goes, because at Demeter's request Poseidon consented to stop (σχεῖν) the flood that threatened to drown her.

The Phaeacians themselves are represented as of divine lineage (ἀγχίθεοι), and their name has been etymologically connected with φαιός, 'dark;' their home being in the wonderland of the West (ποτὶ ζόφον). According to others, the name is to be referred to root φα, = bright. Their magic ships flit over the sea, ἠέρι καὶ νεφέλῃ κεκαλυμμέναι (Od. 8. 562), and Nausicaa describes herself and her countrymen as living ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ | ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος (Od. 6. 205). Welcker (Klein. Schrift. 2. 14) endeavours to identify the account of the Phaeacians with certain forms of northern legend, laying much stress on their being called πομποὶ ἀπήμονες, and on their having carried Odysseus in a deep sleep across the sea. He finds in this a representation of the story of the Ferrymen of the Dead: see further on Od. 8. 562.

Welcker also supposes that Homer sought in his description of the Phaeacians to portray the habits of his own Ionian countrymen.

Mure (Hist. Gk. Lit. vol. 1. Append. E.), commenting on the similarity of the words Phaeacian and Phoenician, thinks that it is 'some colony of these oriental adventurers in some part of the western Mediterranean which here forms the butt of Homer's playful satire.' He notices that Homer gives the epithets ναυσικλυτοί and ἀγανοί to both peoples, comparing Od. 7. 39 with 15. 415, and 13. 272 with 13. 120. According to Mure, 'Scher' is a Phoenician word signifying a 'busy port,' which suggests a ready etymology for Scheria. But the whole idea seems fanciful.

There is a more decided connection between the Elysian plain and the gardens of Alcinous. Both enjoy the constant presence of the genial Zephyr (Od. 4. 567; 7. 118), and Rhadamanthus, the inhabitant of Elysium, is the visitor of the Phaeacians (Od. 4. 564; 7. 323). This connection was remarked by the Schol. on Eurip. Hippol. 742 ἑτέραν γὰρ ἐμύθευσαν εἶναι γῆν ἐν ᾗ πλεῖστα καὶ θαυμαστὰ φύονται· ἐν ταύτῃ γὰρ τὸ Ἠλύσιον πεδίον καὶ τῶν Φαιήκων τὴν γῆν ἐμύθευσαν εἶναι. Nitzsch supposes that we have in Phaeacia a trace of Italian scenery idealised, but on the whole we shall not be able to improve upon the decision of Eratosthenes, quoted by Strabo (1. 2. 35), Ὅμηρον μήτε εἰδέναι ταῦτα μήτε βούλεσθαι ἐν γνωρίμοις τόποις ποιεῖν τὴν πλάνην (sc. Ὀδυσσῆος).

ἵκοιτό κε, not ἵξεται, because his safe arrival is dependent on many contingencies. Compare the same mood expressing the same conditions in the speech of Teiresias, Od. 11. 104, 111.

36. περὶ κῆρι. περί gives the notion of a circle completed, as distinct from ἀμφί, which properly means only, 'on both sides.' From this comes the sense of 'completeness,' 'thoroughness,' passing into the meaning of 'excess,' as in περισσῶς. The grammarians had no uniform rule about the accentuation of περί, so as to distinguish its meanings, or its prepositional from its adverbial use. Cp. Schol. Par. on Il. 21. 163 Πτολεμαῖος ὁ Πινδαρίων ἀναστρέφει τὴν πέρι ἵνα σημαίνῃ περισσῶς, but Herodian, on Il. 4. 46, writes, τὸ περὶ φυλάσσει

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πέμψουσιν δ' ἐν νηῒ φίλην ἐς πατρίδα γαῖαν,
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες,
πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληΐδος αἶσαν.
ὣς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ ἑὴν ἐς πατρίδα γαῖαν.'
Ὣς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο.

39. Τροίης] v. l. Τροΐης. So Schol. H. P. V. διαιρετέον. τὸ γὰρ ἑξῆς Τροίης ἀπὸ ληΐδος, ἀπὸ τῆς Τρωικῆς λείας. 43. foll.] μετηνέχθησαν οὐ δεόντως ἐντεῦθεν εἰς τὰ περὶ τῆς Ἀθηνᾶς ἐν α' λεγόμενα (Od. 1. 96), καὶ εἰς τὰ περὶ Ἑρμοῦ ἡνίκα ἀπ' Ὀλύμπου εἰς τὴν Τροίαν κάτεισιν (Il. 24. 339) Schol. H. P. Q. οὐδὲν δέ φασιν ὄφελος ἐνθάδε ῥάβδου ὥσπερ ἐν Ἰλιάδι (24. 245) πρὸς τὸ κοιμίσαι τοὺς πυλωρούς· οὐ συνορῶσι δὲ ὅτι ἴδιά τινά ἐστι θεῶν φορήματα, ὡς εἴ τις μέμφοιτο ὅτι Ποσειδῶν εἰς Αἰθιοπίαν πορευόμενος τὴν τρίαιναν ἔχει Schol. P. Q. T. On μετενέχθησαν κ.τ.λ. (sup.) Dind. ad loc. adds, 'Versus 43–49 iisdem verbis perscripti leguntur Il. 24. 339–345, pluribus vero mutatis vel additis in Od. 1. 96–101, ubi 97–101 προηθετῆσθαι (ab Aristophane) dicuntur.'

τὸν τόνον ὅτε σημαίνει τὸ περισσῶς. The Venetus A. has περὶ κῆρι uniformly, except in Il. 24. 435, the work of a later hand. In this phrase and in others analogous to it, it is preferable to take περί adverbially, and regard κῆρι as a localising dative; for the following reasons. We find (Od. 8. 63) the phrase περὶ .. φιλεῖν, and in Il. 9. 117 κῆρι φιλεῖν: so again in Od. 2. 88 περὶ .. εἰδέναι, and in Il. 2. 213; 5. 326 φρεσὶν εἰδέναι. If we translate περὶ φιλεῖν by *valde amare*, and κῆρι φιλεῖν by *ex animo amare*, we may combine the two in περὶ κῆρι φιλεῖν and render it *valde ex animo amare*. This is easier than to take περί as a preposition with κῆρι in the sense of *circum cor*, which offers no definite meaning. If we prefer to give a more local sense to περί and translate it 'all around,' 'quite through,' the sense will be the same, and κῆρι will still stand as a local epexegesis. The same explanation will suit such passages as ἀλύσσοντες περὶ θυμῷ Il. 22. 70, or τοῖσίν τε περὶ φρεσὶν ἄσπετος ἀλκή Il. 16. 157; but it is likely enough that such later expressions as περὶ χάρματι h. Hom. Cer. 429, περὶ φόβῳ Aesch. Cho. 35, and περὶ τάρβει Pers. 696, have arisen from a misconception of the Homeric usage (see the whole question well treated by Kuhl, Quaest. Hom. p. 1. de particulae περί forma et usu Homerico).

39. **πόλλ'** sums up the three accusatives in the preceding line, and introduces the clause with ὅσα.

Τροίης, i.e. Troy-land. See Od. 10. 40. Schol. H. P. V. joins Τροίης, as adj., with ληΐδος.

40. **λαχὼν .. αἶσαν**, 'having got his meed from the spoil.' Cp. Il. 18. 327 λαχόντα τε ληΐδος αἶσαν.

41. **ὥς**, 'in such wise,' i. e. including both the perils he must encounter, and the honourable escort from Phaeacia.

43–49. The whole passage is identical with Il. 24. 339–345, to which place the mention of the magic wand and its soporific powers seems more appropriate: for Hermes had on that occasion to lull the sentinels to sleep, τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος ἀργειφόντης | πᾶσιν, which words explain τῇ τ' ἀνδρῶν ὄμματα θέλγει. Virgil, in his adaptation of the passage, Aen. 4. 238 foll., extends the power of the wand to the causing or breaking the sleep of *death*, 'dat somnos adimitque et lumina morte resignat.'

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εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.
Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ·
σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι ἐοικώς,
ὅς τε κατὰ δεινοὺς κόλπους ἁλὸς ἀτρυγέτοιο
ἰχθῦς ἀγρώσσων πυκινὰ πτερὰ δεύεται ἅλμῃ·
τῷ ἴκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν,
ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἤπειρόνδε

54. τῷ ἴκελος] προσέθηκέ τις οὐ δεόντως τὸν στίχον Schol. H. P. Q., with whom Eustath. agrees, 1522. 62. See note below.

48. **τοὺς δ' αὖτε**, 'others again.'

49. **πέτετο**. The word is used of any rapid movement, and is not confined to the flight of birds. Cp. ἵπποι .. πετέσθην Il. 5. 366, ὀλοοίτροχος .. πέτεται Il. 13. 140, ὅτ' ἂν .. πτῆται νιφὰς ἠὲ χάλαζα Il. 15. 170, etc.

50. The flight of Hermes may be compared with that of Hera, Il. 14. 225 Ἥρη δ' ἀΐξασα λίπεν ῥίον Οὐλύμποιο, | Πιερίην δ' ἐπιβᾶσα καὶ Ἠμαθίην ἐρατεινὴν | σεύατ' ἐφ' ἱπποπόλων Θρῃκῶν ὄρεα νιφόεντα, | ἀκροτάτας κορυφάς, οὐδὲ χθόνα μάρπτε ποδοῖιν· | ἐξ Ἀθόω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα. Here then the words **Πιερίην δ' ἐπιβάς** refer to his passage over the peaks of the Pierian range, which runs north-west from Olympus.

ἐξ αἰθέρος should be joined with **ἔμπεσε**. Or it is possible to regard Pieria as the *plain* of that name, to which Hermes descends from Mount Olympus, as to a stage between it and the sea; in which case **ἐξ αἰθέρος** must be taken with **ἐπιβάς**, for αἰθήρ is the clear air of mountain heights, as distinguished from the lower atmosphere, ἀήρ. Zeus on Olympus is described, Od. 15. 523, as αἰθέρι ναίων.

51. **λάρος**. A distinction is made between the λάρος and αἴθυια in the Peripl. pont. Eux. (33, ed. Müller); and Aristotle (Hist. Anim. 5. 9) does so even more explicitly, assigning to each a different breeding season. **αἴθυια**, inf. 337, must be a bird that dives, perhaps the *mergus*. **λάρος** may be the gull (*larus*) or the tern (*sterna*), neither of which dives deep. In modern Greece the gull is still called γλάρος. Pliny appears to refer to the λάρος where he says, 'gaviae in petris nidificant .. aestate' Nat. Hist. 10. 32, 48.

52. **δεινοὺς κόλπους**. So πέλαγος μέγα τε δεινόν τε Od. 3. 322. **κόλπος** is occasionally used of the whole sea, e. g. θαλάσσης εὐρέα κόλπον Il. 18. 140; but it seems properly to describe the water as lying enclosed, or sunken, between headlands. Compare ἐπὶ Κρίσης κατεφαίνετο κόλπος ἀπείρων | ὅς τε διὲκ Πελοπόννησον πίειραν ἐέργει h. Hom. Ap. 431. Curtius thinks that κόλπος may be connected with κλέπ-τω, as something that hides or covers.

53. **πυκινὰ πτερά**, thickness of plumage is characteristic of sea-birds.

54. **τῷ ἴκελος**. This line seems a mere tautology after **ἐοικώς**, but for a corresponding repetition in a simile cp. Il. 5. 87, 93 θῦνε γὰρ ἂμ πεδίον ποταμῷ πλήθοντι ἐοικώς .. ὣς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες. On ἐοικώς Schol. P. says, κατὰ τὴν ὁρμὴν οὐ κατὰ τὴν μορφήν, ὡς καὶ Ἶρις μολυβδαίνῃ ἰκέλη (Il. 24. 80). The words are only meant to imply that Hermes swooped down, and swam on the water like a sea bird.

With **πολέεσσιν** cp. Trachin. 112 foll. πολλὰ .. κύματα .. βάντ' ἐπιόντα τε.

ὀχήσατο, 'rode on the thronging waves,' i. e. made them his ὄχημα.

56. **ἤπειρόνδε**, 'to land.' **ἤπειρος** (according to some = ἄπειρος, sc. γῆ)

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ἤιεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφη
ναῖεν ἐυπλόκαμος· τὴν δ' ἔνδοθι τέτμεν ἐοῦσαν.
πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὀδμὴ
κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ὀδώδει
δαιομένων· ἡ δ' ἔνδον ἀοιδιάουσ' ὀπὶ καλῇ,
ἱστὸν ἐποιχομένη χρυσείῃ κερκίδ' ὕφαινεν.
ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,
κλήθρη τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος.
ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο,
σκῶπές τ' ἴρηκές τε τανύγλωσσοί τε κορῶναι

61. δαιομένων] γράφεται καὶ οὕτως· δαιομένων, νύμφη δὲ ἐυπλοκαμοῦσα Καλυψώ Schol. H. P. 66. σκῶπες] τινὲς κῶπες γράφουσι Eustath.

stands for 'land,' in contrast to 'sea.' Here it is used of an island, as of Ithaca, Od. 13. 114.

59. **ἐσχαρόφιν,** a metaplastic form belonging to the *o* declension. It is a metrical necessity, as ἐσχαρῆφιν would be inadmissible in the hexameter. For similar metaplasms compare ὑσμῖνι and ὑσμίνῃ, ἀλκήν and ἀλκί. The meaning of ἐσχάρα here seems to be a portable brazier, as in Aristoph. Acharn. 888.

60. **κέδρος.** The Homeric κέδρος is not the cedar of Lebanon, but a variety of juniper, probably the Spanish juniper (*J. oxycedrus*), which grows freely on the shores of the Mediterranean.

εὐκέατος. Düntzer would connect this word with κηώεις, but it should rather be referred to κεάζω, meaning either 'easily split' (Virgil's 'fissile lignum'), or, more likely, 'deftly split,' i. e. ready-made into billets for burning, σχίζαι.

θύον is a tree with resinous wood, probably the *arbor vitae*. Cp. Athen. 5. 207 E τὸ δὲ τὴν κέδρον καὶ τὸ θύον καὶ τὴν κυπάρισσον εὐώδη εἶναι ἱστορία ἐστὶ περὶ φυτῶν, which seems conclusive against the idea of θύον being a compound like incense. See Pliny, Nat. Hist. 13. 16 'inter pauca nitidioris vitae instrumenta haec arbor (citrus) est; quapropter insistendum ei paullum videtur. Nota etiam Homero fuit; Thyon Graece vocatur, ab aliis thya. Hanc itaque inter odores uri tradit in deliciis Circes [probably a reminiscence of Virg. Aen. 7. 10 foll.], quam deam volebat intellegi, magno errore eorum qui odoramenta in eo vocabulo accipiunt, cum praesertim eodem versu cedrum laricemque una tradat uri, in quo manifestum est de arboribus tantum locutum.' But the *citrus* emits no scent in burning, so that it is better to regard θύον as one of the resinous trees; pine, cypress, or juniper.

61. **ἀοιδιάουσα,** 'vocale est verbum quo ipsum Nymphae cantum expressum dicas dulcissimum' Bothe.

62. **κερκίδι.** The **κερκίς** is generally considered equivalent to the later σπάθη, the wooden rod or blade used to strike the threads of the woof close together. It seems better to take it of the shuttle (connected with κρέκω, κρόκος), as the use of the word by Eurip. (Troad. 198 οὐχ ἱστοῖς κερκίδα δινεύουσ' ἐξαλλάξω) could not refer to the σπάθη.

64. **αἴγειρος** is probably the aspen (*populus tremula*). In Homer this tree is generally represented as growing in marshy soil, Od. 17. 208; Il. 4. 482, or at any rate in the vicinity of water, as here, and inf. 237; 6. 292. The constant movement of its leaves serves to point a simile in Od. 7. 103. Curtius suggests that αἴγειρος (αἰγερ-j-ος) may be connected with αἰγ-ίς, κατ-αιγ-ίζω, as *populus* perhaps with πάλλω.

66. **σκῶπες.** Cp. Pliny, Nat. Hist. 10. 49, 70 'nominantur ab Homero scopes avium genus: neque harum satyricos motus cum insidientur plerisque memoratos facile conceperim mente, neque ipsae iam aves noscuntur.' The word may come from σκώπ-τειν, 'to

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εἰνάλιαι, τῇσίν τε θαλάσσια ἔργα μέμηλεν.
ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο
ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῇσι·
κρῆναι δ' ἑξείης πίσυρες ῥέον ὕδατι λευκῷ,
πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.
ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἠδὲ σελίνου
θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν

72. ἴου] The v. l. σίου is said (see Athenaeus, 2. 6. c.) to be the emendation of King Ptolemy Euergetes, who insisted that the violet was here out of place. Eustath. does not allude to the origin of the variant, but he says, σίου τινὲς γράφουσιν, ὃ καὶ πολλοῖς ἀρέσκει τῶν παλαιῶν.

mock,' meaning a bird that 'mimics' the tones of others, or there may be a reference in it to a grotesque appearance in the bird itself, or to its curious gestures and movements. But we should rather connect σκώψ with σκέπ-τομαι, as κλώψ with κλέπ-τω, φώρ with φέρ-ω, and regard it as meaning the 'staring' bird. So γλαῦξ is connected with λάω and λεύσσω. Perhaps in the absence of any evidence we may translate σκώψ 'horned owl;' Aristotle (Hist. Anim. 8. 3) mentions σκώψ among the γαμψώνυχες τῶν νυκτερινῶν, adding ὁ δὲ σκὼψ ἐλάττων γλαυκός. Another reading is κῶπες, see Athen. 9. 391 c.

κορῶναι εἰνάλιαι may be rendered 'cormorants,' whose dark plumage probably gained for them the popular name of 'sea-crows;' cp. Od. 12. 418. There is nothing inappropriate in making these birds roost in trees, as, in the southern seas, cormorants build their nests in the mangroves. But after all there is nearly as much uncertainty about these **κορῶναι** as about σκῶπες. The Scholl. identify them with αἴθυιαι, and Hesych. with λάροι. The epithet **τανύγλωσσοι** probably refers to their constant cry. The bird is, as it were, represented at the moment when he uttered his screech, with the tongue outstretched.

67. **θαλάσσια . . . μέμηλεν**, 'occupy their business in the great waters,' i.e. in pursuit of fish, etc. For the expression cp. Od. 12. 116 πολεμήια ἔργα μέμηλεν. Nitzsch compares οἳ γλαυκὴν ἐργάζονται Hes. Theog. 440.

68. **ἡ δ'**. This marks a new feature; cp. Od. 10. 162. Round the cave were alder, aspen, and cypress, but climbing upon the cave, and hanging over the edge (**αὐτοῦ** = 'on the spot,' defined by περὶ σπείους), was a different kind of tree, viz. ἡμερίς, the 'garden vine.' We may suppose that the form σπείους (stem σπεεσ) like δείους Il. 10. 376, was originally written σπέεος. See Monro, H. G. § 105, 5; App. c. 4.

τετάνυστο, 'trailed.'

69. **ἡμερίς** only means 'brought into cultivation from the wild state' (ἡ ἀγριάς Anth. P. 9. 561). Theophrastus (Hist. Plant. 3. 8. 2) says, speaking of different species of oak-trees, τὴν τὰς γλυκείας φέρουσαν οἱ μὲν τὴν **ἡμερίδα** καλοῦσι, οἱ δὲ ἐτυμόδρυν.

70. **πίσυρες**, an Aeolic form; see on Od. 4. 743.

ὕδατι λευκῷ, like ἀγλαὸν ὕδωρ (Od. 3. 429), means 'transparent,' 'clear,' or perhaps 'sunlit,' as opposed to μέλαν ὕδωρ, Od. 4. 359, in deep wells or shaded pools.

72. **ἴου . . σελίνου**, material genitive with λειμῶνες, as αἰγείρων ἄλσος Od. 6. 291, τέμενος . . φυταλιῆς καὶ ἀρούρης πυροφόροιο Il. 12. 314.

ἴον is the ordinary blue scented violet, i. e. ἴον μέλαν as distinguished from λευκόϊον. If there be any value in the reading σίου (see crit. note), we may suppose it to refer to the *Sium nodiflorum* (Linn.), a marsh plant which grows freely in Greece. Cp. Diosc. περὶ ὑλ. ἰατρ. 2. 154 σίον τὸ ἐν ὕδασιν εὑρίσκεται ἐν τοῖς ὕδασι θαμνίον ὀρθὸν, λιπαρὸν, φύλλα ἔχον πλατέα ἱπποσελίνῳ ἐοικότα, μικρότερα δὲ καὶ ἀρωματίζοντα. See also Athen. 2. 6. c.

σέλινον, called ἐλεόθρεπτον Il. 2. 776, may either be parsley, or, more likely, a kind of celery.

73. **ἔνθα κ' ἔπειτα**, 'there indeed even

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θηήσαιτο ἰδὼν καὶ τερφθείη φρεσὶν ᾗσιν.
ἔνθα στὰς θηεῖτο διάκτορος ἀργειφόντης.
αὐτὰρ ἐπειδὴ πάντα ἑῷ θηήσατο θυμῷ,
αὐτίκ᾽ ἄρ᾽ εἰς εὐρὺ σπέος ἤλυθεν· οὐδέ μιν ἄντην
ἠγνοίησεν ἰδοῦσα Καλυψώ, δῖα θεάων,
οὐ γάρ τ᾽ ἀγνῶτες θεοὶ ἀλλήλοισι πέλονται
ἀθάνατοι, οὐδ᾽ εἴ τις ἀπόπροθι δώματα ναίει.
οὐδ᾽ ἄρ᾽ Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν,
ἀλλ᾽ ὅ γ᾽ ἐπ᾽ ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,
δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων
[πόντον ἐπ᾽ ἀτρύγετον δερκέσκετο δάκρυα λείβων].
Ἑρμείαν δ᾽ ἐρέεινε Καλυψώ, δῖα θεάων,
ἐν θρόνῳ ἱδρύσασα φαεινῷ, σιγαλόεντι·
'Τίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας
αἰδοῖός τε φίλος τε; πάρος γε μὲν οὔ τι θαμίζεις.
αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,

80. οὐδ᾽ εἴ τις] Ἀρίσταρχος, οὐδ᾽ ἥ τις Schol. H. P. Aristarchus also read ναίει and not the v. l. ναίοι. 83. στοναχῇσι] στεναχῇσι αἱ τοῦ Ἀριστοφάνους. The line recurs inf. 157. 84.] ὁ στίχος οὗτος περιττός, ὁ γὰρ προκείμενος ἀρκεῖ Schol. H. P. Schol. H. on inf. 158, where the line again occurs, says ἐντεῦθεν εἰς τὸ ὀλίγον ἀνωτέρω (sc. v. 84) μετάκειται ὁ στίχος. If it be retained here, it spoils the construction of the sentence, as there is nothing to connect κλαῖε with δερκέσκετο.

an immortal, if he came, might gaze as he set eyes upon the place.' This sentence still belongs to the *general* description of the grotto, and is preparatory only to the mention of Hermes in v. 75.

ἔπειτα, which often introduces a further fact as a natural sequence from what has gone before, serves here to give a new point in the description; as in the account of the cave of Phorcys, Od. 13. 106 ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασι | λάινοι· ἔνθα δ᾽ ἔπειτα τιθαιβώσσουσι μέλισσαι. Cp. sup. 1. 62.

77. **ἄντην** is to be joined with **ἰδοῦσα**, 'when she looked him in the face,' as ἄντην εἰσιδέειν Il. 19. 15. The accusative **μιν** depends on ἰδοῦσα and on ἠγνοίησεν. Cp. Od. 20. 15 ὡς δὲ κύων . . ἄνδρ᾽ ἀγνοιήσασ᾽ ὑλάει.

79. **οὐ γάρ τ᾽ ἀγνῶτες.** Cp. Schol. P. Q. οὐ γὰρ τῷ προεωρακέναι ἀλλὰ κατά τινα θείαν δύναμιν ἐγνώρισεν ἰδοῦσα ἡ Καλυψὼ τὸν Ἑρμῆν. The following words **οὐδ᾽ εἴ τις . . ναίει** are intended to describe Calypso's own case, living in her distant isle of Ogygia. See inf. 100.

81. **οὐδ᾽ ἄρα.** Hermes found Calypso within, but he did not, 'as one might have thought,' see Odysseus there. Cp. Od. 9. 92 οὐδ᾽ **ἄρα** Λωτοφάγοι μήδονθ᾽ ἑτάροισιν ὄλεθρον.

86. **σιγαλόεντι.** This word is usually referred to σίαλος, 'fat,' on the analogy of λιπαρός, the dropping of the γ being compared with ἰών, the Boeotian form of ἐγών, and ὀλίος for ὀλίγος in the Tarentine dialect. (See Curtius, 541.) Others connect the word with a root γαλ = 'shine,' with an intensive prefix σι. So Düntzer ad loc.

88. **αἰδοῖός τε φίλος τε,** 'an honoured and welcome guest.'

For the use of **πάρος** with the present tense see on Od. 4. 811.

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εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.
[ἀλλ' ἕπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.]'
Ὣς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ,
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·
'Εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγώ τοι
νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
τίς δ' ἂν ἑκὼν τοσσόνδε διαδράμοι ἁλμυρὸν ὕδωρ
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἵ τε θεοῖσιν
ἱερά τε ῥέζουσι καὶ ἐξαίτους ἑκατόμβας.
ἀλλὰ μάλ' οὔ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι.

91.] Wanting in the best MSS. It is incompatible with sup. 86, where Hermes is represented as already seated. It is probably interpolated from Il. 18. 387. Perhaps we might justify it by understanding that the guest is here bidden to move from the reception-room to the dining-room. 100. *τίς δ' ἄν.*] Bekk., followed by Nauck, would read *τίς κε* as *ἑκών* takes the digamma.

90. **εἰ τετελεσμένον ἐστίν**, 'if it is a thing that ever hath been done;' which would imply the possibility of its being done again. Nitzsch compares *τὰ γενόμενα φανερὸν ὅτι δυνατά* Arist. Poet. 9. 6. The same transition in meaning is seen in the verbal adjective in *-τος*. Compare also *τετελεσμένον* **ἔσται** Il. 1. 212, etc.

95. **ἤραρε θυμὸν ἐδωδῇ**. Cp. Gen. 18. 5 'I will fetch a morsel of bread, *and comfort ye your hearts*.' So *πλησαίατο θυμόν* Od. 19. 198.

97. **εἰρωτᾷς**, 'thou dost question me at my coming,' referring back to v. 87, *τίπτε μοι . . εἰλήλουθας*; For the collocation of *θεὰ θεόν* see inf. 155.

98. **τὸν μῦθον**, '*that* story which I have to tell,' '*my* story,' alluded to, sup. 88, in the words *αὔδα ὅτι φρονέεις*.

κέλεαι γάρ. This is added, because the message is an unwelcome one, which Hermes would not tell if he were not bidden.

101. **ἄσπετον** is added to give definiteness to **τοσσόνδε**.

In the words **οὐδέ τις** we have a demonstratival clause instead of a relatival, the meaning being 'where there is no city.'

103. **οὔ πως . . θεόν**. Here **ἔστι** is used in the sense of *ἔξεστι*, and followed by an infinitive with the subject in the accusative. Cp. Od. 11. 158 *τὸν οὔ πως ἔστι περῆσαι | πεζὸν ἐόντα*. Ameis quotes also Od. 2. 310; 5. 137; 15. 49; 17. 12; 18. 52; 19. 555, 591; 21. 331; Il. 6. 267; 13. 114; 17. 464; 19. 225; 20. 97.

104. **ἁλιῶσαι** (*ἅλιος*) is connected with *ἠλίθιος*. Eustath. and others attempted to identify *ἅλιος* in this sense with *ἅλιος* from *ἅλς*, the notion in both being the 'barren waste' of sea. This false derivation may be the reason why *ἅλιος* and *ἁλιόω* are found with the aspirate: it would be more correct to write *ἄλιος* and *ἀλιόω* on the analogy of *ἄλη* and *ἠλεός*.

Here **ἁλιῶσαι** means, 'to thwart by open resistance;' **παρεξελθεῖν**, 'to overreach.' Compare *ὅς σε παρέλθοι | ἐν*

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φησί τοι ἄνδρα παρεῖναι ὀϊζυρώτατον ἄλλων,
τῶν ἀνδρῶν οἳ ἄστυ πέρι Πριάμοιο μάχοντο
εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν
οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,
ἥ σφιν ἐπῶρσ' ἄνεμόν τε κακὸν καὶ κύματα μακρά.
[*ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,*
τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κῦμα πέλασσε.]
τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα·

105–111.] *περιττοὶ οἱ στίχοι καὶ πρὸς τὴν ἱστορίαν μαχόμενοι· οὐ γὰρ καθ' ὃν καιρὸν ὑπὸ τῆς Ἀθηνᾶς ὁ ἄνεμος ἐκινήθη καὶ οἱ ἄλλοι ἀπώλοντο Ὀδυσσεὺς τῇ νήσῳ προσηνέχθη· οἱ δὲ τελευταῖοι δύο ἐκ τῶν μετὰ ταῦτά* (133. 134) *εἰσι μετενηνεγμένοι* Schol. P. Q. Buttm. ap. Dind. Schol. refers these words to vv. 105–111, but the omission of those lines would make the pronoun *τόν* in v. 112 ambiguous, therefore it is better to retain vv. 105–107, so that *τὸν νῦν σ' κ.τ.λ.* follows directly upon *ἔβησαν*. At any rate 110, 111 must be struck out. See note below. 112. *ἠνώγειν*] *ἠνώγειν ἀντὶ τοῦ ἠνώγεεν, ὡς τὸ ἤσκειν εἴρια καλά* (Il. 3. 388) Schol. P. Aristarchus seems to have written the plpf. with the paragogic *ν*. See La Roche, H. T., p. 194 foll.

πάντεσσι δόλοισι Od. 13. 291; also *παρεξελθοῦσα* used of Circe slipping by unperceived, Od. 10. 573.

105. **ὀϊζυρώτατον ἄλλων**, 'beyond all others,' 'in reference to all others.' It is unnecessary to describe this idiom as a substitution of the superlative for the comparative. Nor need we explain it as an illogical use of the partitive genitive, nor as an ablatival use of the genitive so strong as to imply 'away from' and therefore 'beyond' all others, as *ἔξοχον ἄλλων*. The very free use of the genitive with substantives and adjectives, marking different degrees or points of reference, is compatible both with comparatives or superlatives. Compare, for the genitive in this relation with substantives, *ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται* Thuc. 1. 36, and with adjectives *νείατος ἄλλων* Od. 15. 108, *σεῖο δ', Ἀχιλλεῦ, οὔ τις ἀνὴρ προπάροιθε μακάρτατος* Od. 11. 482, *πόλεμον ἀξιολογώτατον τῶν προγεγενημένων* Thuc. 1. 1, *μεγίστην τῶν πρὸ αὐτῆς* ib. 1. 10, *κάλλιστον φανὲν τῶν προτέρων φάος* Soph. Ant. 101. An exact parallel to this use of the genitive with superlatives is found in the phrase *μόνος τῶν ἄλλων*, as *Ὁμήρου μόνου τῶν ἄλλων ῥαψῳδοῦνται τὰ ἔπη* Lycurg. 184.

106. **τῶν ἀνδρῶν**, explanatory and corrective of **ἄλλων**, and in apposition with it. He was not more wretched than all the rest of mankind, but than all the Greek heroes who fought round the walls of Troy.

107. **ἔβησαν οἴκαδε** is modified by the following words *ἀτὰρ ἐν νόστῳ*, etc. Cp. Od. 14. 241 *ἔβημεν* | *οἴκαδε σὺν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς*.

108. **Ἀθηναίην ἀλίτοντο.** Compare for the circumstances Od. 3. 135; and for the construction Od. 4. 378. Hermes is giving a general sketch of the disasters that happened to the Greeks on their return, without special reference to Odysseus, of whom Athena was always the champion and protector. The storm sent by her, 'unius ob noxam et furias Aiacis Oilei,' had no connection with the shipwreck of Odysseus which happened later. Whether we reject the whole passage, vv. 105–111, or not, it is at any rate impossible to retain vv. 110, 111 in this connection; for they imply that Odysseus was wrecked by Athena's storm, and driven on the shore of Calypso's isle; whereas, by his own statement (Od. 12. 403 foll.), Zeus was the cause of the shipwreck, as is plainly stated in these very same lines, when they occur later, and are put in Calypso's mouth (inf. 133, 134).

112. **ἠνώγειν**, 'bade thee.' The tense looks back to the time when Zeus despatched him.

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οὐ γάρ οἱ τῇδ' αἶσα φίλων ἀπονόσφιν ὀλέσθαι,
ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ ἑὴν ἐς πατρίδα γαῖαν.'
῟Ως φάτο, ῥίγησεν δὲ Καλυψώ, δῖα θεάων,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
'Σχέτλιοί ἐστε, θεοί, ζηλήμονες ἔξοχον ἄλλων,
οἵ τε θεαῖς ἀγάασθε παρ' ἀνδράσιν εὐνάζεσθαι
ἀμφαδίην, ἥν τίς τε φίλον ποιήσετ' ἀκοίτην.
ὣς μὲν ὅτ' Ὠρίων' ἕλετο ῥοδοδάκτυλος Ἠώς,
τόφρα οἱ ἠγάασθε θεοὶ ῥεῖα ζώοντες,
ἕως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἁγνὴ

118. ζηλήμονες] τὸ δὲ ζηλήμονες γράφεται καὶ δηλήμονες, ὅ ἐστι βλαπτικοί Eustath. ad loc. See below. 120. ἥν τις] γράφεται ἥτις Schol. Q. 123, 124.] οὐδέποτε παρ' Ὁμήρῳ ἡ Ἄρτεμις ἄρρενας φονεύει. διό τινες ἀθετοῦσι τοὺς στίχους Schol. H. P. Q.

113. **τῇδε**, 'here.'

118. **σχέτλιοι**. See on Od. 3. 161. The epithet is applied to headstrong heroes, as to Heracles, *σχέτλιος, ὀβριμοεργὸς ὃς οὐκ ὄθετ' αἴσυλα ῥέζων* Il. 5. 403; and once in the milder sense of 'indefatigable' to Nestor, Il. 10. 164. It is used of Zeus, Il. 2. 111, and of the gods generally, as *σχέτλιοί ἐστε θεοὶ δηλήμονες* (Il. 24. 33), which last word is mentioned by Eustath. and Scholl. as a *varia lectio* for *ζηλήμονες* here. But the circumstances are quite different. In Il. 24 the gods are *δηλήμονες* in permitting the outrage upon Hector's body: here they are *ζηλήμονες*, 'jealous' of mortals favoured by goddesses; the words *οἵ τε θεαῖς ἀγάασθε* being epexegetical of the epithet.

120. **ἀμφαδίην**, an adverb of fem. accusat. form. Cp. Il. 7. 196 *σιγῇ ἐφ' ὑμείων . . ἠὲ καὶ ἀμφαδίην*. There is an uncertainty whether the comma should come after *εὐνάζεσθαι* or after *ἀμφαδίην*. The latter seems preferable, as then the words *ἥν τις . . ἀκοίτην* are explanatory of *εὐνάζεσθαι ἀμφαδίην*. Cp. Od. 6. 288, where *ἀμφάδιος γάμος* is used of honourable marriage. There is an irony in Calypso's words. The gods wink at the *amours* of the goddesses, but they will not endure that they should raise a mortal to the honourable position of *ἀκοίτης*. Here **ποιήσεται** is subjunctive.

121. Orion, the giant and hunter (Od. 11. 572), appears even in Homer as a constellation. Apollodorus quotes this account of his death—*Ὠρίωνα δὲ Ἄρτεμις ἀπέκτεινεν ἐν Δήλῳ*—and later mythology makes his offence to have been an attempt to violate Opis, as she was bringing ears of corn to Delos (Pausan. 1. 4. 5). Opis or Upis is, according to some, a surname of Artemis herself, which would explain another form of the story, as given in Horace, Od. 3. 4. 64 'Notus et integrae | tentator Orion Dianae | virginea domitus sagitta.' It is when at the end of July Orion rises in all his splendour with the dawn in the eastern sky, and then pales before the morning light, that he appears as the lover of Eos.

123. **Ὀρτυγίῃ**. The above-mentioned legend about Orion serves to confirm the identity of Ortygia and Delos. The name Ortygia occurs in several localities, but it is always connected with the worship of Artemis (cp. Soph. Trachin. 214); and the existence of a Syracusan Ortygia (which Völcker understands to be alluded to in this passage) seems only to mean that the Syracusan colonists (B.C. 734) introduced into their new home the cult of the Delian Artemis. In Od. 15. 403 the island **Συρίη** is described as being *Ὀρτυγίης καθύπερθεν*, which would sufficiently mark the

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οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν.
ὣς δ' ὁπότ' Ἰασίωνι ἐυπλόκαμος Δημήτηρ,
ᾧ θυμῷ εἴξασα, μίγη φιλότητι καὶ εὐνῇ
νειῷ ἔνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος
Ζεύς, ὅς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.
ὣς δ' αὖ νῦν μοι ἀγᾶσθε, θεοί, βροτὸν ἄνδρα παρεῖναι.
τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα
οἶον, ἐπεί οἱ νῆα θοὴν ἀργῆτι κεραυνῷ

127. *νειῷ ἔνι τριπόλῳ*] Schol. H. P. Q. quotes, though with disapproval, the reading *τριπύλῳ*. Does this imply the existence of a reading *νηῷ*?

position of the Cyclad Syros, west of Rhenaea, and this is confirmed by the statement in v. 410, that the island was under the joint protection of Artemis and Apollo.

There is a further doubt whether Ortygia be a twin island to Delos, or identical with it. Strabo (10. 5. 5) identifies Ortygia with Rhenaea, *ὠνομάζετο δὲ* (*Ῥηναία*) *καὶ Ὀρτυγία πρότερον*, the confusion probably arising from the fact that originally Delos and Rhenaea (which was separated from it by a narrow channel about half a mile in breadth) were included under the same name. See Schol. on Theocr. 17. 10 *νῆσος οὕτω Ῥηναία λεγομένη ἣν καὶ Δῆλόν φασι*. Ortygia and Delos are spoken of separately (h. Hom. Ap. 16) as the birth-places of Artemis and Apollo respectively, Leto having brought them forth, *τὴν μὲν ἐν Ὀρτυγίῃ, τὸν δὲ κραναῇ ἐνὶ Δήλῳ*, see also Od. 6. 162. The name Ortygia comes from *ὄρτυξ*, 'a quail;' and Welcker (Götterl. 1. 601) mentions that from May to September large flights of these birds are seen in the islands of the Archipelago.

124. **ἀγανοῖς**. See on Od. 3. 280. It should be noticed here that an arrow shot in *anger* is still called *ἀγανὸν βέλος*, showing that the 'painlessness' of the death, and not the merciful character of the visitation, is to be thought of. The death of Orion by the shafts of Artemis violates the generally observed rule by which the death of men is compassed by Phoebus; and those of women only, by Artemis. Here however Artemis is not acting in her capacity of Death-goddess; but slays Orion from jealousy.

125. **Ἰασίωνι**. See Hesiod (Theog. 970, where the form *Ἰάσιος* is used). Demeter is said to have borne a son Plutus to this lover in the island of Crete. This story points to an early legend which identified Iasion with the fertile power of the soil, the name being perhaps connected with *αἶα*, or, according to others, with *ἰέναι, ἀν-ιέναι*. Later mythology makes Iasion the inventor of the cultivation of corn, like Triptolemus (*τρίπολος*). In Theocr. 3. 50 Iasion and Endymion are coupled together. The story is complicated in various ways, for Iasion appears in different genealogical connections and with different mystic meanings in the religion and legends of Arcadia, Crete, and Samothrace.

126. **ᾧ θυμῷ εἴξασα**, 'yielding to her passion;' i. e. not by compulsion. Cp. Il. 9. 598, where Meleager is described as giving willing aid to the Aetolians *ᾧ θυμῷ εἴξας*.

127. **τρίπολος** refers to the three ploughings: (1) at the end of autumn; (2) in the spring, to *freshen* the soil after the winter's frost; and (3) in summer, for a second crop. Theocr. (25. 25) speaks even of a field ploughed four times, *τετράπολος*. The third ploughing was called *νεᾶν*, and the field so 'freshened' was called *νειός*, while the Lat. *novalis* rather signifies land ploughed for the first time. See Hesiod, Opp. 463, with Paley's note.

130. **περὶ τρόπιος βεβαῶτα**, 'bestriding the keel,' described more closely inf. 371 *ἀμφ' ἑνὶ δούρατι βαῖνε κέληθ' ὡς ἵππον ἐλαύνων*. So *περιβαίνειν* with gen. Il 5. 21 *οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο*. Compare also *περὶ σπείους* sup. 68.

Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κῦμα πέλασσε.
τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἠδὲ ἔφασκον
θήσειν ἀθάνατον καὶ ἀγήρων ἤματα πάντα.
ἀλλ' ἐπεὶ οὔ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι,
ἐρρέτω, εἴ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει,
πόντον ἐπ' ἀτρύγετον. πέμψω δέ μιν οὔ πῃ ἐγώ γε·
οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης·
αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
ὥς κε μάλ' ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται.'
Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης·

132. ἔλσας] Ζηνόδοτος ἐλάσας γράφει Schol. H. P. Q. 133, 134.] See on vv. 110, 111. 136. ἀγήρων] So Aristarch. Al. ἀγήραον Schol. H.

132. **ἔλσας**, from εἴλω, as κέλσας from κέλλω Od. 9. 149, κέρσας from κείρω Il. 24. 450. εἴλω, in its derived sense of 'squeezing,' may well be used of a 'crushing blow:' others take it as equivalent to the Virgilian 'detrusit ad undas' Aen. 7. 773.

οἴνοπι must be a general epithet referring to the dark colour of the tumbling sea like πορφυρέος, and cannot have a special reference, as some suppose, to the red glare of the lightning, for the word is used without any of such surrounding circumstances, as in Il. 2. 613, etc.

133, 134. See on 110, 111 sup.

136. **ἤματα πάντα.** He had lived as an ἀθάνατος with Calypso up to this time; cp. Od. 8. 453 τόφρα δέ οἱ κομιδή γε θεῷ ὣς ἔμπεδος ἦεν, but, as Dr. Hayman remarks, now that Calypso has no hope of keeping her lover, she feeds him with mortal food. See inf. 199–201. But θεῷ ὣς may mean no more than that he was right royally treated.

139. **ἐρρέτω**, 'let him take himself off,' with the meaning of 'abire in malam rem.' Cp. Il. 9. 377; 20. 349.

With **ἐποτρύνει καὶ ἀνώγει** supply ἔρρειν.

140. **ἀτρύγετος**, as an epithet of the sea, is commonly connected with τρυγᾶν, 'to gather in the fruits,' the word thus meaning 'unharvested,' 'barren,' in contrast with the land, which is πολύφορβος, Il. 14. 200. (In Il. 17. 425 ἀτρύγετος is used as an epithet of αἰθήρ.) This was the general view of the older commentators, but Herodian is quoted as referring the word to τρύω and understanding by it ἀκαταπόνητος, 'inexhaustible,' 'not to be wearied.' Curtius s.v. is not indisposed to adopt this rendering, supposing the form to come through ἀτρύϝετος, and applying the meaning to the restless waves. Others connect ἀτρύγετος with τρύζειν, understanding by it the 'murmuring' or 'seething' sound of the sea. But this signification is not applicable to αἰθήρ.

πέμψω expresses rather her inability than her refusal to obey the order ἀποπεμπέμεν sup. 112. 'I cannot send him away, for I have no ships.'

143. **ὑποθήσομαι**, to be taken immediately with **ὥς κεν ἵκηται.** So Il. 16. 84 ἐν φρεσὶ θείω .. ὡς ἄν μοι τιμὴν μεγάλην καὶ κῦδος ἄρηαι, and sup. 31 βουλὴν .. ὥς κε νέηται.

οὐδ' ἐπικεύσω is parenthetical, and parallel to **πρόφρων**, so that πρόφρων may be rendered, 'with all my heart;' οὐδ' ἐπικεύσω, 'without reserve.'

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‘οὕτω νῦν ἀπόπεμπε, Διὸς δ’ ἐποπίζεο μῆνιν,
μή πώς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ.’
Ὣς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης·
ἡ δ’ ἐπ’ Ὀδυσσῆα μεγαλήτορα πότνια νύμφη
ἤϊ’, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.
τὸν δ’ ἄρ’ ἐπ’ ἀκτῆς εὗρε καθήμενον· οὐδέ ποτ’ ὄσσε
δακρυόφιν τέρσοντο, κατείβετο δὲ γλυκὺς αἰὼν
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἥνδανε νύμφη.
ἀλλ’ ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκῃ
ἐν σπέσσι γλαφυροῖσι παρ’ οὐκ ἐθέλων ἐθελούσῃ·
ἤματα δ’ ἐν πέτρῃσι καὶ ἠιόνεσσι καθίζων
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]
πόντον ἐπ’ ἀτρύγετον δερκέσκετο δάκρυα λείβων.
ἀγχοῦ δ’ ἱσταμένη προσεφώνεε δῖα θεάων·
‘Κάμμορε, μή μοι ἔτ’ ἐνθάδ’ ὀδύρεο, μηδέ τοι αἰὼν
φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ’ ἀποπέμψω.
ἀλλ’ ἄγε δούρατα μακρὰ ταμὼν ἁρμόζεο χαλκῷ

156. ἐν πέτρῃσι] ἀμ πέτρῃσι αἱ τοῦ Ἀριστάρχου Schol. H. P. 157]. Omitted in many MSS. Cp. sup. 83, 84. 158.] ἐντεῦθεν εἰς τὸ ὀλίγον ἀνωτέρω (84) μετάκειται ὁ στίχος Schol. H.

146. **ἐποπίζεο.** The lawless are described as *θεῶν ὄπιν οὐκ ἀλέγοντες* Il. 16. 388, or *οὐδ’ ὄπιδα τρομέουσι θεῶν* Od. 20. 215. *Ὄπις* is connected with *ὄψ* in the sense of ‘regard’ due to the gods, or the ‘inspection’ or ‘visitation’ of the gods, like *ἐπισκοπή*.

147. **χαλεπήνῃ**, intrans., as inf. 485.

153. **οὐκέτι**, ‘no longer.’ As his preserver from shipwreck she had found favour in his eyes; but that feeling had now passed, and was succeeded by home-sickness.

154. **ἰαύεσκεν.** Curtius regards *ἰαύω* as a reduplication from a root *αυ* or *αϝ*. Compare the form of the aorist *ἄ-ε-σα*.

καὶ ἀνάγκῃ, ‘even perforce;’ i.e. if he would not come willingly.

155. **παρ’ οὐκ ἐθέλων ἐθελούσῃ.** The grammatical order of the words here gives way to the favourite usage of bringing contrasted words into immediate juxtaposition. Cp. Od. 3. 272 *ἐθέλων ἐθέλουσαν*, sup. 97 *θεὰ θεόν*, inf. 224 *μετὰ καὶ τόδε τοῖσι γενέσθω*, Od. 15. 488 *παρὰ καὶ κακῷ ἐσθλὸν ἔθηκεν*. Plat. Apol. 37 D *καλῶς οὖν ἄν μοι ὁ βίος εἴη .. ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένῳ*. The Alexandrine grammarian called this hyperbaton, **ἀντιστροφὴ Ἰωνική**.

156. **ἠιόνεσσι.** See on inf. 418.

160. **κάμμορε.** See on Od. 2. 351.

161. **πρόφρασσα.** A feminine form of adjective following the meaning and usage of *πρόφρων*. It is probable that **πρόφρασσα** stands for **προ-φρα-τια**, where *φρα* is the weak form of the root, in which *α* represents the sonant nasal. The strong forms of the root are *φρεν*, *φρον*, the weak *φρα*. or *φραν*. Other instances in Homer of adjectives used only in the fem. gender, are, e.g. *ἀμφιέλισσαι*, and *μέτασσαι* Od. 9. 221. **πρόφρασσα** is used as a synonym of *ἐθέλουσα* in Il. 10. 290 *ὅτε οἱ πρόφρασσα παρέστης*, | *ὣς νῦν μοι ἐθέλουσα παρίστασο*.

162. **χαλκῷ**, with axe or adze. See inf. 244.

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εὐρεῖαν σχεδίην· ἀτὰρ ἴκρια πῆξαι ἐπ' αὐτῆς
ὑψοῦ, ὥς σε φέρῃσιν ἐπ' ἠεροειδέα πόντον.
αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν
ἐνθήσω μενοεικέ', ἅ κέν τοι λιμὸν ἐρύκοι,
εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οὖρον ὄπισθεν,
ὥς κε μάλ' ἀσκηθὴς σὴν πατρίδα γαῖαν ἵκηαι,
αἴ κε θεοί γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οἵ μευ φέρτεροί εἰσι νοῆσαί τε κρῆναί τε.'
  Ὣς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
  'Ἄλλο τι δὴ σύ, θεά, τόδε μήδεαι οὐδέ τι πομπήν,
ἥ με κέλεαι σχεδίῃ περάαν μέγα λαῖτμα θαλάσσης,
δεινόν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες ἐῖσαι
ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὔρῳ.
οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδίης ἐπιβαίην,
εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι

168. ἵκηαι] Ἀριστοφάνης ἵκοιο Schol. H. P. La Roche quotes the reading ἣν πατρίδα from two MSS.

163. **ἴκρια**. See Appendix I.

164. **ὑψοῦ**. This is added, as the *ἴκρια* form the highest parts of the hull. He begins the *σχεδίη* by laying the keel, and finishes off with the *ἴκρια*. Notice the emphatic position both of *εὐρεῖαν* and *ὑψοῦ*. The vessel is to be broad in the beam, and to have plenty of free-board, as we say. Brieger would place a comma after **αὐτῆς** so as to make **ὑψοῦ** qualify *φέρῃσιν*, 'carry you high and dry.'

166. **μενοεικέα** refers to all three nouns in the preceding line.

168. **ἵκηαι** is preferable to *ἵκοιο*, the reading of Aristophanes; the subjunctive implying the direct result of the *πομπή* and the *οὖρος*.

173. **ἄλλο τι δὴ σύ, θεά, τόδε μήδεαι**, 'surely thou art *herein* devising something else.' For this use as a cognate or adverbial accusative with the verb cp. Od. 1. 409 *τόδ' ἱκάνει*, 17. 444 *νῦν δεῦρο τόδ' ἵκω*. With the whole phrase cp. Od. 7. 200 *ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται*, and Od. 20. 114 *τέρας νύ τεῳ τόδε φαίνεις*, ib. 351 *τί κακὸν τόδε πάσχετε;*

175. **τὸ δ' οὐδ'**. 'But it not even can good ships travel *over*.' This translation is intended to suggest that **ἐπί** is used rather adverbially than as a preposition. The sentence is thrown by parataxis into a demonstratival form; whereas later Greek would express it by the relative with a direct preposition, *μέγα λαῖτμα ἐφ' ὃ κ.τ.λ.*

νῆες ἐῖσαι. See on Od. 3. 11. The contrast here is between good ships properly built and such an one as Odysseus might be able to make for himself.

176. **ἀγαλλόμεναι**. The use of the word suggests that common impersonation of the ship, which seems to us to 'walk the water like a thing of life.'

177. **οὐδ' ἂν ἐγών**. There is no parallelism between **οὐδέ** here and in 175. It is really equivalent to the full force of its constituents *οὐ δέ*, '*but* I will *not*.' Odysseus is cautious to a fault here. Calypso had said sup. 161 *ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω*.

178. **εἰ μή μοι.. ἄλλο**, 'unless, goddess, thou shouldest make up thy mind to swear me a mighty oath that thou

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μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'
Ὣς φάτο, μείδησεν δὲ Καλυψώ, δῖα θεάων,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'Ἦ δὴ ἀλιτρός γ' ἐσσὶ καὶ οὐκ ἀποφώλια εἰδώς,
οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι.
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὕπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος

179. ἄλλο] Ἀριστοφάνης ἄλλοις γράφει Schol. H. P. Q. Nauck suggests that this is an error for ἄλλως. 185. ὕδωρ] γράφεται καὶ ὕδατος, πρὸς ὃ ἐσημειοῦτο Ἀριστοφάνης Schol. H.

wilt not plot against me any *fresh* mischief, to my hurt.' This rendering takes **κακόν** as substantival and makes **πῆμα** predicative. Cp. Od. 7. 195 *κακὸν καὶ πῆμα*, Od. 3. 152 *πῆμα κακοῖο*. But it is also possible to make *κακόν* adjectival, in direct agreement with *πῆμα*. The important word after all is **ἄλλο**, contrasting every other possible harm with the immediate horrors of the lonely and dangerous voyage.

182. **ἀλιτρός**, used of a culprit Il. 8. 361, has here a sportive tone. 'In sooth thou art a rogue, and not simple-hearted.' Calypso is laughing at the prudent way in which Odysseus manages to take care of himself. Full of craft himself, he suspects a crafty intention in every one else. For **ἀποφώλια** see Od. 8. 177.

183. **οἷον δή** is equivalent in meaning to *ὅτι τοῖον*, 'in that thou hast devised such clever words as these to speak;' or, 'To think what clever words thou hast devised!' used as an exclamation. Cp. Od. 2. 239; 22. 217; Il. 2. 230; 5. 578; 6. 166; 14. 95; 17. 173 etc.

185. **Στυγὸς ὕδωρ.** According to Hesiod, Theog. 389, Zeus gave special powers to the Ocean-nymph Styx, when she came with her sons to Olympus, *αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὅρκον*. In a later passage, Theog. 775 foll., Styx is represented as having her home near the dwelling of night, *νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει | μακρῇσιν πέτρῃσι κατηρεφέ', ἀμφὶ δὲ πάντῃ | κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται*. This is probably intended to represent the scenery of some stalactitic cave. When a solemn oath was to be taken in Olympus, *Ζεὺς δέ τε Ἶριν ἔπεμψε θεῶν μέγαν ὅρκον ἐνεῖκαι | τηλόθεν ἐν χρυσέῃ προχόῳ πολυώνυμον ὕδωρ | ψυχρόν, ὅ τ' ἐκ πέτρης καταλείβεται ἠλιβάτοιο | ὑψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείης | ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν, | Ὠκεανοῖο κέρας, δεκάτη δ' ἐπὶ μοῖρα δέδασται* (i. e. a tenth part of the water of the ocean flows through Styx), *ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης | δίνῃς ἀργυρέῃς εἱλιγμένος εἰς ἅλα πίπτει, | ἡ δὲ μί' ἐκ πέτρης προρέει μέγα πῆμα θεοῖσι.* A god who should forswear himself by Styx, after having poured a libation of its water, was condemned to lie in trance without breathing or speaking for a year, and without tasting nectar or ambrosia. After that ordeal he is separated from all councils and banquets of the gods till nine years have passed, and he only resumes his prerogatives in the tenth (see the whole passage in Hesiod). The description of the Styx is not very easy to realise: possibly we are to conceive of the stream as flowing at first in the upper world, then making a plunge, and running in a subterranean channel, like streams in many limestone districts; but the actual picture (as Pausanias saw it, 8. 18) is that of the brook called Styx in Arcadia, which tumbles over a rocky precipice near Nonacris, and parting into two cascades as it descends, falls into a basin of black rock; the waters uniting again to form the torrent called Crathis. It is still called Mavroneria or Draconeria, the 'black' or 'terrible water,'—a reminiscence of the old legends connected with it,—and local tradition attributes to the water the strange property of destroying or piercing any vessel in which it is placed. Another form of oath by Styx is given in Il. 14. 271 foll.

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ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἅσσ' ἂν ἐμοί περ
αὐτῇ μηδοίμην, ὅτε με χρειὼ τόσον ἵκοι·
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναίσιμος, οὐδέ μοι αὐτῇ
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.'
Ὣς ἄρα φωνήσασ' ἡγήσατο δῖα θεάων
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
ἷξον δὲ σπεῖος γλαφυρὸν θεὸς ἠδὲ καὶ ἀνήρ,
καί ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη
Ἑρμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδήν,
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·
αὐτὴ δ' ἀντίον ἷζεν Ὀδυσσῆος θείοιο,
τῇ δὲ παρ' ἀμβροσίην δμωαὶ καὶ νέκταρ ἔθηκαν.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτῆτος,
τοῖς ἄρα μύθων ἦρχε Καλυψώ, δῖα θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν
αὐτίκα νῦν ἐθέλεις ἰέναι; σὺ δὲ χαῖρε καὶ ἔμπης.

187.] See on 179 sup. 202. τοῖς ἄρα] ὅτι (sc. ἡ διπλῆ affixed by Aristonicus) ἑνὸς πρὸς ἕνα διαλεγομένου φησί Schol. P.

187. **βουλευσέμεν**, sc. ἐμέ, 'that I will not.'

188. **ἀλλὰ τὰ μέν.** A slight additional emphasis is here given by *μέν* to the demonstrative *τά*. I am not plotting, she says, nor will I plot any mischief for you, 'but I am thinking of and will devise for you *just* that plan which I should contrive for mine own self, whenever the need might come so sore on me.'

190. **οὐδέ μοι αὐτῇ.** There is a particular stress made by the use of *αὐτῇ*. Calypso is contrasting her own temper with that of the gods who had spitefully ordered the departure of Odysseus.

197. **ἔσθειν.** For this poetical present from the root *ἐδ*, beside the usual *ἐσ-θ-ίω*, see Curtius, Verb, p. 207.

οἷα. The neuter plural implies the various kinds of food included under *πᾶσαν ἐδωδήν*. So in Od. 14. 62 *κτῆσιν..οἷά τε ᾧ οἰκῆι ἄναξ εὔθυμος ἔδωκε.* See also inf. 422, and Od. 8. 365. Though Calypso sets before Odysseus mortal food, she uses nectar and ambrosia herself.

202. **τοῖς ἄρα.** Notice that this verse, the ordinary opening of an address, has passed into a regular epic formula, so that it can be used here, though the number of *τοῖς* is, strictly speaking, inaccurate. Only Odysseus is present besides the speaker, Hermes having departed, sup. 148. Cp. Od. 7. 47; 13. 374; 17. 184; 19. 103, 508; Il. 5. 420; 17. 628; 21. 287.

204. **οὕτω δή**, 'so then, dost thou really desire?' Compare the use of 'sic' in Latin: 'Siccine me patriis avectam perfide ab oris, | perfide, deserto liquisti in littore, Theseu?' Catull. Pel. and Thet. 132; cp. also Il. 2. 158.

205. **σὺ δὲ χαῖρε καὶ ἔμπης**, 'yet fare

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εἴ γε μὲν εἰδείης σῇσι φρεσὶν ὅσσα τοι αἶσα
κήδε' ἀναπλῆσαι, πρὶν πατρίδα γαῖαν ἱκέσθαι,
ἐνθάδε κ' αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις
ἀθάνατός τ' εἴης, ἱμειρόμενός περ ἰδέσθαι
σὴν ἄλοχον, τῆς αἰὲν ἐέλδεαι ἤματα πάντα.
οὐ μέν θην κείνης γε χερείων εὔχομαι εἶναι,
οὐ δέμας, οὐδὲ φυήν, ἐπεὶ οὔ πως οὐδὲ ἔοικε
θνητὰς ἀθανάτῃσι δέμας καὶ εἶδος ἐρίζειν.'
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'πότνα θεά, μή μοι τόδε χώεο· οἶδα καὶ αὐτὸς
πάντα μάλ', οὕνεκα σεῖο περίφρων Πηνελόπεια
εἶδος ἀκιδνοτέρη μέγεθός τ' εἰσάντα ἰδέσθαι·
ἡ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρως.

208. *σὺν ἐμοί*] *οὐ παρ' ἐμοί* Schol. M. The majority of MSS. have *σύν*, but Eustath. *παρ'*, and so most edd. 217. *εἰσάντα*] *Ἀρίσταρχος εἰς ἄντα, αἱ δὲ κοινότεραι εἰς σῶμα* Schol. H. P. For *εἰς σῶμα* Porson writes *εἰς ὦπα*, the reading of Eustath.

thee well natheless.' Her first sense of anger may have made her wish his ruin, now tenderer feelings have come back upon her.

208. **ἐνθάδε .. αὖθι**, 'here, on the spot,' as in Il. 23. 674. For this doubling of the adverb cp. *αὐτοῦ ἔνθα* Il. 8. 207, *κεῖθι αὐτοῦ* h. Hom. Ap. 374. An analogous grouping is seen in *ὣς δ' αὔτως* Od. 3. 65.

σὺν ἐμοί. Join with **φυλάσσοις**, 'help me to keep.' Compare Horace's 'servare nidum,' and Virgil's 'servare sedes.' If *παρ' ἐμοί* be read, it must be taken with *μένων*.

211. **χερείων.** This comparative is supplied by the grammarians with a positive of the form *χέρης*, of which *χέρηι* Il. 1. 80 is the dative. The forms *χέρηες* Od. 15. 324, and *χέρηα* Od. 14. 176, are variants for *χέρειες*, *χέρεια*. The relation of *χέρηες* to *χερείων* is the same as that of *πλέες* to *πλείων*. The older commentators regarded these words not as adjectives of the positive degree, but as syncopated forms of the cases of the comparative *χερείων*. So Schol. H. on Od. 14. 176 gives *χέρεια* instead of *χέρηα*, and describes it as the reading of Aristarchus, and Schol. A. on Il. 1. 80 ascribes the same view to Herodian; as also Eustath. 55. 25. Sometimes these forms have a distinctly comparatival force, as in Il. 4. 400: Od. 14. 176; but it disappears in Od. 18. 229; 20. 310. In Il. 12. 270 we find *χερειότερος*, and in Il. 20. 434 the shorter form *χείρων*, lengthened again in Il. 15. 513 into *χειρότερος*. Benfey compares the *χερυ* or *χρεσυ* of the stem with the Skt. *hrasu* or *hrasva*, 'short.' See Monro, H. G. page 322.

215. **τόδε χώεο**, Od. 23. 212. For a similar adverbial accusative cp. *ἅζεο τό γε* Od. 17. 401, *κοτεσσαμένη τό γε* Il. 14. 191. See on 173 sup.

216. **περίφρων.** Calypso lays all the stress on Penelope's beauty. Odysseus has the tact to speak only of the wisdom of his wife; and in his description of his home-sickness (219, 220) he alludes only to his home and says no more about Penelope.

217. **ἀκιδνοτέρη.** This is a word of uncertain meaning and derivation. The Scholl. render it as equivalent to *ἀσθενεστέρα* or *εὐτελεστέρα*, giving a preference to the former interpretation.

μέγεθος, 'size,' always comes into the Greek idea of beauty. A handsome woman is 'A daughter of the gods, divinely tall, And most divinely fair.'

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ἀλλὰ καὶ ὣς ἐθέλω καὶ ἐέλδομαι ἤματα πάντα
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι.
εἰ δ' αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν·
ἤδη γὰρ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.'
Ὣς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθεν·
ἐλθόντες δ' ἄρα τώ γε μυχῷ σπείους γλαφυροῖο
τερπέσθην φιλότητι, παρ' ἀλλήλοισι μένοντες.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
αὐτίχ' ὁ μὲν χλαῖνάν τε χιτῶνά τε ἕννυτ' Ὀδυσσεύς,
αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἕννυτο νύμφη,
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
καλὴν χρυσείην· κεφαλῇ δ' ἐφύπερθε καλύπτρην·
καὶ τότ' Ὀδυσσῆι μεγαλήτορι μήδετο πομπήν.
δῶκε μέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,

232. *ἐφύπερθε*] *αἱ Ἀριστάρχου, ἐφύπερθε· αἱ εἰκαιότεραι* (see crit. note on Od. 1. 117) *ἐπέθηκε* Schol. H. 234. *δῶκε μέν οἱ*] Bekk., ed. 2, and most modern edd. read *δῶκέν οἱ*, because of the initial Ϝ of *οἱ*. Of this reading La Roche says, 'recepissem si vel in uno codice legeretur.'

224. **μετὰ.. γενέσθω**, 'let this too come into the list of my woes.' See note on sup. 155.

226. **ἐλθόντες .. τερπέσθην .. μένοντες.** For the confusion of plural and dual cp. Il. 8. 79 *οὔτε δύ' Αἴαντες μενέτην θεράποντες Ἄρηος*, Il. 5. 275 *τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους*.

Join **μυχῷ** with **τερπέσθην**, 'having gone their way, they took their pleasure in the recess of the cave.'

229. **χλαῖνάν τε χιτῶνά τε.** This seems an unnatural order, as the *χιτών* must be put on before the *χλαῖνα*, but the prothysteron is really natural, because the *χλαῖνα* takes precedence as impressing the eye, more than the undergarment could do. Cp. Od. 3. 467; 10. 365, etc.

230. **ἀργύφεον.** Another form is *ἄργυφος* Od. 10. 85. Benfey refers this termination to a root *φα*, Skt. *bhâ*, implying 'likeness;' in which sense it reappears as a characteristic suffix of diminutives; cp. *ζωύφιον, ξυλήφιον*. Düntzer compares *ἀργ-ύφ-εος* with *κορυφή*, as well as with diminutives in *-υφιον*.

232. **κεφαλῇ** depends upon **περιεβάλετο** only, **ἐφύπερθε** being purely adverbial, as in Il. 14. 184 *κρηδέμνῳ δ' ἐφύπερθε καλύψατο δῖα θεάων*.

καλύπτρην. This does not seem to be different in meaning from *κρήδεμνον*, except in so far that the same piece of stuff when tied round the head would be called *κρήδεμνον*, and when suffered to fall over the face as a veil, *καλύπτρη*. See Od. 1. 334.

234. **πέλεκυς** (Skt. *paraçus*) is the axe for felling (cp. *ἐκβάλλειν* inf. 244), and is therefore called *ξυλοκόπος* Xen. Cyr. 6. 2. 36.

ἄρμενον ἐν παλάμῃσι must be joined together, as in Il. 18. 600, where the potter's wheel is described as *τροχὸν ἄρμενον ἐν παλάμῃσι*. Compare also Il. 19. 395 *μάστιγα φαεινὴν χειρὶ λαβὼν ἀραρυῖαν*.

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χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ
στειλειὸν περικαλλὲς ἐλάινον, εὖ ἐναρηρός·
δῶκε δ' ἔπειτα σκέπαρνον ἐύξοον· ἦρχε δ' ὁδοῖο
νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,
κλήθρη τ' αἴγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης,
αὖα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς.
αὐτὰρ ἐπειδὴ δεῖξ' ὅθι δένδρεα μακρὰ πεφύκει,
ἡ μὲν ἔβη πρὸς δῶμα Καλυψώ, δῖα θεάων,
αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἤνυτο ἔργον.
εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνε.
τόφρα δ' ἔνεικε τέρετρα Καλυψώ, δῖα θεάων·

240. περίκηλα] So Aristarchus, Χρύσιππος δὲ διῄρει, περὶ κῆλα, περισσῶς ξηρά Schol. P.

235. The words **ἀμφοτέρωθεν ἀκαχμένον** seem to mean that there was a double blade, as in the Lat. *bipennis*, so called because it looked like a bird with outstretched wings, the handle being in the centre. This description of the *πέλεκυς* suggests the interpretation given by A. Göbel, on Od. 19. 574, who represents that the test in the *τόξου θέσις* was to shoot an arrow between the upper cusps of a row of 12 such axes, standing upright, with the end of the handle fixed in the ground.

237. **σκέπαρνον** (*σκεπ, σκάπ-τω*) is the 'adze,' for squaring and smoothing (cp. *ξέσσε* inf. 245). So in Soph. O. C. 101 unsmoothed stone is called *ἀσκέπαρνος*.

ἐύξοος, this epithet only means that the *σκέπαρνον* had as good and smooth a handle as the *πέλεκυς*, unless it refers to the high polish of the blade. Anyhow, it cannot be taken actively in the sense of 'smoothing.'

ὁδοῖο, a local genitive. 'She was his guide—went first—on the way.'

239. **ἐλάτη τ' ἦν**. Repeat here *ὅθι* from preceding line.

240. **αὖα πάλαι, περίκηλα**, 'long ago sapless and dry.' The same epithets are used of billets for firing, Od. 18. 309. Here the meaning must be that the trees were dead though still standing, and in that condition they might serve, on an emergency, in place of properly seasoned wood.

πλώοιεν is from *πλώω*, i. e. *πλόϝω*, a bye-form of *πλέω*. It has the meaning of floating (cp. Il. 21. 302) rather than of sailing. So *πλωτὴ νῆσος* Od. 10. 3.

243. **ἤνυτο**, points to a pres. *ἄνυμι*. Cobet rejects this form and proposes to read *ἤνετο*, which Nauck adopts.

244. **εἴκοσι . . πάντα**, 'he felled full twenty.' The force of *πάντα* seems to be 'all told,' 'fully reckoned:' so *αἰσυμνῆται . . ἐννέα πάντες* Od. 8. 258, *διοϊστεύσῃ πελέκεων δυοκαίδεκα πάντων* Od. 19. 578, *πεντήκοντά τοί εἰσιν ἐνὶ μεγάροισι γυναῖκες | δμωαί . . τάων δώδεκα πᾶσαι ἀναιδείης ἐπέβησαν* Od. 22. 421, *δέκα πάντα τάλαντα* Il. 19. 247; compare also Mosch. 1. 6 *ἐν εἴκοσι πᾶσι μάθοις νιν* = 'among a full score.'

πελέκκησεν describes the next process with the axe after felling, namely, trimming the trees by lopping off the limbs. The work of the *σκέπαρνον* begins with the word *ξέσσε*.

245. **ἐπὶ στάθμην**, 'to the line.' **στάθμη** is a string which, having been rubbed with chalk or ochre, is drawn tight along a surface. It is then lifted by the workman's finger and thumb and suffered to fly back again, so as to leave a straight line marked in colour. It is to be distinguished from *σταφύλη*, the plumb-line for testing levels, Il. 2. 765. Cp. Herc. Fur. 944 *βάθρα | φοίνικι κανόνι . . ἡρμοσμένα*, and Leonid. Tarent. Epig. ap. Reisk. 23 *μίλτῳ φυρόμενοι κανόνες*.

246. **τέρετρα** are small borers or gimlets that can be used with one hand.

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τέτρηνεν δ' ἄρα πάντα καὶ ἥρμοσεν ἀλλήλοισι,
γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασσεν.
ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνὴρ
φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων,
τόσσον ἐπ' εὐρεῖαν σχεδίην ποιήσατ' Ὀδυσσεύς.
ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,
ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
ἐν δ' ἱστὸν ποίει καὶ ἐπίκριον ἄρμενον αὐτῷ·
πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνοι.
φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυΐνῃσι
κύματος εἶλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.
τόφρα δὲ φάρε' ἔνεικε Καλυψώ, δῖα θεάων,

247, 248.] *Ἀριστοφάνης τὸ αὐτὸ ᾤετο περιέχειν ἄμφω* Schol. P. B. Q. Vind. *ἄρασσεν*] *γράφεται καὶ ἄρηρεν* Schol. V. So Eustath. and Apollon. 251. *ποιήσατ'*] *ἔνιοι, τορνώσατ' Ὀδυσσεύς* Schol. B. E. H. Q. 253. *ἐπηγκενίδεσσι*] *οὕτως Ἀρίσταρχος. Ῥιανὸς δὲ ἐπηγκανίδεσσι* Schol. P. Hesych. Gloss. *ἐπηγανίδες*, probably a textual error. Buttm. read in Schol. P. *ἐπεκτανίδεσσι*.

τρύπανον in Od. 9. 385 is a larger auger or drill.

247. **τέτρηνεν . . ἀλλήλοισι**, 'he bored all his pieces through and fitted them to one another.' This means that he took care that the hole in the upper piece corresponded with the one in the lower; and having thus put them in position, 'he hammered the boat together with pegs and clamps.'

248. **γόμφοι** are wooden pegs, such as shipwrights call 'trenails,' as distinct from *ἧλοι*, which are of metal.

ἁρμονίαι may represent some simple form of mortice and tenon, by which one piece of wood is made to fit into another, so that it can be driven home with a few blows of the hammer. Brieger (Philolog. 29. p. 193 foll.) understands by *ἁρμονίαι* strips of elastic wood, e. g. a young sapling split longitudinally, pinned across the flat timbers at the bottom of the hull, in which interpretation *γόμφοι* and *ἁρμονίαι* would be very closely connected: the real joint being the *ἁρμονίαι* pinned down by *γόμφοι*. (See Appendix on Homeric Ship.) Herodotus uses the word in his description of the Egyptian boats (2. 96), *τὰς ἁρμονίας . . ἐπάκτωσαν τῇ βύβλῳ*, but there he is only speaking of the joints between the planks which needed calking.

249. **ὅσσον τίς τε**, 'as wide as a man might trace him out the hull of a broad-built freight-ship, well-skilled in carpentry, of such a size did Odysseus make his broad boat.'

τορνώσεται is the short form of the subjunctive, so frequent a mood in similes: compare *τινάξῃ* inf. 368, *ἐξερέῃσι* Od. 4. 337, etc. The *τόρνος* alluded to here is neither the *lathe* nor the *graver*, but a pencil at the end of a string that works round a centre, used for striking circles. Cp. Il. 23. 255 *τορνώσαντο δὲ σῆμα*, describing the circle drawn for the outline of the tomb. A similar use in Latin is given by Propertius (3. 26. 43) 'incipe iam angusto versus includere torno.' The use of this word, which can mean nothing but the striking of a curve, disposes at once of the square-box plan, which Brieger and others (see Appendix) make for the *σχεδίη*.

252. **ἴκρια . . τελεύτα.** Transl. 'And he worked away, setting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' In this rendering the words *ἴκρια στήσας* find their epexegesis in *ἀραρὼν θαμέσι σταμίνεσσι*. For interpretation of the details in vv. 252–260 see Appendix I.

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ἱστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.
ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ,
μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἅλα δῖαν.
Τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·
τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου δῖα Καλυψώ,
εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.
ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο
τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ᾖα
κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά·
οὖρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε.
γηθόσυνος δ' οὔρῳ πέτασ' ἱστία δῖος Ὀδυσσεύς.
αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως
ἥμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε
Πληιάδας τ' ἐσορῶντι καὶ ὀψὲ δύοντα Βοώτην

272. ἐσορῶντι] γρ. καὶ ἐσορῶντα· διχῶς αἱ Ἀριστάρχου Schol. H. This is un-

260. **ἐν δὲ . . ἐνέδησεν.** With this combination compare Il. 23. 709 *ἂν δ' Ὀδυσεὺς πολύμητις ἀνίστατο*, and, similarly, Hdt. 2. 176 *ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοισι ἱροῖσι ὁ Ἄμασις ἔργα . . ἐν δὲ καὶ ἐν Μέμφι τὸν κολοσσόν*, Il. 2. 720 *ἐρέται ἐν ἑκάστῃ ἐμβέβασαν*.

261. **μοχλοῖσιν.** If **μοχλοί** are 'levers,' there is an inaccuracy in **κατείρυσεν**, for the action of the lever is to lift and push, not to drag. But *κατερύειν* had become the technical word for getting the ship down into the water, and is so used here, although the addition of *μοχλοί* seems to alter the picture. But it is not impossible that *μοχλοί* may mean 'rollers,' a far more natural thing to use.

262. **τέτρατον . . ἅπαντα.** 'It was the end of the fourth day *when* all was now accomplished for him.' A similar paratactic use of *καί* is found in Attic Greek as well, as in Soph. O. R. 717 *παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι | τρεῖς καί νιν . . κεῖνος ἔρριψεν*. So in Lat. 'nec longum tempus et. . .'

263. **τῷ δ' ἄρα πέμπτῳ.** So *τῷ δέ οἱ ὀγδοάτῳ . . ἤλυθ' Ὀρέστης* Od. 3. 306.

264. **ἀμφιέσασα καὶ λούσασα.** For the prothysteron see on 229 sup.

266. **τὸν ἕτερον, ἕτερον δ'.** Antithetical adjectives, as *ἕτερος, ἄλλος, πρότερος, πρῶτος*, are often used with the demonstrative article. There seems no special reason for omitting the article with the second *ἕτερον*, except the tendency to bring two contrasted words as closely together as possible. In Il. 21. 71 we read, *αὐτὰρ ὁ τῇ ἑτέρῃ μὲν ἑλὼν ἐλλίσσετο γούνων | τῇ δ' ἑτέρῃ ἔχεν ἔγχος. τὴν ἑτέρην* occurs in Il. 18. 509, Od. 13. 68; *τῇ ἑτέρῃ* in Od. 19 481; *τῆς ἑτέρης* Il. 16 179; *ἡ ἑτέρη* Od. 10. 354; *τοῦ ἑτέροιο* Il. 9. 219; *τὸν ἕτερον* Od. 12. 101; *τῷ ἑτέρῳ* Il. 21. 166; *τὼ ἑτέρω* Od. 9. 430; *τοὺς ἑτέρους* Od. 11. 257; *τῶν ἑτέρων* Il. 12. 93. In about fifty other passages *ἕτερος* is found without the article.

ἐν δὲ καὶ ᾖα. This use of the preposition is a true epanalepsis, resuming *ἐν . . ἔθηκε* in the preceding line. So *ἐν μὲν γαῖαν ἔτευξ' ἐν | δ' οὐρανόν* Il. 18. 483, *πὰρ δ' ἐτίθει κάνεον καλὴν τε τράπεζαν, | πὰρ δὲ δέπας οἴνοιο* Od. 8. 69.

268. **ἀπήμων** is used both actively, as here, and passively, as *νόστος ἀπήμων* Od. 4. 519. But even in the latter case we might render, 'a home-journey that brought no harm.' In Od. 8. 566 it is used as an epithet of the Phaeacians, the 'safe' guides.

272. **Πληιάδες.** Cp. Hesiod, Opp.

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Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν,

intelligible, unless we suppose, with Porson, 'duae lectiones commixtae erant, *ἰσορῶντα* et *ὁρόωντα*, vel *ἰσορῶντι* et *ὁρόωντι*.'

619 **Πληιάδες σθένος ὄβριμον Ὠρίωνος | φεύγουσαι**, with Göttling's note:—'magna pars Graecorum cum Boeotis stellarum imagines venationem Orionis ita repraesentare putabant, ut Orion cum Sirio cane *ἄρκτον*, *πελειάδας* (*πληιάδας*, *columbas*), *ὑάδας* (*suculas*), *πτωκάδα* (*leporem*) cet. persequeretur . . Iones vero *plaustri* (*ἀμάξης*) imaginem cum bubulco Boote in iisdem siderum sedibus videre sibi videbantur.' According to this view the Pleiads were regarded as a flock of doves, scared by the hunter Orion (see Od. 12. 65, and note); and to this fancy Aeschylus refers in a Fragment quoted by Athenaeus 491 A, where he describes them, with a characteristic oxymoron, as *ἄπτεροι πελειάδες*. There was a legend that the Pleiads were nymphs in the train of Artemis, pursued by Orion and changed into doves; or seven sisters, whose names and parentage vary in different stories: the most common representing them as children of Atlas by the ocean nymph Pleione. Hesiod (Opp. 383) therefore calls them *Ἀτλαγγενεῖς*, and, as they were born on Mount Cyllene, Pindar and Simonides give them the epithet *ὄρειαι*, (Pind. Nem. 2. 11). Among this sisterhood are generally reckoned Maia, mother of Hermes by Zeus; Electra, the ancestress of the Dardanids; Taygete, mother by Zeus of Lacedaemon. Then come three, whose names are connected with Boeotian legend, Alcyone, Celaeno, and Sterope. Last of all is Merope, the only mortal sister of the group, wife of Sisyphus and mother of Glaucus. This inferiority of Merope is one expression of the story of the 'lost Pleiad;' but other forms of the legend put Electra in place of Merope. The actual group of stars consists of 1 star of the first magnitude, 3 of the 5th, 2 of the 6th, and several smaller stars; but they are ordinarily represented as a cluster of seven, one of them being rarely visible. When the Pleiads rise, in the middle of May, harvest is near; and the Pleiads as the harbingers of promised plenty were, perhaps, regarded as a flight of doves bringing nectar and ambrosia to Zeus. At the time of their setting, towards the end of October, the storms of winter are near, and Orion is visible in the evening sky. At this season of the year that form of the story would be most in vogue which represents them as flying in dismay before the mighty hunter. Hesiod (Opp. 622) seems to prefer the etymology which connects them with *πλεῖν*, as though they marked the seasons when the sailor might put to sea, or when he was safer on shore. Others referred the word to *πλείων*, because the Pleiads are a group of stars, *ὅτι πλείους ὁμοῦ κατὰ συναγωγήν εἰσι* Schol. Il. 18. 486. Hyginus, f. 192 'quia plures erant Pleiades dictae.' Cp. Manil. 5. 522 'Pleïadum glomerabile sidus.' The Latin equivalent for the Pleiads was Vergiliae, as marking by their rising the close of spring (*ver*); unless the right orthography be Virgiliae, from *virga*, with a possible reference to the term *βότρυς*, by which name this 'cluster' of stars was also known in Greece.

Βοώτης is called by Hesiod *Ἀρκτοῦρος*, or 'bear-watcher.' He may be said to 'set late,' because the brilliancy of his light keeps him long visible after dawn. But Sir G. C. Lewis (Astron. of Ancients, p. 59) suggests that the epithet 'slow-setting,' as applied to Boötes, alludes to the fact that his disappearance is a long process, because at the time of setting the constellation is in a somewhat vertical position; whereas his rising is rapid, because his horizontal position brings him speedily into view. Cp. Catull. (66. 67), where the Coma Berenices says, 'vertor in occasum tardum dux ante Boöten | qui vix sero alto mergitur Oceano.'

273. **Ἄρκτον**. The Bear (*Ursa Maior*) (the 'lesser bear' is a later conception) stands at bay, and watches (*δοκεύει* Il. 8. 340) Orion; a picturesque way of representing the revolutions of the two constellations in concentric circles; the Bear moving in the lesser one. Cp. Manil. Astron. 1. 502 'Arctos et Orion adversis frontibus ibant.' From the fact of 'turning round on the same spot' (*αὐτοῦ στρέφεται*), the bear was also called Helice. This must be regarded

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ἥ τ' αὐτοῦ στρέφεται καί τ' Ὠρίωνα δοκεύει,
οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο·
τὴν γὰρ δή μιν ἄνωγε Καλυψώ, δῖα θεάων,
ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
ἑπτὰ δὲ καὶ δέκα μὲν πλέεν ἤματα ποντοπορεύων,
ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα

277. χειρός] γρ. νηός Schol. H. M., which Nauck adopts.

as only a poetical description, for the circles described by the Bear and Orion are not so near together as to justify such language. Perhaps the general result may be thus summed up. Odysseus may be supposed to be steering generally in an eastward direction. This keeps the Bear on his left hand. We may suppose the time of the year to be about the Autumnal Equinox. Near midnight Boötes would be just setting in the NW. horizon, and the Pleiads just rising in the SE. An hour or two later Orion would come up in the SE., and become a conspicuous constellation. The Bear, whose head is turned towards the rising Orion, seems to the poet to be looking suspiciously at the Hunter, who has thus appeared in the sky.

ἐπίκλησιν καλέουσιν, 'they sur-name;' *ἐπίκλησιν* being an adverbial accusative with *καλέουσι*. The word generally denotes a later or nick-name (*κλῆσις ἐπὶ τῇ πρώτῃ πρόσθετος*), given to commemorate some peculiarity. Cp. Il. 7. 138; 16. 177; 22. 29, 506. Similar is the use of *ἐπώνυμος*, as in Od. 7. 54; 19. 409; Il. 9. 562.

275. **οἴη δ' ἄμμορος.** On this expression Aristotle (Poet. c. 25) remarks, *καὶ τὸ 'οἴη δ' ἄμμορος' κατὰ μεταφοράν· τὸ γὰρ γνωριμώτατον μόνον*. Of course, as a matter of fact, the Bear is not the only constellation that never sets. Strabo considers that Homer here includes under *ἄρκτος* the whole of the northern heavens, but the description given of the wheeling of the Bear so as to confront Orion sufficiently disproves this. Heliodorus, quoted in Apoll. Lex. Hom., admits that Homer made the statement through ignorance (*ὅτι ἠγνόει*). Sir G. C. Lewis suggests, as a more probable solution of the difficulty, that the Great Bear was the only group of stars in the northern sky which had in Homer's time been reduced to a constellation. Cp. Virg. Georg. 1. 246 'Arctos Oceani metuentes aequore tingi,' Ov. Met. 13. 725 'Arcton aequoris expertem.' Sophocles, Trach. 130, compares the ceaseless recurrence of joy and sorrow to the *ἄρκτου στροφάδες κέλευθοι*. And Callimachus gives a fresh mythological colouring to the story by making Tethys, out of regard for Hera, refuse a refuge in the waters to Callisto (the Bear), the concubine of Zeus.

With **λοετρῶν Ὠκεανοῖο** cp. Il. 5. 5 foll. of Sirius, *ὅς τε μάλιστα | λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο*.

277. **ἐπ' ἀριστερὰ χειρός.** It is probable that *ἀριστερός* is related to *ἄριστος* by the same euphemism as that which employs the word *εὐώνυμος* for 'left.' The comparatival termination expresses the distinct contrast of left and right. **Ἀριστερά** is not found in Homer as a substantive without the preposition *ἐπί*. Sometimes it occurs without any dependent genitive, as in Od. 3. 171; Il. 2. 526; 7. 238; 12. 201, 219, 240; being parallel to the phrase *ἐπὶ δεξιά* Il. 7. 238; 12. 239. It is also frequently followed by a genitive, as *μάχης* Il. 5. 355; 11. 498, *νηῶν* Il. 12. 118, *τοῖιν* Il. 23. 336, *στρατοῦ* Il. 13. 326. In addition to these passages Ameis quotes Xen. Anab. 1. 8. 4 *τὰ δεξιὰ τοῦ κέρατος*. But the use with **χειρός** is found only here in Homer, with the exception of an imitation of the phrase in h. Hom. Merc. 153. In Pindar Pyth. 6. 19 we have *σύ τοι σχεθὼν νιν ἐπὶ δεξιὰ [ἐπιδέξια] χειρὸς ὀρθὰν | ἄγεις ἐφημοσύναν*, and in Aratus Phaen. 278 *κατὰ δεξιὰ χειρός* is used with the same meaning. It is not unlikely that here *χειρός* has a picturesque reference to the hand of the steersman, as presenting a sort of centre point from which the various directions seem to diverge.

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γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ·
εἴσατο δ' ὡς ὅτε ῥινὸν ἐν ἠεροειδέι πόντῳ.
Τὸν δ' ἐξ Αἰθιόπων ἀνιὼν κρείων ἐνοσίχθων
τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἴσατο γάρ οἱ
πόντον ἐπιπλώων· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·
"Ὢ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
ἀμφ' Ὀδυσῆι ἐμεῖο μετ' Αἰθιόπεσσιν ἐόντος,
καὶ δὴ Φαιήκων γαίης σχεδόν, ἔνθα οἱ αἶσα
ἐκφυγέειν μέγα πεῖραρ ὀιζύος, ἥ μιν ἱκάνει·

281. *ὅτε ῥινόν*] *εἰ μὲν ῥινὸν ἀναγνωστέον, ἔσται, ἐφάνη ὡς ἀσπίς· εἰ δὲ ἐρινόν, ἔσται, συκέα* Schol. V. *ὁ μέντοι Ἀρίσταρχος ἐρινόν· .. ἔνιοι δὲ ῥινὸν κατὰ Οἰνωτροὺς τὸ νέφος* Schol. P. Q. T. Fäsi conj. *ὡς ὅτε τε ῥίον ἠεροειδέι.* The lemma of Vindob. 56 and Schol. Par. ap. Cram. An. Par. 3. 17. 14 give a good reading, viz. *ὥς τε ῥινόν.*

280. **ὅθι τε**, 'at the part where (the land) lay nearest to him.'

281. **ὡς ὅτε ῥινόν.** If we adopt this reading (see crit. note), the simile of the shield must mean that the low land of Phaeacia seemed to form the circumference, while the mountains rising inland resembled the boss. It is doubtful whether the final syllable of *ὅτε* could remain short before the digammated *ῥινόν* or *ῥινός*. Cp. inf. 426 *ἔνθα κ' ἀπὸ ῥινοὺς δρύφθη*, also Od. 22. 278. It is difficult to understand the meaning of the division of letters said to represent the reading of Aristarchus, *ὡς ὅτ' ἐρινόν*, unless we can suppose that the sight of a large fig-tree (on the far horizon, so that its stem would not be in view) resembled the mass of a mountain-group. And if the word *ἐρινόν* really exists, it means a fig, not a fig-tree. Besides, it is more natural to supply *γαῖα* as the subject to *εἴσατο* than *ὄρεα*. The interpretation of the Scholl. *ῥινόν* (Hesych. *ἐρινόν*) = *ἀχλύς* 'mist' looks no better than a makeshift. The easiest solution in every way is to read *ὥς τε ῥινόν*. If *ὡς ὅτε* be retained, it must be taken as a condensed expression equivalent to *εἴσατο ὡς ῥινὸν ὅτε εἴδεται.* For this use of *ὡς ὅτε* cp. Od. 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471. 571; 18. 219.

282. **Αἰθιόπων.** See Od. 1. 22. Poseidon had gone to visit the Aethiopians and to receive a sacrifice at their hands.

283. **Σολύμων.** Strabo places the Solymi on the heights of the Taurus chain in Lycia and Pisidia (1. 12. 10). Homer does not seem, like Herodotus (1. 173), to identify the Solymi with the Lycians: on the contrary, we should gather from Il. 6. 168–186 that the two peoples were hostile to one another. Possibly a colony from Crete settled in the district Milyas, driving back the original inhabitants into mountain fastnesses.

284. **μᾶλλον.** That is, his smouldering anger against Odysseus blazed up afresh, when he saw him near the Phaeacian land, and so, almost independent of the sovereign of the seas.

286. **πόποι.** This word is best regarded as an interjection like *παπαῖ*, almost always expressive of astonishment, anger, or sorrow. But cp. Il. 2, 272. The Schol. on Od. 1. 32 says, *πόποι οἱ θεοὶ κατὰ τὴν τῶν Δρυόπων φωνήν*, as an alternative interpretation, and some of the Alexandrine poets seem to have employed it accordingly as a vocative, as, indeed, it might be taken in h. Hom. Merc. 309; but the best grammarians concur in taking it as an interjection.

μετεβούλευσαν ἄλλως. The adverb forms a sort of epexegesis to the preposition in composition.

288. **σχεδόν**, sc. *Ὀδυσσεύς ἐστι.*

289. **πεῖραρ ὀιζύος.** See note on Od. 12. 51.

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ἀλλ' ἔτι μέν μίν φημι ἅδην ἐλάαν κακότητος.'
  Ὣς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
χερσὶ τρίαιναν ἑλών· πάσας δ' ὀρόθυνεν ἀέλλας
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
σὺν δ' Εὖρός τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαὴς
καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
  'Ὤ μοι ἐγὼ δειλός, τί νύ μοι μήκιστα γένηται;
δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν,
ἥ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἱκέσθαι,
ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,
οἵοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν

296. *αἰθρηγενέτης*] *Ῥιανὸς καὶ Ἀριστοφάνης αἰθρηγενέης λέγουσι* Schol. H. P. Q.
302. *ἀναπλήσειν*] *γράφεται ἀναπλῆσαι* Schol. T. V.

290. **ἀλλ' ἔτι .. κακότητος**, 'but I promise that I will yet drive him to his heart's content along the road of misery.' Cp. Il. 19. 423 *οὐ λήξω πρὶν Τρῶας ἅδην ἐλάσαι πολέμοιο*. In this rendering **κακότητος** is a local genitive, as in *ἐπειγόμενος ὁδοῖο, διαπρῆξαι πεδίοιο*, etc. But other commentators take **ἅδην** as a real accusative, as if from *ἅδη*, 'satiety,' in which case *ἐλάσαι ἅδην* will mean 'to drive him to satiety,' *κακότητος* being directly dependent upon *ἅδην*. The translation given here may be taken as combining the substantival and adverbial force of the word. Cobet, Miscell. Crit. p. 309, proposes to read *ἐάαν* from *ἐῶ* to 'satiate.' But this seems to make tautology with *ἅδην*, and it loses the particular liveliness of the phrase *ἐλάαν* in the mouth of Poseidon, who appeared on the scene with his *καλλίτριχες ἵπποι*, inf. 380.

293. Join **συν-κάλυψε**, 'shrouded up.' **νεφέεσσι** is the instrumental dative.

294. **ὀρώρει .. νύξ**. Both the language and the rhythm are meant to suggest the sudden descent of darkness. 'At one stride comes the dark.' Coleridge, Anc. Marin.

295. Join **συν-έπεσε**, 'dashed together.' So inf. 317 *μισγομένων ἀνέμων*.

296. **αἰθρηγενέτης**, 'sky-born.' Schol. P. Q. V. interprets it as 'bringing fair weather,' *αἰθρίαν καὶ εὐδίαν ποιῶν*, or 'producing cold,' *αἶθρον ποιῶν, τουτέστι πάγον*. But the passive sense is supported by *αἰειγενέτης* Od. 14. 446. The north wind is thus represented as a land wind, coming down from the heights and not up from the sea. Cp. Plut. fluv. 5. 3 *Καυκάσιον ὄρος .. Βορέου κοίτη*. In Il. 15. 171, 19. 358 we find *αἰθρηγενής* as an epithet of Boreas.

299. **μήκιστα**, 'in the issue.' Cp. Virg. Aen. 2. 70 'quid misero mihi denique restat?' but the meaning is not quite the same.

300. **δείδω μὴ .. εἶπεν**. The aorist indicative implies that his anxiety is about a fact which has already taken place. Cp. Soph. Elect. 580 *ὅρα .. μὴ πῆμα σαυτῇ τίθῃς* (not *τιθῇς*), 'take care that you are not making' (but the reading is not certain, as the best MS. has the corrupt. *τίθῃς*); and similarly, Eur. Ion 1523 *ὅρα σὺ .. μὴ τῷ θεῷ τὴν αἰτίαν προστίθῃς*, or, better, Hel. 119 *σκοπεῖτε μὴ δόκησιν εἴχετ' ἐκ θεῶν*.

303. **οἵοισιν νεφέεσσι** may be taken as equivalent to *οὕνεκα τοίοισι*, or, perhaps, as an ejaculation.

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Ζεύς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι
παντοίων ἀνέμων. νῦν μοι σῶς αἰπὺς ὄλεθρος.
τρισμάκαρες Δαναοὶ καὶ τετράκις, οἳ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρείδῃσι φέροντες.
ὡς δὴ ἐγώ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
ἤματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα
Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι.
τῷ κ' ἔλαχον κτερέων, καί μευ κλέος ἦγον Ἀχαιοί·
νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἁλῶναι.'
Ὣς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης,
δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξε.
τῆλε δ' ἀπὸ σχεδίης αὐτὸς πέσε, πηδάλιον δὲ
ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἱστὸν ἔαξε
δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,
τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἔμπεσε πόντῳ.
τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη
αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὁρμῆς·

312. ἁλῶναι] Ἰξίων (i.e. Demetrius the Grammarian of Adramyttium) ἀλέσθαι Schol. H.; for which Buttm. reads ὀλέσθαι. 314. ἐπεσσύμενον] Ἀρίσταρχος ἐπισσύμενον διὰ τοῦ ι Schol. H. P. This implies that Aristarchus regarded the form ἐπεσσύμενον as a perf. pass.; and his reading is intended to represent a present or aorist. 315. πέσε] Ῥιανὸς, αὐτὸν βάλε, ὃ καὶ ἄμεινον Schol. B. H. P. Q.

304. Odysseus, being ignorant that it is Poseidon's work, attributes the storm to Zeus. So Schol. P. Q. T. κατὰ τὴν κοινὴν δόξαν εἰς Δία ἀναφέρει τὴν αἰτίαν τοῦ χειμῶνος.

305. **σῶς**, 'certain.' Perhaps there is an ironical tone in the word, as we say 'safe to be destroyed.' σῶς = σά-ος, cp. Lat. *sa-nus*. The phrase occurs again in Il. 13. 773.

309. **ἤματι τῷ**. The scene is described in Od. 24. 37 foll. In the struggle for the possession of the corpse of Achilles, Ajax bears off the body on his shoulders, while Odysseus keeps the Trojans at bay.

311. **κλέος ἦγον**, carrying on the force of κε, 'would have spread my fame,' like κλέος φέρειν or φορέειν Od. 3. 204; 19. 333; or, according to others, 'would have brought back tidings of me.'

312. **λευγαλέος**, 'miserable,' stands to λυγρός as ὑτραλέος to ὑτρηρός. For the introduction of ε in the first syllable some compare πευκάλιμος with πυκνός, but Curtius refers them to different roots.

εἵμαρτο, 'had been fated,' even before I began this voyage.

313. **κατ' ἄκρης**, 'down from above.' Cp. Od. 8. 508, and Virg. Aen. 1. 114 'ingens a vertice pontus | in puppim ferit.'

316. **προέηκε**, 'tossed it from his hand.' This describes the suddenness of the act more graphically than μεθέηκε, 'let it go.'

319. **ὑπόβρυχα**, probably a metaplastic accusative from ὑπόβρυχος, as in Hdt. 7. 130 Θεσσαλίαν πᾶσαν ὑπόβρυχα γενέσθαι. See Od. 3. 458 note. As the subject to θῆκε we must supply θύελλα, or rather κῦμα implied in θύελλα, and expressed in the next line, 'it kept him long under water.'

320. **ὑπὸ . . ὁρμῆς** should be taken with **ἀνσχεθέειν**, 'to emerge from beneath the rush of the wave.' So ὑπ'

εἵματα γάρ ῥ' ἐβάρυνε, τά οἱ πόρε δῖα Καλυψώ.
ὀψὲ δὲ δή ῥ' ἀνέδυ, στόματος δ' ἐξέπτυσεν ἅλμην
πικρήν, ἥ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.
ἀλλ' οὐδ' ὧς σχεδίης ἐπελήθετο, τειρόμενός περ,
ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς,
ἐν μέσσῃ δὲ καθῖζε τέλος θανάτου ἀλεείνων.
τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
ὡς δ' ὅτ' ὀπωρινὸς Βορέης φορέῃσιν ἀκάνθας
ἂμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλῃσιν ἔχονται,
ὣς τὴν ἂμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα·
ἄλλοτε μέν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,
ἄλλοτε δ' αὖτ' Εὖρος Ζεφύρῳ εἴξασκε διώκειν.
Τὸν δὲ ἴδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,

329, 330. ἂμ πεδίον, .. ἂμ πέλαγος] διὰ τοῦ μ γραπτέον Schol. P. Al. ἀμπεδίον, ἀμπέλαγος.

ἀπήνης ἡμιόνους λύειν Od. 7. 5. This is better than to give ὑπό the force of *propter* and to join it with οὐκ ἐδυνάσθη.

325. **μεθορμηθείς**, 'having made a dart after it.'

327. **κατὰ ῥόον ἔνθα καὶ ἔνθα.** Properly speaking this expression implies a contradiction, as a current is supposed to set in one direction: but in this conflict of divers winds, Odysseus was in the midst of a maze of cross currents and eddies.

328. **ὀπωρινός**, from ὀπώρα, 'the ripening season.' It includes our 'midsummer' as well as 'autumn,' beginning with the rising of the Dog Star and ending with the setting of the Pleiads; that is, from the end of July to the end of October. It follows directly after θέρος Od. 11. 192, etc.

329. **πυκιναί.** See the description of the 'wind-witch,' as given by Schleiden, 'The Plant, p. 354:' 'In autumn, on the Russian Steppes, the stem of the thistle-plant rots off, and the globe of branches dries up into a ball, light as a feather, which is then driven through the air by the winds. Numbers of such balls often fly at once over the plain with such rapidity that no horseman can catch them; now hopping with short, quick, springs along the ground, now caught by an eddy and rising suddenly a hundred feet into the air. Often one "wind-witch" hooks on to another; twenty more join company, and the whole gigantic, yet airy, mass rolls away before the piping east wind.' Notice the transition to the indicative mood. See note on Od. 4. 335.

333. **Ἰνὼ Λευκοθέη.** The connection of Ino with sea-faring life, though not explained, is yet hinted at by the legends which represent her as drowning herself along with her son Melicertes (*Melkarth*, a name of Phoenician origin). This son is known in Greek as Palaemon; cp. Eur. I. T. 270 ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, | δέσποτα Παλαῖμον. Ino had two sons, Learchos and Melicertes, but Athamas their father, in a fit of madness inspired by Hera, slew Learchos, and Ino leaped from a sea-cliff between Megara and Corinth, with her other boy in her arms, to preserve him from a worse fate. The sea-gods saved them, and took them to live in the waters; λέγοντι δ' ἐν καὶ θαλάσσᾳ | μετὰ κόραισι Νηρῆος ἁλίαις βίοτον ἄφθιτον | Ἰνοῖ τετάχθαι τὸν ὅλον ἀμφὶ χρόνον Pind. Ol. 2. 28. She received divine honours in many places on the Greek coast. In the Hellenising period of Roman religion, Mater Matuta was identified with Leucothea, and Portunus with Palaemon,

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Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,
νῦν δ' ἁλὸς ἐν πελάγεσσι θεῶν ἒξ ἔμμορε τιμῆς.
ἥ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·
[αἰθυίῃ δ' εἰκυῖα ποτῇ ἀνεδύσετο λίμνης,]
ἷζε δ' ἐπὶ σχεδίης πολυδέσμου εἶπέ τε μῦθον·
'Κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων
ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;
οὐ μὲν δή σε καταφθίσει, μάλα περ μενεαίνων.
ἀλλὰ μάλ' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·

334. αὐδήεσσα] ὁ μὲν Ἀριστοφάνης τὰς ἀνθρωποειδεῖς θεὰς αὐδηέσσας φησὶν οἱονεὶ φωνὴν μετειληφυίας· ὁ δὲ Ἀριστοτέλης οὐδήεσσαν λέγει, οἱονεὶ ἐπίγειον· οὕτως καὶ Χαμαιλέων Schol. H. P. Q. Schol. H. on Od. 10. 136 gives Ἀρίσταρχος οὐδήεσσα, which Dind. has corrected to Ἀριστοτέλης. We are told on the authority of Scholl. E. P. Q. T. that Aristotle wrote οὐδήεσσα as the epithet of Ino, but αὐλήεσσα of Circe and Calypso, as living solitary in their own palaces. This seems impossible, as these adjectives in -εις express a participation in the nature of the noun from which they are derived. 337.] οὐκ ἐφέρετο ἐν τοῖς πλείοσι. Ἀρίσταρχος δὲ περὶ τῆς μὲν ἀθετήσεως διστάζει, γράφει δὲ διὰ τοῦ ῡ ὑπεδύσατο. Buttm. asks if this implies three readings, ἀνεδύσατο, ὑπεδύσατο, and ἐπέδυσατο. ποτῇ] σὺν τῷ ῑ γραπτέον Schol. V. γράφεται καὶ ποτήν, ἄμεινον δὲ χωρὶς τοῦ ῑ ἐν δοτικῇ Schol. H. P. Q.

The surname Leucothea may contain a picturesque reference to the white foam of the stormy waves, or more likely to the fair calm (λευκὴ γαλήνη Od. 10. 94) which a sea-goddess had the power to produce. Leucothea is the single instance in Homer of such an apotheosis of a mortal. See on Od. 11. 601 foll.

334. **αὐδήεσσα.** The word αὐδήεις was considered of doubtful interpretation by the ancients. Cp. Eustath. αὐδήεσσα ἡ ἡ διαβόητος κατὰ τοὺς παλαιούς, ὃ ἐστιν ἀοίδιμος διὰ τὰ ἐπ' αὐτῇ ξυμβάντα, ἢ ἡ ἔνδοξος· εὐγενὴς γάρ· ἢ κατὰ Ἀριστοφάνην ἡ χρωμένη ἀνθρωπίνῃ φωνῇ .. γράφεται δὲ καὶ οὐδήεσσα, τουτέστι ἐπίγειος, νύμφη γὰρ ἦν καὶ οὐκ ἐκ τῶν οὐρανιώνων. The interpretation of Aristophanes, 'speaking with human voice,' seems to be the best. The word is used in Homer of the horse Xanthus when gifted with human speech by Hera, Il. 19. 407; of Circe, Od 10. 136; of Calypso, Od. 12. 449; of ἄνθρωποι, Od. 6. 125; and Hesiod (Theog. 142 foll.) distinguishes ἀθάνατοι from θνητοὶ αὐδήεντες. Some have compared αὐδήεις with μέροψ, making the former the distinguishing mark between mortals and immortals, and μέροψ (= 'articulating') the point of contrast between civilised men and savages or wild beasts. This seems right for αὐδήεις, but it is hardly possible that μέροψ should mean, as it was formerly interpreted, μερίζων τὴν ὄπα. It is rather connected with σ-μερ, Skt. *smar*, and means 'thinking' creatures; or with *mar* and μορ—'mortal' beings. The use of two distinct languages by gods and men respectively is alluded to in Homer several times. See on Od. 10. 305. The form οὐδήεσσα, accepted by Barnes, and, among recent editors, by Düntzer, would come from a noun οὖδος, a collateral form of οὖδας. See critical note.

335. **θεῶν .. τιμῆς**, 'enjoyeth her meed of honour from the gods;' cp. θεῶν ἄπο μήδεα εἰδώς Od. 6. 12.

337. See critical note. The line is probably an interpolation, imitated from inf. 353. **ποτῇ** too is unsuitable, if it be a noun, to describe the coming up of the bird through the water; and it is difficult to suppose that it is the dative feminine of an adjective ποτός equivalent to ποτηνός.

340. **ὅτι .. φυτεύει** is an explanation of **ὧδ' ἐκπάγλως**, which latter word is a metathesis for ἐκπλάγως, from ἐξεπλάγ-ην (ἐκπλήσσω).

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εἵματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι
κάλλιπ', ἀτὰρ χείρεσσι νέων ἐπιμαίεο νόστου
γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι.
τῆ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι
ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.
αὐτὰρ ἐπὴν χείρεσσιν ἐφάψεαι ἠπείροιο,
ἂψ ἀπολυσάμενος βαλέειν εἰς οἴνοπα πόντον
πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.'
Ὣς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,
αὐτὴ δ' ἂψ ἐς πόντον ἐδύσετο κυμαίνοντα
αἰθυίῃ εἰκυῖα· μέλαν δέ ἑ κῦμα κάλυψεν.
αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
'Ὤ μοι ἐγώ, μή τίς μοι ὑφαίνῃσιν δόλον αὖτε
ἀθανάτων, ὅτε με σχεδίης ἀποβῆναι ἀνώγει.

346. *στέρνοιο*] *στέρνοισι, διχῶς αἱ Ἀριστάρχειαι* Schol. H. P. *τάνυσσαι*] So accented in 1 aor. med. imperat., *τὸ δὲ τανύσσαι ἀπαρέμφατον, διὰ τὸ βαλέειν* Schol. P. 347. *δέος*] Al. *κακόν*. 349. *ἄψ*] Aristoph. wrote here, and in Od. 8. 92, *αἶψ'*. 357. *ὅτε με*] Bekker, ed. 2, writes *ὅ τε* and *ὅ τ'* in several places where the

344. **ἀτὰρ χείρεσσι,** 'but swimming with your hands strive to get home on the Phaeacian shore:' literally, 'grasp your return.'

345. **γαίης** depends on **νόστου,** as in *νόστον Ἀχαιίδος*, Od. 23. 68; cp. also *γῆς πατρῴας νόστος* Eur. I. T. 1066. Others take *γαίης Φαιήκων* in direct apposition to *νόστου*. inasmuch as his getting home actually consisted in a landing on Phaeacian ground. Notice that *νόστος* is used here merely of 'coming' to a place, without any idea of 'returning.' But, probably, the notion of getting *home*, coming to *rest*, is not absent.

346. **τῆ,** used like the French *tiens*; compare also the use of *ἄγρει*; the plural form *τῆτε* is given by the Schol. on Aristoph. Acharn. 204. Probably *τῆ* is the root *τα* with the imperatival termination *-θι*, so that *τῆ* is related to *τά-θι* as *ἵστη* to *ἵσταθι*. Join **τῆ** with **τάνυσσαι,** as *βάσκ' ἴθι*, *vade age*, etc. Cp. Od. 10. 287.

ὑπὸ στέρνοιο. Cp. Il. 4. 106 *ὑπὸ στέρνοιο τυχήσας*.

349. **ἀπολυσάμενος,** 'having unbound it from thee.'

350. **ἀπονόσφι τραπέσθαι.** This expresses the reverential attitude of those who must not gaze on the actual working of superhuman power. The same injunction is given by Circe, Od. 10. 528, and reappears in the story of Orpheus and Eurydice, as told by Virgil, Georg. 4. Cp. Theocr. 24. 93 *ἂψ δὲ νέεσθαι | ἄστρεπτος*, Virg. Ecl. 8. 101 'rivoque fluenti | transque caput iace nec respexeris.'

353. **εἰκυῖα.** Not like a sea-bird in shape, but in the sudden plunge with which she dives into the sea. Nitzsch compares from Apoll. Rhod. 4. 966, a similar description of the Nereids. *ἔνθ' αἱ μὲν κατὰ βένθος ἀλίγκιαι αἰθυίῃσι | δῦνον*.

356. **μὴ .. ὑφαίνῃσιν,** so *μή σε κιχείω* Il. 1. 26, *μή τοι κατὰ πάντα φάγωσι* Od. 15. 12.

δόλον αὖτε. Odysseus was suspicious of Calypso; now *again* he mistrusts Leucothea.

357. **ὅτε .. ἀνώγει.** The common reading is *ὅτε*, which Aristophanes is said.

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ἀλλὰ μάλ' οὔ πω πείσομ', ἐπεὶ ἑκὰς ὀφθαλμοῖσι
γαῖαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι.
ἀλλὰ μάλ' ὧδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον·
ὄφρ' ἂν μέν κεν δούρατ' ἐν ἁρμονίῃσιν ἀρήρῃ,
τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
αὐτὰρ ἐπὴν δή μοι σχεδίην διὰ κῦμα τινάξῃ,
νήξομ', ἐπεὶ οὐ μέν τι πάρα προνοῆσαι ἄμεινον.'
  Εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ὦρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.
ὡς δ' ἄνεμος ζαὴς ἠίων θημῶνα τινάξῃ

ordinary reading is ὅτε or ὅτ', inasmuch as the meaning 'because' does not attach to ὅτε, and ὅτι is never elided (but cp. Od. 15. 317). On the present passage Schol. H. P. remarks, γράφεται ὅ τέ με. χωρίζει 'Αριστοφάνης διὰ τὸ ὅτε, and, in the Palatinus, over ὅ is written διό. Porson supposed Aristophanes to take ὅ τε as ὅς τε, which Buttm. denies. But Hentze-Ameis, Anh. takes ὅτε as masculine. The places which Bekker alters in the Odyssey are 8. 78, 299; 14. 90, 366; 20. 333, to which La Roche adds the present passage. Cp. Il. 1. 518; 17. 25; 21. 488; Od. 13. 314 as illustrations of the force of ὅ. 364. πάρα] ἀναστρεπτέον τὴν πάρα. δηλοῖ γὰρ τὸ πάρεστιν, ἐπεὶ οὐδέν μοι πάρεστιν ἄμεινον προνοήσασθαι Schol. H. M. T. On which Dind., 'Μοι ab scholiasta additum esse potest. Non improbabilis tamen Cobeti coniectura est veterem versus scripturam fuisse, νήξομ', ἐπεὶ οὐ μέν μοί τι πάρα.' It is unusual to find ἐπεὶ | οὐ without synizesis. 365. εἷος] MSS. ἕως or εἵως. Nauck and Ahrens write ἧος.

to have separated into ὅ τε; compare ὃ θαρσαλέως ἀγόρευεν, 'in that he spake boldly,' Od. 1. 382, where ὃ is used without the generalising τε. Nearly parallel to the present passage is Od. 13. 128 οὐκέτ' ἐγώ γε .. τιμήεις ἔσομαι ὅτε με βροτοὶ οὔ τι τίουσι, where οὐκέτι seems to suggest ὅτε, and to stand as a sort of antecedent to it. There seems no reason why ὅτε should be separated here. The use of the Lat. *cum* shows how a temporal conjunction can gain a causal sense even when used with a present indicative, as in Plaut. Capt. 1. 2. 42 'laudo, malum cum amici tuum ducis malum.' Cp. Il. 16. 34 γλαυκὴ δέ σε τίκτε θάλασσα | πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής with Il. 16. 433 ὤ μοι ἐγών, ὅτε μοι Σαρπηδόνα .. μοῖρα δαμῆναι. See, generally, Monro, H. G. § 269 foll.

358. The emphasis is on **ἑκάς**, not on **ἰδόμην**. 'I will not yet do her bidding, for the shore, when I caught sight of it, was far away.'

359. **φύξιμον**, used substantivally, 'a place of refuge.'

361. **ὄφρ' ἂν .. κεν**. This is similar to the frequent use in Attic Greek of ἂν .. ἄν, a combination which is never found in Homer. The passages in which ἂν .. κεν occur are Il. 11. 187 ὄφρ' ἂν μέν κεν ὁρᾷς, Il. 13. 127 φάλαγγες ἃς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθών, Il. 24. 437 σοὶ δ' ἂν ἐγὼ πομπὸς καί κε κλυτὸν Ἄργος ἱκοίμην, Od. 6. 259 ὄφρ' ἂν μέν κ' ἀγροὺς [κεν ἀγροὺς] ἴομεν, Od. 9. 334 τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἑλέσθαι. A double κε is found in Od. 4. 733. See Monro, H. G. § 363. Nauck suggests that ὄφρ' ἂν μέν was a correction for the apparently unmetrical ἕως (ἧος) μέν.

363. Join **διὰ .. τινάξῃ**.

366. **ὦρσε δέ**, apodosis to εἷος, as in Od. 4. 121.

368. **ἠίων**, 'corn.' Cp. Od. 2. 289. Such heaps of corn are left after winnowing, as in Il. 5. 502 ὑπολευκαίνονται ἀχυρμιαί.

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καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλῃ,
ὣς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς
ἀμφ' ἑνὶ δούρατι βαῖνε, κέληθ' ὡς ἵππον ἐλαύνων,
εἵματα δ' ἐξαπέδυνε, τά οἱ πόρε δῖα Καλυψώ·
αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
αὐτὸς δὲ πρηνὴς ἁλὶ κάππεσε, χεῖρε πετάσσας,
νηχέμεναι μεμαώς· ἴδε δὲ κρείων ἐνοσίχθων,
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·
'Οὕτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον,
εἰς ὅ κεν ἀνθρώποισι διοτρεφέεσσι μιγήῃς·
ἀλλ' οὐδ' ὧς σε ἔολπα ὀνόσσεσθαι κακότητος.'
Ὣς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους,
ἵκετο δ' εἰς Αἰγάς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

373.] See on sup. 346. 378. *διοτρεφέεσσι*] *γράφεται Φαιήκεσσι* Schol. B. The meaning must be that *Φαιήκεσσι* is a v. l. for *ἀνθρώποισι*, or a gloss on *ἀνθρώποισι διοτρεφέεσσι*.

369. **τὰ μὲν ἄρ τε.** The enclitic goes closely with *τά*. This demonstratival clause in not uncommon in such combinations, as Od. 22. 302 *οἱ δ' ὥστ' αἰγυπιοὶ .. ἐπ' ὀρνίθεσσι θόρωσι | ταὶ μέν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἵενται*, Il. 4. 482 *αἴγειρος ὥς | ἥ ῥά τ' ἐν εἱαμενῇ .. πεφύκει .. τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ .. ἐξέταμεν*.

371. **ἀμφ' ἑνὶ δούρατι**, 'he bestrode a single plank, as one mounted on a riding-horse.' There is only one other place in Homer in which the art of riding is alluded to, Il. 15. 679 *ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς*, and even there it is not the action of an ordinary rider that is described, but the feats of an acrobat or voltigeur, like those mentioned in Sil. Ital. 10. 470 'nudo staret tergo dum rapta volucris | transigeret cursu sonipes certamina campi.' The feat of Diomed, Il. 10. 513, was a case of necessity: he rode the horses *ὑπ' ἀνάγκης* (Schol. ad loc.). And the simile in Od. 13. 81 refers to a team of horses drawing a chariot. In Hesiod we have the description of a mounted procession at a wedding, *τοὶ δ' αὖ προπάροιθε πόληος | νῶθ' ἵππων ἐπιβάντες ἐθύνεον* Scut. Herc. 285.

373. The tenses are graphic. Odysseus succeeds in scrambling on the plank, and, bestriding it, he rests there while he strips himself. Then he ties the scarf round his chest and plunges into the sea.

377. **ἀλόω.** Imperative from *ἀλάομαι*. With the form *ἀλόω* (i. e. *ἀλάου*), as though from *ἀλόομαι*, cp. *ὁράω* and *ὁρόω*, *ἀντιάω* and *ἀντιόω*.

378. **διοτρεφέεσσι.** This epithet is generally used of a king or chieftain, being under the special protection of Zeus; as warriors are under the tutelage of Ares and are called *θεράποντες Ἄρηος*. In this passage it is applied to a whole people, the Phaeacians, who are called, sup. 35, *ἀγχίθεοι*. Compare *δῖοι* as a national epithet of Achaeans and Pelasgians.

379. **ἀλλ' οὐδ' ὧς .. κακότητος**, 'yet I expect, that not even so [i. e. not even though thou reach the shore at last], wilt thou disparage thy misery.' A threat uttered in sarcastic language; as if Odysseus would not be satisfied with anything short of the extremity of suffering. Cp. sup. 290, and the words of Priam to the Trojans, Il 24. 241 *ἦ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκεν*; Od. 17. 378 *ἦ ὄνοσαι ὅτι τοι βίοτον κατέδουσιν ἄνακτος*;

381. **Αἰγάς.** The first interpretation of Schol. E. V., sc. *Αἰγαί, πόλις Ἀχαΐας*,

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Αὐτὰρ Ἀθηναίη, κούρη Διός, ἄλλ' ἐνόησεν·
ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,
παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν,
ἕως ὅ γε Φαιήκεσσι φιληρέτμοισι μιγείη
διογενὴς Ὀδυσεύς, θάνατον καὶ Κῆρας ἀλύξας.
Ἔνθα δύω νύκτας δύο τ' ἤματα κύματι πηγῷ
πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὄλεθρον.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' Ἠώς,
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη
ἔπλετο νηνεμίη, ὁ δ' ἄρα σχεδὸν εἴσιδε γαῖαν
ὀξὺ μάλα προϊδών, μεγάλου ὑπὸ κύματος ἀρθείς.

386. ἕως] τινὲς δὲ γράφουσιν, ὅπως (sc. ὅππως) Φαιήκεσσι Schol. B. H. P. Q. Perhaps this explains the line noticed in the preceding note; which may have run ὅππως Φ. 389. πλάζετο] So Aristarchus, Αἰολικῶς ἐκτείνων τὸ ᾱ. This may mean that he regarded it as coming from πλήσσω, and not from πλάζομαι, 'to wander.' Schol. P. Q. 391. ἡ δέ] Ἀρίσταρχος ἡ δέ, ἄρθρον δεχόμενος τὸ ἡ. οἱ δὲ ἀντὶ τοῦ καί (i.e. ἠδέ) Schol. H. The same reading is assigned to Aristarchus by Schol. A. on Il. 15. 127 ἡ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα, instead of ἠδ'. See on Od. 12. 168. 393. ὑπό] ἐν τῇ Ἀριστοφάνους καὶ Ῥιανοῦ, ἐπὶ κύματος Schol. H, accepted by Nauck.

seems on the whole the most probable. In Il. 8. 203 Αἰγαί is coupled with the Achaean Ἑλίκη, as cities connected with the cult of the Ionian Poseidon; cp. also Il. 13. 21. How the sea spent its fury on this coast may be gathered from Ovid's description of Helice and Buris, as cities overwhelmed but still visible in the water (Met. 15. 293). The Schol. P. describes Aegae as a submerged island beyond Euboea, or else near Samothrace. Pliny (N. H. 4. 18) understands by Aegae a precipitous islet between Tenos and Chios. The word itself is descriptive of waves and storms, being connected with ἀίσσω, ἐπ-αιγ-ίζω, etc. Cp. Artemidor. 2. 12 καὶ γὰρ τὰ μεγάλα κύματα αἶγας ἐν τῇ συνηθείᾳ λέγομεν, καὶ τὸ φοβερώτατον πέλαγος Αἰγαῖον λέγεται. The same root appears in Aegina, αἰγιαλός, Αἰγιάλεια, etc.

384. **εὐνηθῆναι.** With this metaphor cp. Il. 12. 281; 5. 524.

385. **πρὸ δὲ κύματ' ἔαξεν**, 'and beat down the waves in front of him.' The conflict of winds had raised a heavy cross sea, in which no swimmer could live. Ameis quotes here Tac. Ann. 2. 23 'postquam incerti fluctus variis undique procellis desierunt, omne caelum et mare in aquilonem cessit.'

388. **πηγῷ** (πήγνυμι). This adjective includes the idea of 'solid' as well as 'big.' Cp. Od. 21. 334 ξεῖνος μάλα μὲν μέγας ἠδ' εὐπηγής, of a man in good condition, Il. 9. 124 ἵππους | πηγοὺς ἀθλοφόρους. Here it may be compared with τρόφι κῦμα Il. 11. 307, τροφόεντα κύματα Od. 3. 290.

390. **τέλεσε**, not in the sense of 'ending,' but of bringing into full and perfect action. When day-light has fully come, dawn may be said to be over.

391. **ἡ δὲ γαλήνη.** See critical note. This reading of Aristarchus gives a better contrast to ἄνεμος μέν. 'And there came a breathless calm.' Or if νηνεμίη be taken as an adjective used substantivally (like ὑγρή Od. 1. 97, ζεφυρίη Od. 7. 119), it will be in apposition to γαλήνη, 'a calm, a hushing of the wind;' so Il. 5. 523 νηνεμίης. 'in still weather.' Cp. Hdt. 7. 188, where νηνεμίη is coupled with αἰθρίη.

393. **ὀξὺ .. προϊδών**, 'with a quick look forward as he was lifted by a

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ὡς δ' ὅτ' ἂν ἀσπάσιος βίοτος παίδεσσι φανήῃ
πατρός, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων,
δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων,
ἀσπάσιον δ' ἄρα τόν γε θεοὶ κακότητος ἔλυσαν,
ὣς Ὀδυσῆ' ἀσπαστὸν ἐείσατο γαῖα καὶ ὕλη,
νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.
ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο
δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἁλὸς ἄχνῃ·
οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,

395. κῆται] The MSS. give κεῖται. The conjunctive κῆται is a conjecture of G. Hermann, Opusc. 2. 55. 398. Ὀδυσῆ'] Bekker objects to the elision of iota after a vowel, and writes Ὀδυσεῖ. Eustath. however says, ἐξὸν Ὀδυσεῖ γράψαι διὰ διφθόγγου· συνείληπται ὅμως ἐκ τῆς Ὀδυσῆϊ δοτικῆς. See Schol. H. on Od. 13. 35 Ὀδυσῆ', τὸ πλῆρες Ὀδυσῆϊ.

great wave.' The wind had fallen, but the ground-swell had not subsided; πολλάκις δὲ παυσαμένων τῶν ἀνέμων μένει τὸ πέλαγος κύματι κωφῷ κυλινδούμενον Schol. Q. T. Thus Odysseus could only catch a glimpse of the coast, as he rose out of the trough of the sea. Cp. Virg. Aen. 6. 357 'prospexi Italiam summa sublimis ab unda.'

394. φανήῃ. We often find φαίνεσθαι used of the reappearance of things which had been lost. Cp. φάνημεν Od. 9. 466, of the return of Odysseus and his companions to their comrades after their escape from the Cyclops; or οὔ τις ἐξεφάνη, of the loss of the men who were detained by Circe's treachery; or ἐξεφαάνθη, of the reappearance of the planks from the whirlpool, Od. 12. 442. So here, the father's life had seemed lost beyond all hope of recovery. Human skill was not supposed by the ancients to reach to inward ailments; cp. Od. 9. 411 νοῦσόν γ' οὔ πως ἔστι Διὸς μεγάλου ἀλέασθαι. Nitzsch quotes from Seneca (Ep. 95), 'Medecina quondam paucarum fuit scientia herbarum, quibus sisteretur fluens sanguis, vulnera coirent paullatim.' See especially the remarks of Plato (Rep. 406) about invalids and their doctoring, τῇ παιδαγωγικῇ τῶν νοσημάτων ταύτῃ τῇ νῦν ἰατρικῇ πρὸ τοῦ Ἀσκληπιάδαι οὐκ ἐχρῶντο, ὥς φασιν, πρὶν Ἡρόδικον γενέσθαι, i. e. fifth cent. B.C.

396. ἔχραε, 'assails,' a gnomic aorist parallel to κῆται. Cp. ἐπέχραον Od. 2. 50. The form is that of a thematic aorist (χρᾱυ- or χρᾰϝ-).

400. ὅσσον τε γέγωνε βοήσας, the personal subject being τις, which is not expressed; cp. Il. 13. 287 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο. γέγωνε is a perfect with a present signification. Translate, 'as far as one makes himself heard with a shout;' for γεγώνειν οὐ ψιλῶς ἐστι φωνεῖν ἀλλ' ἀκουστὸν φθέγγεσθαι Schol. Venet. on Il. 8. 223. The etymology of the word is most uncertain. Fick refers it to the root *gan*, *gâ* = 'cognoscere.' May it be connected with the Lat. *gannire*? The verb occurs in three forms, γεγωνέω, γεγωνίσκω, and, more rarely, γεγώνω, as in Eurip. Or. 1218; Soph. Phil. 238.

402. ῥόχθει. We are told by Zosimus, Vit. Demosth., that Demosthenes cured himself of a lisping intonation by repeating over and over the rasping syllables of this line.

403. ἄχνῃ, the 'sea-spray,' already suggested by the word ἐρευγόμενον.

404. ἐπιωγαί. Not harbours, but roadsteads, where ships might lie under the lee of the land; τόποι ἀλίμενες μὲν δυνάμενοι δὲ διὰ τὴν ἐκ τῶν ἀνέμων σκέπην δέξασθαι νέας Schol. P. Q. T.

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ἀλλ' ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε·
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
'Ὤ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι
Ζεύς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐτέλεσσα,
ἔκβασις οὔ πῃ φαίνεθ' ἁλὸς πολιοῖο θύραζε·
ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα
βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,
ἀγχιβαθὴς δὲ θάλασσα, καὶ οὔ πως ἔστι πόδεσσι
στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
μή πώς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρῃ
κῦμα μέγ' ἁρπάξαν· μελέη δέ μοι ἔσσεται ὁρμή.
εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἤν που ἐφεύρω
ἠιόνας τε παραπλῆγας λιμένας τε θαλάσσης,

409. ἐτέλεσσα] γρ. ἐπέρασ(σ)α Schol. H. P. On which Dind., 'est haud dubie glossema, quod ipsum in textu habet M., ἐπέρασσα scriptum, sed superscripto ἐτέλεσσα.' La Roche adopts ἐπέρασσα, comparing Od. 9. 323; 5. 174; 6. 272, etc.

The Schol. further explains ἐπιωγαί as places ἔνθα κλῶνται τὰ κύματα ἢ ὁ ἄνεμος, and this interpretation is right; but his proposed etymology ἰωή, the roar of the wind or water, and ἄγνυμι, cannot be accepted. It is better to refer the word to ἄγνυμι simply, as in the form κυματωγή, and to consider the initial ἰ the representative of the ϝ prefixed to ἄγνυμι, or a mere syllable of reduplication, as in ἰ-αύ-ω. In Od. 14. 533 we have the uncompounded form βορέω ὑπ' ἰωγῇ, according to the reading of Aristarchus, the Scholl. giving ὑπιωγῇ. But the addition of ἐπί to the simple word does not have any more effect upon the meaning than in ἐπιμάρτυρες, ἐπαρωγοί, etc.

405. **ἀκταί** are probably 'headlands;' high bluff cliffs, as in Antig. 592 ἀντιπλῆγες ἀκταί, while **σπιλάδες** according to the Scholl. are αἱ διεσχισμέναι καὶ κεκοιλωμέναι πέτραι, jagged points of broken rock.

πάγοι (πήγνυμι) should be something more massive, perhaps 'reefs;' but not necessarily a level range of rock, as we have πάγοι ὀξέες inf. 411.

409. **ἐτέλεσσα** (see critical note). Cp. Od. 7. 325, where τέλεσσαν means 'completed their journey,' being parallel to ἀπήνυσαν in the following line. **λαῖτμα** is then directly governed by διατμήξας, as λαῖτμα διέτμαγον Od. 7. 276. Cp. also Od. 15. 294 νηῦς ἀνύσειε θέουσα θαλάσσης ἁλμυρὸν ὕδωρ.

410. **ἔκβασις ἁλὸς θύραζε.** Here begins the apodosis; 'nowhere is any escape from the sea clear away.' **θύραζε** is merely epexegetical of **ἁλός**, as in Il. 16. 408 ἰχθὺν ἕλκειν ἐκ πόντοιο θύραζε.

411. **ἔκτοσθεν** seems to imply that there was an outlying range of rocks on which the surf was breaking, within which was deep water and a sheer face of cliff.

415. **μή πως.** See on sup. 356; and cp. Il. 23. 341 μή πως ἵππους τε τρώσῃς . . χάρμα δὲ τοῖς ἄλλοισιν ἐλεγχείη δὲ σοὶ αὐτῷ ἔσσεται, Od. 16. 87 μή μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν. So here, 'and my endeavour will be all in vain,' which is better than to take ἔσσεται in dependence on μή.

418. **ἠιόνας.** The etymology of ἠιών is not clear. It is possibly connected with εἱαμενή, see Buttm. Lexil. s. v.; or more likely with εἶμι, whether as the

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δείδω μή μ' ἐξαῦτις ἀναρπάξασα θύελλα
πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα,
ἠέ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων
ἐξ ἁλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·
οἶδα γὰρ ὥς μοι ὀδώδυσται κλυτὸς ἐννοσίγαιος.'
Εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτήν.
ἔνθα κ' ἀπὸ ῥινοὺς δρύφθη, σὺν δ' ὀστέ' ἀράχθη,
εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·
ἀμφοτέρῃσι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,
τῆς ἔχετο στενάχων, εἷως μέγα κῦμα παρῆλθε.

422. ἐξ ἁλός] Ἀρίσταρχος γράφει εἰν ἁλί Schol. H. ἡ διπλῆ (sc. Aristonici) .. ὅτι ἐν θαλάσσῃ ὢν λέγει ἐξ ἁλός Schol. H. P. Q.

Schol. says, because it is a beach on which one may walk, or as the outstretching line of coast, which seems to 'go' forward. We find ἠιών Il. 7. 462; 12. 31, or ἠιόνες, sometimes used merely to describe the sandy sea-beach; so ἠιόνος βαθείης Il. 2. 92, ὅθι κύματ' ἐπ' ἠιόνος κλύζεσκον Il. 23. 61. The passages which describe ἠιών more specifically are Il. 17. 263 ἐπὶ προχοῇσι διιπετέος ποταμοῖο | βέβρυχεν μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι | ἠιόνες βοόωσιν ἐρευγομένης ἁλὸς ἔξω. This may be compared with Od. 6. 138 ἠιόνας προὐχούσας in connection with ib. 47 παρ' ὄχθῃσιν ποταμοῖο. In Il. 14. 35 the drawing up of the ships on shore is thus described—τῷ ῥα προκρόσσας ἔρυσαν καὶ πλῆσαν ἁπάσης | ἠιόνος στόμα μακρόν, ὅσον συνεέργαθον ἄκραι, sc. the promontories of Sigeium and Rhoeteium, enclosing the bay where the Scamander emptied itself into the sea. The general result from a comparison of these passages seems to be that **ἠιόνες** are jutting horns of shore, especially such as are found at the mouths of rivers, for the most part lying low, though not always. This interpretation harmonises well with **παραπλῆγες**, which is the direct opposite to ἀντιπλῆγες, used as an epithet of ἀκταί Soph. Antig. 592, 'headlands, which oppose a full front to the blow of the waves.' **παραπλῆγες** will then mean, not merely 'shelving,' as some give it, but 'where the seas strike aslant.' This would be the case where the waves fall on the curving sides of a bay, for, instead of striking full upon them, they break slantwise, and run along instead of being hurled back.

422. **ἐξ ἁλός.** See critical note. If this reading be retained, we may render **ἁλός** 'shore-water,' as distinct from πέλαγος, 'the open sea;' the idea then being that such monsters haunted the rocks and caverns in the coast. See Giseke, Hom. Lex. **ἅλς**, 'mare potissimum quod alluit littus, cui opponuntur et altum mare et terra.' But the distinction is not carefully observed, as we find πόντος ἁλός Il. 21. 59, ἁλὸς ἐν πελάγεσσι sup. 335.

κλυτὸς Ἀμφιτρίτη, see on Od. 3. 88.

426. **ἔνθα κε,** 'there he would have had his skin stripped, and his bones smashed.'

ὀστέα is probably accusative, parallel to **ῥινούς.** This use of the accusative after a passive verb may be compared with such phrases as ἐπιτετραμμένος τὴν ἀρχήν, or such colloquial English as 'he was left a fortune.'

427. **ἐπὶ φρεσὶ θῆκε .. λάβε πέτρης.** The indicative **λάβε** shows that the suggestion was followed. Elsewhere the suggested plan is represented by an infinitive, as Od. 18. 158 τῇ δ' ἐπὶ φρεσὶ θῆκε .. μνηστήρεσσι φανῆναι. Cp. also Od. 21. 1 foll.

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καὶ τὸ μὲν ὣς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις
πλῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.
ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο
πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται,
ὣς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν
ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν.
ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὤλετ' Ὀδυσσεύς,
εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
κύματος ἐξαναδύς, τά τ' ἐρεύγεται ἤπειρόνδε,
νῆχε παρέξ, ἐς γαῖαν ὁρώμενος, εἴ που ἐφεύροι
ἠιόνας τε παραπλῆγας λιμένας τε θαλάσσης.
ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
ἷξε νέων, τῇ δή οἱ ἐείσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,
ἔγνω δὲ προρέοντα καὶ εὔξατο ὃν κατὰ θυμόν·

431. *ἐπεσσύμενον*] *ὁ Ἰξίων* [see crit. note, sup. 312] *ἀπεσσύμενον*, probably to suit more closely with the meaning of *παλιρρόθιον*. 437. *εἰ μὴ ἐπιφροσύνην δῶκε*] *γρ. εἰ μὴ ἐπὶ φρεσὶ θῆκε* (sc. *θεά*) Schol. H P.

431. **ἐπεσσύμενον** does not resume *ἐπεσσύμενος* in v. 428, but is the nominative in agreement with *κῦμα*, as sup. 314. There is something graphic in the change;—Odysseus flings himself upon the coast, but the wave flings itself on him.

432. **ὡς δ' ὅτε**, 'and as when many a pebble sticks to the suckers of the polyp, as it is dragged forth from its hole, so the skin from his sturdy hands was stripped off against the rocks.'

433. **κοτυληδόνες**, 'suckers,' are so called from their cup-like shape (*κοτύλη*, connected with *κοῖλος*). Here **κοτυληδονόφιν** stands as a dative parallel with *πέτρῃσι*. There is a general resemblance between the polyp and Odysseus, in so far as both cling with a tenacious grasp, but we must not push the applicability of the simile too far, lest a contradiction be involved. For the small stones stick to the suckers, while the skin of the man's hands is left sticking on the rock which he grasped.

436. **ὑπὲρ μόρον**. See on Od. 1. 34.

437. **ἐπιφροσύνην**, 'prudence:' so in the plural *ἐπιφροσύνας ἀνελέσθαι* Od. 19. 22.

438. **κύματος . . τά τε**. For this use of a plural relative after a collective noun in the singular see on Od. 1. 312; cp. also Virg. Aen. 8. 427 'fulmen quae plurima,' etc. For the force of **τά τε** see note on Od. 1. 50.

ἐξαναδύς, not only 'rising up from the overwhelming wave,' but rather 'getting outside the line of breakers;' as Odysseus himself interprets it by the word *ἀναχασσάμενος* Od. 7. 280.

439. **νῆχε παρέξ**, 'he kept swimming along outside;' *οὔτε πλησίον πάνυ ὅπερ δηλοῖ ἡ* **παρά**, *οὔτε πόρρω ὅπερ δηλοῖ τὸ ἐξ* Schol. E. Join **ἐς γαῖαν δρώμενος**.

441. **ἷξε κατὰ στόμα**. So *ἵκοντο κατὰ στρατόν* Il. 1. 484.

442. **νέων** (*νήχω*) is from a root <u>*σνυ*</u>. The two forms are analogous to *σμάω* and *σμήχω*, *ψάω* and *ψήχω*.

443. **λεῖος πετράων**, 'smooth of all rocks,' i. e. 'free from.' Compare *ἄκμηνος σίτοιο* Il. 19. 163, *ἄχαλκος ἀσπίδων*.

ἐπί may be rendered 'moreover,' 'besides;' or, more likely, 'thereat.'

444. **ἔγνω δὲ προρέοντα**. This makes the apodosis to *ἀλλ' ὅτε δή* sup. 441; 'he recognised him (sc. for a god) as

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'Κλῦθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἱκάνω,
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς.
αἰδοῖος μέν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὡς καὶ ἐγὼ νῦν
σόν τε ῥόον σά τε γούναθ' ἱκάνω πολλὰ μογήσας.
ἀλλ' ἐλέαιρε, ἄναξ· ἱκέτης δέ τοι εὔχομαι εἶναι.'
Ὣς φάθ', ὁ δ' αὐτίκα παῦσεν ἑὸν ῥόον, ἔσχε δὲ κῦμα,
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ' ἐσάωσεν
ἐς ποταμοῦ προχοάς· ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψε
χεῖράς τε στιβαράς· ἁλὶ γὰρ δέδμητο φίλον κῆρ.
ᾤδεε δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλὴ
ἂν στόμα τε ῥῖνάς θ'· ὁ δ' ἄρ' ἄπνευστος καὶ ἄναυδος
κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανεν.
ἀλλ' ὅτε δή ῥ' ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,

445. πολύλλιστον] κατ' αἰτιατικὴν ἀντὶ τοῦ πολυλλίστως Schol. P. T. Eustath. gives both πολύλλιστος (active) and πολύλλιστον. 458. ἔμπνυτο] ἔμπνυτο διὰ τὸ ε Schol. H. 'ἔμπνυτο est lectio Aristarchea, ut liquet ex Schol. ad Il. 22. 475' Pors. Vulg. ἄμπνυτο.

he flowed forth.' Cp. Soph. Antig. 960 ἔγνω ψαύων τὸν θεόν.

κατὰ θυμόν, 'in his heart;' not as the Schol. suggests, because exhausted swimmers have no breath left for words; but cp. Il. 23. 769.

445. **πολύλλιστον**, 'greatly longed for;' so *ἀσπασίη τρίλλιστος ἐπήλυθε νὺξ ἐρεβεννή* Il. 8. 488 Others take it as an epithet acknowledging the divinity of the river-god, *εὔχεται τῷ ποταμῷ ὡς ἂν ἑκάστου ἔχοντος δαίμονα* Schol. T.

446. **φεύγων** = 'in my efforts to escape.'

448. **ἀνδρῶν** depends on **ὅς τις** that follows; the relatival clause having the force of a substantive. Ameis quotes as instances of the relatival sentence following directly the genitive which depends on it, Od. 2. 128; 3. 185; 4. 613; 8. 204; 9. 94; 11. 179; 14. 106, 221; 15. 25, 35, 395; 16. 76; 18. 289; Il. 7. 50; 11. 658; and as instances of the genitive following the relative clause, Od. 1. 401; 3. 401; 4. 196; 7. 156, 322; 11. 147; 18. 286; Il. 4. 232; 15. 494, 743.

452. **πρόσθε**, i.e. in front of the swimmer, as *πρὸ δὲ κύματ' ἔαξεν* sup. 385.

453. **γούνατ' ἔκαμψε**. In Il. 7. 118 *ἀσπασίως γόνυ κάμψειν* is used of rest after battle, from the idea of bending the knees to sit. This is imitated by Aesch. P. V. 404 *ἄσμενος δὲ τἂν .. κάμψειεν γόνυ*, ib. 32 *ὀρθοστάδην, ἄυπνος, οὐ κάμπτων γόνυ*. Cp. Catull. Pel. and Thet. 303 'niveos flexerunt sedibus artus.' But here the addition of *στιβαρὰς χεῖρας* shows that the picture is rather that of an exhausted man, with arms dropping at his sides and knees bending under him. So the common phrase *λύτο γούνατα*.

455. **ᾤδεε**, imperfect from a present *οἰδέω*.

458. **ἔμπνυτο** (*ἐμπνέω*), i.e. *ἐνέπνυτο*, probably a non-thematic formation, with long vowel, which in the middle is irregular.

θυμὸς ἀγέρθη, 'his spirit was rallied within his breast.' So when Menelaus saw that his wound was not mortal, *ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη* Il. 4. 152.

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καὶ τότε δὴ κρήδεμνον ἀπὸ ἕο λῦσε θεοῖο.
καὶ τὸ μὲν ἐς ποταμὸν ἁλιμυρήεντα μεθῆκεν,
ἂψ δ' ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἰνὼ
δέξατο χερσὶ φίλῃσιν· ὁ δ' ἐκ ποταμοῖο λιασθεὶς
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζείδωρον ἄρουραν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
'Ὤ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται;
εἰ μέν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,
μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἐέρση
ἐξ ὀλιγηπελίης δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἠῶθι πρό.

459. ἀπὸ ἕο] Ζηνόδοτος ἀπὸ ἕο, ἡ κοινή, ἀπὸ ἕθεν Schol. H. P. La Roche points out that this is inaccurate, ἀπὸ ἕο being the reading of Aristarchus, Zenodotus having read ἑοῦ or οὗ, Textkrit. p. 252. 466. φυλάσσω] So Aristarchus, Schol. H. P. Al. φυλάξω. 469. αὔρη δ' ἐκ] αὔρη γάρ Schol. H. P.

459. **ἀπὸ ἕο.** The lengthening of the ο depends upon the original form of ἕο, which was σϝέο, as the Skt. *sva*, and Lat. *sui*. Cp. Od. 9. 398, 461; 21. 136, 163; Il. 5. 343; 13. 163; 20. 261.

460. **ἁλιμυρήεντα.** This is commonly rendered 'running with noise into the sea,' according to the old interpretations, ἐς θάλασσαν ῥέων, ὁ τὴν ἰδίαν μοῖραν ἐμβάλλων ἐν ἁλί Schol. B. on Il. 21. 190. And it certainly appears in that passage as a *generic* epithet of rivers. But others prefer to narrow it to the epithet of a river at the moment of embouchement, and render it 'maris aestu redundans,' i.e. met and forced back by the sea water.

462. **λιασθείς,** 'sidling away;' perhaps connected with κλίνειν, or, according to Döderl., with ἀλεύεσθαι.

466. **ἐν ποταμῷ** may mean 'apud fluvium,' as πόλιν οἰκουμένην ἐν τῷ Εὐξείνῳ πόντῳ Xen. Anab. 4. 8. 22, or perhaps actually in the torrent-bed, or at any rate within its banks. Cp. Il. 18. 520 οἱ δ' ὅτε δή ῥ' ἵκανον ὅθι σφίσιν εἶκε λοχῆσαι | ἐν ποταμῷ.

νύκτα is accusative of duration, as in Od. 22. 195 νύκτα φυλάξεις | εὐνῇ ἐνὶ μαλακῇ.

φυλάσσω, intransitive = 'keep watch;' cp. Il. 10. 192.

467. **μὴ . . δαμάσῃ,** see on sup. 356. **θῆλυς** is used in seven places besides the present as an adjective of two terminations only, viz. Od. 6. 122; 10. 527, 572; Il. 5. 269; 10. 216; 19. 97; 23. 409. Transl. 'I fear lest the cruel frost and fresh dew quench my life exhausted after my swooning.' **θῆλυς,** connected with θάω and θάλλω, bears the meaning of 'nourishing' or 'freshening;' but this is no boon to an exhausted man who wants warmth, and thus 'fresh' is used here, with the implied suggestion of 'cold.' Döderl. renders 'soaking dew,' from its immediate connection with θηλή, comparing μυδαλέος as an epithet of dew, Il. 11. 53. But compare τεθαλυῖα ἐέρση Od. 13. 245.

468. **κεκαφηότα,** here and in Il. 5. 698 = 'gasping,' from root καπ (καφ), as in καπ-ύω, καπ-νός, κάπος, interpreted by Hesych. as πνεῦμα. ibid. ἐγ-κάπ-τει = ἐκπνεῖ. Curtius compares Lat. *vapor* for *cvapor*, and Lithuanian *kváp-a-s*. For the form we may compare κεκορηότα, κεκοτηότε, τετιηότες, βεβαρηότα, κεχαρηότα, all peculiar to Homer. κεκαφηότα is commonly taken in agreement with θυμόν 'my exhausted spirit:' but Eustath. ad loc. is probably right in rendering it ἐκπεπνευκότα τὴν ψυχήν, with which we may compare Il. 22. 467 ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.

469. **αὔρη ἐκ ποταμοῦ.** Ameis compares Livy 21. 54 'quicquid aurae fluminis appropinquabant, afflabat acrior

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εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην
θάμνοις ἐν πυκινοῖσι καταδράθω, εἴ με μεθείη
ῥῖγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,
δείδω μὴ θήρεσσιν ἕλωρ καὶ κύρμα γένωμαι.'
Ὣς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν
ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,
ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλίης, ὁ δ' ἐλαίης.
τοὺς μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,
οὔτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
οὔτ' ὄμβρος περάασκε διαμπερές· ὣς ἄρα πυκνοὶ
ἀλλήλοισιν ἔφυν ἐπαμοιβαδίς· οὓς ὑπ' Ὀδυσσεὺς

471. *μεθείη*] This is the reading of the majority of MSS. Al. *μεθείῃ*, or, as La Roche gives the reading of Aristarchus, *μεθήῃ*, Textkrit. p. 406. The reading *ἐπέλθοι* also occurs, to harmonise with *μεθείη*. 477. *ἐξ ὁμόθεν*] *ἐξομόθεν* P. in text and scholium. **πεφυῶτας**, *ἐν τοῖς ὑπομνήμασι γεγαῶτας* Schol. H. Q. This seems to mean that *πεφυῶτας* is a correction by Aristarchus. 478. **διάη**] See note below.

frigoris vis.' Herodotus, 2. 27, remarks as a peculiarity that the Nile has no *αὔρη* blowing from it.

ἠῶθι πρό. Compare *Ἰλιόθι πρό* Od. 8. 581, *οὐρανόθι πρό* Il. 3. 3; in each case *πρό* is adverbial, in the two latter cases having a local meaning = 'at Ilium, in front thereof,' etc. In the combination **ἠῶθι πρό** the adverb lends a temporal epexegesis = 'in the morning, early.' So *πρό* is used adverbially, Il. 13. 799 *πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα*, Il. 19. 118 *πρὸ φόωσδε*. A converse usage is *ἀπ' οὐρανόθεν* Od. 11. 18.

471. **εἴ με μεθείη.** There is a great preponderance of MSS. in favour of this optative (see crit. note). And there is no syntactical difficulty in adopting it, but a real advantage, for **μεθείη** is not parallel to **καταδράθω** or **ἐπέλθῃ**, both of which verbs follow upon **εἰ δέ κεν.** We see in *μεθείη* a further possible result of *καταδράθω*, which is therefore accurately expressed by a more distant mood. 'But if having mounted to the hill side and thick wood I should take my rest, in the hope that my chill and weariness might quit me, and if sweet sleep should steal upon me, I fear, etc.'

476. **ἐν περιφαινομένῳ**, 'in a clearing,' i.e. on ground with a clear open space round it; compare the description of Circe's palace, Od. 10. 211 *περισκέπτῳ ἐνὶ χώρῳ*.

477. **ἐξ ὁμόθεν πεφυῶτας.** It seems better to join *ἐξ* with *ὁμόθεν* on the analogy of *παρ' αὐτόθι* Il. 23. 147; or perhaps *κατ' αὐτόθι* Od. 21. 90. A similar phrase is *ἐξ οὐρανόθεν* Il. 8. 21. We may translate 'growing from the same spot,' or even 'from the same root;' as Phaeacia was a land of marvel. Others join *ἐξ* with *πεφυῶτας*. Compare *ἑνὸς αὐχένος ἐκπεφυυῖαι* Il. 11. 40.

φυλίη, according to some commentators, is a sort of evergreen thorn (*Rhamnus alaternus* Linn.), still called *φυλίκη* in Corfu. But it is generally and best taken with Eustath., Scholl., and Dioscorides as = *ἀγριέλαιος*, 'wild olive.' Heysch. adds to the uncertainty, by giving as a further interpretation *εἶδος συκῆς ἢ εἶδος δένδρου ὅμοιον πρίνῳ*.

478. **διάη**, al. *διάει*. For these forms varying between the thematic and non-thematic conjugation, see Monro, H.G. § 18.

480. **ὣς ἄρα πυκνοί**, 'so thick they grew, intertwining with one another.'

481. **ἀλλήλοισι** should be taken closely with **ἐπαμοιβαδίς.**

Join **ὑπὸ-δύσετο.**

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δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλῃσιν
εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἤλιθα πολλή,
ὅσσον τ' ἠὲ δύω ἠὲ τρεῖς ἄνδρας ἔρυσθαι
ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαίνοι.
τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς,
ἐν δ' ἄρα μέσσῃ λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ
ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι,
σπέρμα πυρὸς σώζων, ἵνα μή ποθεν ἄλλοθεν αὔοι,
ὣς Ὀδυσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

490. *αὔοι*] So most MSS. Ixion read **αὔῃ**, which Herm. de legg. subtil. ii. 7 and Nauck prefer, but the optative expresses well a merely possible case. La Roche, following Schol. on Od. 1. 272 and Eustath. 1547. 61, writes the word with the rough breathing.

482. **ἐπαμήσατο**, 'gathered together.' So *ἀμησάμενος*, Od. 9. 247, of the Cyclops collecting the curd he had made. Cp. Il. 24. 164 *κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος | τήν ῥα κυλινδόμενος καταμήσατο χερσὶν ἑῇσι.* If **ἀμᾶν** in the sense of 'cutting' and **ἀμᾶσθαι** in the sense of 'collecting' are words with the same etymology, it is difficult to understand the wide divergence of meaning in the two voices. It may be that 'collect' is the true meaning of both, and that the idea of 'cutting' has come in without reference to etymology because it is the ordinary and recognised way of 'gathering' the harvest. The quantities also vary: the active gives *ᾱμ*, while the middle voice and the verb in compounds have *ᾰμ*. It has been proposed to connect the word with *ἅμα* or *ἄμυδις*, but more likely the initial α is merely prosthetic, so that we may connect the word with Germ. *mähen*, 'to mow,' or Lat. *me-to, mes-sis*. The process here described is the piling of a broad cushion or bed of leaves on which to lie.

483. **χύσις**, 'for there was a great litter of leaves in full plenty, enough to shelter two or three men, in storm-time, even though the weather should be very wild.'

With **χύσις ἤλιθα πολλή** cp. *ληίδα . . ἤλιθα πολλήν* Il. 11. 677.

484. With **ὅσσον τε . . ἔρυσθαι** compare the familiar phrase *οἷός τε*, as in Od. 19. 160.

486. **τήν**, sc. *χύσιν*.

488. **ὡς δ' ὅτε.** The picture here is of a man dwelling in a place so remote and lonely, that he has no neighbours near him from whom to get a light in case his fire should go out. Therefore, 'in order that he may not have to get a light from elsewhere' (**ἵνα μή ποθεν ἄλλοθεν αὔοι**), he keeps a brand smouldering under a heap of ashes, so as to be able to fan it up into a flame at his pleasure. The point of comparison is that Odysseus kept up his spark of life under a warm covering of leaves.

490. With **ἵνα μὴ . . αὔοι** compare Xen. Mem. 2. 2. 12 *οὐκοῦν καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναύῃ ὅταν τούτου δέῃ;*

492. **παύσειε**, sc. *ὕπνος*, as shown by the gender of *ἀμφικαλύψας*.

493. **δυσπονέος**, a metaplastic form of the genitive of *δύσπονος*, as if from an adjective of the form *δυσπονής*.

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ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσέως ἄφιξις εἰς Φαίακας.

Ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
οἳ πρὶν μέν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορεόντων,
οἵ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδής,

2. ἀρημένος] ἕτεροι ἀρημένος Eustath. A few MSS. give βεβαρημένος.

2. **ἀρημένος.** This word the Schol. interprets by *βεβλαμμένος*. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 53) the miserable plight of Odysseus when disguised as a beggar, *δύῃ ἀρημένος*. In Il. 18. 435 we have *γήραϊ λυγρῷ ἀρ.*, and in Od. 11. 136 *γήραι ὑπὸ λιπαρῷ ἀρ.* The etymology is uncertain. Döderl. regards it as a perfect participle from *ἀρᾶν*, a simpler form of *ἀράσσειν*, comparing *ἀρατὸν ἕλκος* Soph. Ant. 972, and suggesting a connection with *ἀραιός*. Düntzer refers it to *ἀρή* (ᾰ), a word itself of doubtful derivation; cp. *ἀρὴν ἀμῦναι* Il. 12. 334. Thiersch takes it from a form *ϝαρέω = βαρέω*, as if it were *ϝεϝαρημένος*, and this notion of 'over-weighed' suits well with a similar phrase, *καμάτῳ ἀδηκότες ἠδὲ καὶ ὕπνῳ* Od. 12. 281. Unless we can translate *ὕπνῳ* by 'sleepiness,' we must regard the whole expression as an instance of syllepsis; as in Tacit. Ann. 4. 14 'ubi nocte et laetitia incaluisse videt;' or it may be a sort of *ἓν διὰ δυοῖν*, meaning 'oppressed with the sleep that weariness brings.' Cp. Horace, Od. 3. 4. 11 'ludo fatigatumque somno.' Some interpreters, according to Eustath., joined *ὕπνῳ* with *καθεῦδε*.

4. **εὐρυχόρῳ,** see on Od. 4. 635; and Eustath. ad loc. *ἀεὶ παρ' Ὁμήρῳ εὐρύχορος συστέλλει τὴν παραλήγουσαν, ἔνθα δηλαδὴ ἔστιν εὐρὺ χορεύειν. τὸ δέ γε παρὰ τοῖς ὕστερον εὐρύχορον πλάτος μόνον χώρας δηλοῖ.*

Ὑπερείῃ, see on Od. 5. 34.

5. **ὑπερηνορεόντων** (*ὑπέρ, ἀνήρ*) is usually in Od. the epithet of the *μνηστῆρες*. In the Iliad it is only used twice; of the Trojans, Il. 4. 176; of Deiphobus, Il. 13. 258. The word is in the form of a participle from a present *ὑπερηνορέω*, which is not found (cp. *ὑπερμενέων*); nor does the adjective *ὑπερήνωρ* occur in Homer, except as a proper name, Il. 14. 516, though it is found in Hesiod, Theog. 995; Eur. Phoen. 185. The change of the *α* to *η* is illustrated by *ἠνεμόεις* from *ἄνεμος*.

6. **βίηφι δέ.** This gives the *reason* of their being able to oppress their Phaeacian neighbours.

7. **ἄγε . . εἷσεν.** The change of tense shows that the second fact is the result and completion of the first.

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εἷσεν δὲ Σχερίῃ, ἑκὰς ἀνδρῶν ἀλφηστάων,
ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας.
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἄϊδόσδε βεβήκει,
Ἀλκίνοος δὲ τότ' ἦρχε, θεῶν ἄπο μήδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
νόστον Ὀδυσσῆϊ μεγαλήτορι μητιόωσα.
βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη
κοιμᾶτ' ἀθανάτῃσι φυὴν καὶ εἶδος ὁμοίη,
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
πὰρ δὲ δύ' ἀμφίπολοι, χαρίτων ἄπο κάλλος ἔχουσαι,
σταθμοῖιν ἑκάτερθε· θύραι δ' ἐπέκειντο φαειναί.
ἡ δ' ἀνέμου ὡς πνοιὴ ἐπέσσυτο δέμνια κούρης,
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,
εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος,
ἥ οἱ ὁμηλικίη μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν ἐεισαμένη προσέφη γλαυκῶπις Ἀθήνη·

8. δὲ Σχερίῃ] So Aristarchus, Schol. E. Q. Others δ' ἐν Σχερίῃ. Apoll. ἐς Σχερίην.

9. **τεῖχος.** Walls are mentioned first, not only because they mark the site and size of the city, but as showing that their former experience had taught the Phaeacians to live in a 'fenced city,' where they might defend themselves against dangerous neighbours.

10. **ἐδάσσατο,** sc. allotted them for cultivation; so ἄρουραι is used of an inheritance, Il. 22. 489. Cp. Tacit. Germ. 26.

18. **δύ' ἀμφίπολοι.** So Penelope (Od. 1. 331) is accompanied by two handmaidens. The present passage shows that the maidens slept in their young mistress's room at night; probably upon mattresses on the floor, placed so near the door that it could not be opened without waking the attendants.

χαρίτων. Homer mentions no definite number of 'Graces,' and names only one, Πασιθέην (i.e. πᾶσι θέα, *omnibus spectaculum*) χαρίτων μίαν ὁπλοτεράων Il. 14. 275. And in Il. 18. 382 the wife of Hephaestus is called Χάρις, named by Hesiod, Theog. 945. Aglaia. Χάριτες are described as attendants of Aphrodite Od. 8. 364, and, generally, 'habebatur Gratiarum donum quicquid venustum aut gratum erat, teste Pindaro, Olymp. 14' (Bothe ad loc.). Hesiod (Theog. 909 foll.) calls them daughters of Eurynome, and names them Aglaia, Euphrosyne, and Thalia. Later mythology represented them as the daughters of Aphrodite by Bacchus. The cult of the Χάριτες was doubtless of very old standing in the Boeotian Orchomenus, in Sparta, Athens, and Paros. In Sparta, only two were worshipped, by the names of Κλῆτα and Φαέννα: in Athens they were called Αὐξώ and Ἡγεμόνη.

19. **ἐπέκειντο** (cp. ἐπιθεῖναι Il. 5. 751), 'were closed;' i.e. 'lay to,' on their σταθμοί.

20. **ἀνέμου ὡς πνοιή.** Cp. h. Hom. Merc. 146 Διὸς δ' ἐριούνιος Ἑρμῆς | δοχμωθεὶς μεγάροιο διὰ κλήιθρον ἔδυνε, | αὔρῃ ὀπωρινῇ ἐναλίγκιος, Virg. Aen. 6. 702 'par levibus ventis volucrique simillima somno.'

23. **ὁμηλικίη,** equivalent to ὁμῆλιξ, as Od. 3. 49.

24. **μιν** is governed by **προσέφη,** and

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‘Ναυσικάα, τί νύ σ' ὧδε μεθήμονα γείνατο μήτηρ;
εἵματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν
ἕννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἵ κέ σ' ἄγωνται.
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ.
ἀλλ' ἴομεν πλυνέουσαι ἅμ' ἠοῖ φαινομένηφι·
καί τοι ἐγὼ συνέριθος ἅμ' ἕψομαι, ὄφρα τάχιστα
ἐντύνεαι, ἐπεὶ οὔ τοι ἔτι δὴν παρθένος ἔσσεαι·
ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον

29. φάτις] Καλλίστρατος χάρις (i. e. pleasure at the spectacle). μεταποιῆσαι δέ φησι τὸν Ἀριστοφάνην, φάτις Schol. H. P. In the lemma of Cod. Harl. ἀνθρώπων is given.

is not to be taken as the reflexive pronoun with ἐεισαμένη. For the form of the sentence cp. Od. 13. 429 ὣς ἄρα μιν φαμένη ῥάβδῳ ἐπεμάσσατ' Ἀθήνη, and for the construction, Od. 11. 241 τῷ δ' ἄρ' ἐεισάμενος, ‘to whom having likened himself,’ which shows that μιν is not needed as a reflexive.

25. γείνατο. This form of expression is equivalent to τί νυ ὧδε μεθήμων πέφυκας; Trans. ‘Why hath thy mother such a lazy daughter in thee?’ The words serve to point a contrast between the thrifty housewifery of the queen and the idleness of the princess. Cp. Il. 13. 777 ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ, Horace, Od. 3. 10. 11 ‘non te Penelopen difficilem procis | Tyrrhenus genuit parens.’

26. Join κεῖται ἀκηδέα. The epithet σιγαλόεντα is a fixed one (cp. Schol. Venet. on Il. 8. 551 οὐκ ἐπὶ τῆς τότε ἀλλ' ἐπὶ τῆς φύσει), and is so inseparable from its noun that no contradiction is felt by the combination of ἀκηδέα with it: cp. also inf. 74 ἐσθῆτα φαεινήν. By a similar acceptance of the fixed epithet, the comrades of Odysseus, who have just ruined their master by their selfishness, are still called ἐρίηρες, Od. 12. 397; and the horses of Antilochus, though called ὠκύποδες Il. 23. 304, are specified, ib. 310, as βάρδιστοι θείειν.

27. σοὶ δὲ γάμος, ‘and thy wedding is near, at which (so ἵνα Od. 4. 821) thou thyself must don fine clothes, and give other garments (τὰ δέ the antithesis to καλὰ μέν, as if καλὰ δέ had been written; compare τοὺς δέ Od. 5. 48) to those who are going to take thee to their home.’ The subjunct. with κε expresses expectation.

28. ἄγωνται may refer generally to the family into which the bride marries, or more likely, may have a special application to the torchlight procession (Il. 18. 492 foll.; Hesiod, Scut. 273) in which the bride was conducted to her new home by the bridegroom and his friends. To the splendour of such a pageant the bride could herself contribute by giving handsome dresses to those who took part in it.

29. ἐκ τούτων, i. e. from such sumptuous style.

ἀναβαίνει, ‘good report spreads among men.’ This construction with ἀναβαίνειν finds no exact parallel, though Eustath. says well, ἀναβαίνει ὁμοιότητά τινα ἔχει πρὸς τὸ ἀναδέδρομε. It does not seem necessary, with Nitzsch, to write ἄνα βαίνει. The φάτις may be regarded as *rising*, as it were stage by stage, from those immediately concerned in the procession to what we should call ‘the public.’

32. συνέριθος, ‘fellow-worker.’ On this the Schol. says, by way of suggesting an etymology, κυρίως ἡ συνεργοῦσα εἰς τὰ ἔρια. The word is more probably to be referred to the root ερ or αρ, which appears in ἄρ-ω, ἀρ-τύω.

33. ἐντύνεαι. The υ in this aorist subjunctive is long, so that εαι (as in ἔσσεαι ibid.) must be scanned as one syllable.

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πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ.
ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ
ἡμιόνους καὶ ἅμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὧδ' αὐτῇ πολὺ κάλλιον ἠὲ πόδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος.'
'Η μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις 'Αθήνη
Οὔλυμπόνδ', ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ

35. ὅθι . . . αὐτῇ] 'In textu Harl. ὅτι τοι γένος ἐσσὶ καὶ αὐτή (cp. Od. 15. 267). Atque ἐσσί a prima manu fuit etiam in P.; ad eandemque scripturam refertur Scholium vulgatum quoque:' (sc. ἐν οἷς καὶ αὐτὴ ὀνομάζῃ τοῖς ἀρίστοις) Buttm.

35. **ὅθι τοι.** See crit. note. If we read **ἐσσί** and **αὐτή** we must render 'to whom thou also thyself belongest by birth.' But the better reading is **ἐστί** and **αὐτῇ** 'where thou hast thine own family-ties.' In this translation *ὅθι . . αὐτῇ* is epexegetical of *ἀριστῆες*, according to the interpretation of the Schol. H. P. T. *ὅπου ἐν τοῖς ἀρίστοις καί σοι αὐτῇ τὸ γένος.* With *τοι αὐτῇ* compare *τοι . . αὐτῷ* Od. 11. 134, *τοι . . αὐτῇ* Il. 6. 272. But the position of the words makes it more likely that *ὅθι* takes up *δῆμον*, not *ἀριστῆες*, so that Athena is reminding Nausicaa that she is being wooed by the noblest *native* suitors.

36. **ἠῶθι πρό.** See on Od. 5. 469.

37. **ἅμαξα**, in Attic Greek *ἅμαξα*, is a four-wheeled cart as distinct from the two-wheeled *ἅρμα*. The etymology is supposed to be *ἅμα* and *ἄγω*, or, according to Grashof, *ἀμφι-ἄξων*, i.e. with two axles.

40. **πλυνοί.** In Il. 22. 153 such *πλυνοί* or washing-tanks are described as *καλοὶ λαΐνεοι*. See inf. 86–91.

42. **Οὔλυμπόνδ', ὅθι φασί.** Cp. Il. 2. 783 *εἰν 'Αρίμοις* **ὅθι φασὶ** *Τυφωέος ἔμμεναι εὐνάς*, Il. 24. 615 *ἐν Σιπύλῳ* **ὅθι φασὶ** *θεάων ἔμμεναι εὐνάς.* No doubt the words *ὅθι φασί* sound strange in the present passage, which one might suppose to be the enunciation of a universal belief, and not the quoting of a local tradition. The Schol. E. Q. maintains that *ὅθι φασί* is appropriate here if *Ὄλυμπος* be taken as the mountain of that name, but unsuitable if it be regarded as equivalent to *οὐρανός*. Eustath. seems to interpret the words just the other way, and to consider that if *οὐρανός* be intended here, *τότε τὸ φασὶν οὐ κατ' ἐνδοιασμὸν κείσεται ἀλλὰ κατὰ κοινὴν δόξαν.* But many modern editors see in the words *ὅθι φασί* a distinct indication of the later introduction of the whole passage, as Köchly, Diss. 1. p. 17 'pulchros illos versus non ab initio hic positos fuisse non solum ex isto prorsus inaudito *ὅθι φασί*, quod toto caelo ab omni nostri carminis indole distat; sed etiam inde concludi potest quod emblema splendidissimum vix loco minus commodo inseri poterat.' But this seems needlessly strong; the verses are possibly suspicious, because the context requires no special allusion to Olympus; but the actual description is not irreconcileable with the general Homeric picture of Olympus. Olympus may be called an idealised mountain on which Zeus and the gods of heaven have their home, and on the highest peak of which is the palace of the great king. No doubt every soaring height presented itself to an imaginative mind as a natural throne for the powers of heaven. But Olympus was peculiarly regarded by the Greeks as their Holy Hill, like the mountain Meru of the Indians, or Elburz of the Persians. The epithets which Homer applies to Olympus are *μακρός* Od. 10. 307; Il. 5. 398, *αἰπύς* Il. 5. 367, *νιφόεις* Il. 18. 616, *ἀγάννιφος* Il. 1. 420, *μέγας* Il. 1. 530, *πολύπτυχος* Il. 8. 411, *πολυδειράς* Il. 5. 754, and *αἰγλήεις* Il. 1. 532; Od. 20. 103. Thus Olympus is placed before us as a lofty mountain with several peaks and deep valleys; and on some one of its heights the gods dwell, *Ὄλυμπος ἔν' ἀθανάτων ἕδος ἐστί* Il. 5. 360. But

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ἔμμεναι· οὔτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ
δεύεται οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ' αἴθρη
πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη·
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἤματα πάντα.
ἔνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρῃ.

44. *αἴθρη*] Ῥιανὸς *αἰθὴρ* Schol. H. P., on which Lehrs, Aristarch. 174, says, 'hoc ferri potest si *μάλα* explices *sane*.' 46. *τῷ*] Ῥιανὸς, *τῇ ἔνι, πρὸς τὴν αἴγλην* Schol. H.P.

Olympus and all its scene soon passes into legendary ground; its height is such that Hephaestus, when thrown from it, is a whole day reaching the level of the earth, Il. 1. 590 foll.; and it is coupled with *οὐρανός*, as being under the special charge of the Ὧραι, to raise or drop the cloud-curtains that hang before its celestial palaces. Aristarchus decides that Homer always means by Olympus the mountain of that name; a mountain never actually identified with Heaven, yet rising far into it.

But the picture of Olympus as one of the mountains of Greece takes away all meaning from the boast of Zeus—that he could fasten a cord to the summit of Olympus, and draw up thereto earth and gods and all, Il. 8. 18 foll. It is a further question how far the present passage can be reconciled with the usual Homeric conception of Olympus. Is the phrase *αἴθρη ἀνέφελος* compatible with the epithets *νιφόεις* and *ἀγάννιφος* quoted above? Is the conception of Olympus in the Odyssey more supramundane than in the Iliad? To these questions it may be answered, that there is no difficulty in supposing that *νέφη* and *αἴθρη* are both appropriate. The mountain has its clouds, which make a sort of boundary between the mundane and celestial regions, while the topmost summit stands up clear in the blue sky, above the storms, in serene calm, like the land of the Hyperboreans, 'at the back of the North Wind.' So Eustath. *τοιοῦτος μὲν ὁ Ὄλυμπος τάγε ἄνω, τὰ γὰρ κάτω καὶ μετὰ τὰ νέφη ἀγάννιφός που λέγεται.*

A similar picture is given by Lucan, 2. 271 'nubes excedit Olympus | lege deum: minimas rerum discordia turbat; | pacem summa tenent.' Cp. Lucr. 3. 18 seq. 'apparet Divum numen sedesque quietae, | quas neque concutiunt venti, neque nubila nimbis | aspergunt, neque nix acri concreta pruina | cana cadens violat, semperque innubilus aether | integit, et large diffuso lumine ridet.' Also Seneca de Ira, 3. 6 'pars superior mundi et ordinatior ac propinqua sideribus nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem.' Tennyson imitates the passage in his 'Morte d'Arthur,' describing the 'island valley of Avilion;' compare also Coleridge's 'Hymn in the Vale of Chamouni.'

θεῶν ἕδος. Compare Pind. Nem. 6. 5 *ὁ δὲ χάλκεος ἀσφαλὲς αἰεὶ ἕδος μένει οὐρανός.*

45. **πέπταται,** 'is outspread;' so *πέπτατο αὐγή* Il. 17. 371. The word is used also simply of clothes laid out as a covering, Il. 5. 195. Cp. Joel 2. 2 'the morning spread upon the mountains.'

ἀνέφελος is the better reading, not *ἀννέφελος*. A short final vowel preceding the word *νέφος* is frequently lengthened in Homer, as *δὲ νεφέεσσι* Od. 5. 293; 9. 68, *ποτὶ νέφεα* Od. 8. 374, *διὰ νεφέων* Il. 22. 309. Among words beginning with *ν* a fair proportion can be shown to have begun with *σν* (as *νευρή, νιφάς, νέω, νύμφη*). And it has been held that *νέφος* originally began with a double consonant, as shown by *δνόφος, κνέφας*, but the form *nubes* in Latin is against this idea. Eustath. quotes as similar metrical lengthenings *ἀκάματος* and *ἀθάνατος*. See generally Monro, H. G. § 371.

ἐπιδέδρομεν, 'floats over it;' used conversely of *ἀχλύς* Od. 20. 357.

With **αἴγλη** compare *αἰγλήεντος Ὀλύμπου* Il. 1. 532.

47. **διεπέφραδε** (*διαφράζω*), aor. redupl.; cp. Od. 17. 590. In Od. 10. 549 *ἐπέφραδε* stands alone without an object; but in Il. 20. 340 we find *διεπέφραδε πάντα.*

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Αὐτίκα δ' Ἠὼς ἦλθεν ἐύθρονος, ἥ μιν ἔγειρε
Ναυσικάαν εὔπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,
βῆ δ' ἴμεναι διὰ δώμαθ', ἵν' ἀγγείλειε τοκεῦσι,
πατρὶ φίλῳ καὶ μητρί· κιχήσατο δ' ἔνδον ἐόντας.
ἡ μὲν ἐπ' ἐσχάρῃ ἧστο σὺν ἀμφιπόλοισι γυναιξὶν,
ἠλάκατα στρωφῶσ' ἁλιπόρφυρα· τῷ δὲ θύραζε
ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί.
ἡ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·
'Πάππα φίλ', οὐκ ἂν δή μοι ἐφοπλίσσειας ἀπήνην
ὑψηλὴν εὔκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται;
καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα

50. *διά*] Al. *κατά*. La Roche compares Od. 4. 679, 17. 479 in favour of *διά*.
57. *ἐφοπλίσσειας*] *Ῥιανὸς ἐφοπλίσσειαν, οἱ δμῶες δηλονότι* Schol. H. P.

49. **ἀπεθαύμασε,** 'was lost in wonder at.' Cp. Hdt. 1. 30 *ἀποθωμάσας τὸ λεχθέν*. For the use of *ἀπό* in composition in an intensive sense compare *ἀπειπεῖν* Od. 16. 340, *ἀπαρέσσασθαι* Il. 19. 183, *ἀπομηνίειν* ib. 62, and, perhaps, *ἀπομνύναι* Od. 2. 377. So we have *de* used in Latin, as in 'demirari,' 'decantare,' 'detonare,' 'desaevire.'

53. **ἠλάκατα,** 'the yarn' (Od. 17. 97) spun off from the *ἠλακάτη* or distaff. No form of the word in the singular is found. But for the change in meaning we may compare *μῆρος* and *μηρία*, *aedes* sing. and plur. In Od. 4. 135 the colour of the wool that Helen is spinning is *ἰοδνεφές*. The common interpretation of **ἁλιπόρφυρα** is *ἁλουργά, τουτέστιν ἐκ θαλασσίας πορφύρας*, as Hesych. and others. Perhaps there is an allusion intended to the famous Phoenician purple dye from the murex. The Schol. Q. on Od. 13. 108 and Eustath. interpret the word as *ἐοικότα τῇ θαλάσσῃ πορφυριζούσῃ*, a rendering which is certainly supported by the form of the compound; *ἁλί* being a true locative case. Ebeling, Hom. Lex., quotes as one interpretation 'wie Purpur in der Salzfluth.' Compare *ἁλίπλοος, ἁλιμυρήεις*.

54. **ξύμβλητο,** she 'met' him, by hastening down the *μέγαρον* and catching him at the door.

With **μετὰ βασιλῆας ἐς βουλὴν** cp. Il. 1. 423 *ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας*.

57. **οὐκ ἂν δή.** A tentative, beseeching, form of question; 'Could you not get me ready?' Hentze (Philolog. 29. 140) quotes for similar questions introduced by the optative with *ἄν* in a negative sentence, Il. 3. 52; 5. 32, 456; 10. 204; 24. 263; Od. 7. 22; 22. 132.

ἀπήνη is a cart for carrying a load, like *ἅμαξα*, with four wheels, generally drawn by mules or oxen. On *ἀπήνη* see Lobeck, Pathol. 94 'synonyma sunt plurima: *πῆνα* Hes. Gallicumque "benna." *γάπος· ὄχημα Τυῤῥηνοί* Hesych. *καπάνη* (media longa), *ἀμάνη, ἅμαξα, ἄγαννα*, nec sciri potest unane horum omnium stirps fuerit, an specie similis, re diversa.'

59. **ῥερυπωμένα.** An unusual form for the commoner method of reduplication *ἐρρυπωμένα*. Schol. P. Q. quotes *ῥεραπισμένῳ νώτῳ* from Anacreon; and Eustath. says that Homer preferred the form because of its correctness, *τῆς καλλιφωνίας τὴν κανονικὴν ὀρθότητα προέκρινε*. But it is really much more a question of metre.

60. **σοὶ . . ἔοικε . . ἐόντα βουλεύειν.** For this change of construction cp. Od.

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'Κλῦθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἱκάνω,
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς.
αἰδοῖος μέν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὡς καὶ ἐγὼ νῦν
σόν τε ῥόον σά τε γούναθ' ἱκάνω πολλὰ μογήσας.
ἀλλ' ἐλέαιρε, ἄναξ· ἱκέτης δέ τοι εὔχομαι εἶναι.'
Ὣς φάθ', ὁ δ' αὐτίκα παῦσεν ἑὸν ῥόον, ἔσχε δὲ κῦμα,
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ' ἐσάωσεν
ἐς ποταμοῦ προχοάς· ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψε
χεῖράς τε στιβαράς· ἁλὶ γὰρ δέδμητο φίλον κῆρ.
ᾤδεε δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλὴ
ἂν στόμα τε ῥῖνάς θ'· ὁ δ' ἄρ' ἄπνευστος καὶ ἄναυδος
κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανεν.
ἀλλ' ὅτε δή ῥ' ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,

445. πολύλλιστον] κατ' αἰτιατικὴν ἀντὶ τοῦ πολυλλίστως Schol. P. T. Eustath. gives both πολύλλιστος (active) and πολύλλιστον. 458. ἔμπνυτο] ἔμπνυτο διὰ τὸ ε Schol. H. 'ἔμπνυτο est lectio Aristarchea, ut liquet ex Schol. ad Il. 22. 475' Pors. Vulg. ἄμπνυτο.

he flowed forth.' Cp. Soph. Antig. 960 ἔγνω ψαύων τὸν θεόν.

κατὰ θυμόν, 'in his heart;' not as the Schol. suggests, because exhausted swimmers have no breath left for words; but cp. Il. 23. 769.

445. **πολύλλιστον**, 'greatly longed for;' so ἀσπασίη τρίλλιστος ἐπήλυθε νὺξ ἐρεβεννή Il. 8. 488 Others take it as an epithet acknowledging the divinity of the river-god, εὔχεται τῷ ποταμῷ ὡς ἂν ἑκάστου ἔχοντος δαίμονα Schol. T.

446. **φεύγων** = 'in my efforts to escape.'

448. **ἀνδρῶν** depends on **ὅς τις** that follows; the relatival clause having the force of a substantive. Ameis quotes as instances of the relatival sentence following directly the genitive which depends on it, Od. 2. 128; 3. 185; 4. 613; 8. 204; 9. 94; 11. 179; 14. 106, 221; 15. 25, 35, 395; 16. 76; 18. 289; Il. 7. 50; 11. 658; and as instances of the genitive following the relative clause, Od. 1. 401; 3. 401; 4. 196; 7. 156, 322; 11. 147; 18. 286; Il. 4. 232; 15. 494, 743.

452. **πρόσθε**, i.e. in front of the swimmer, as πρὸ δὲ κύματ' ἔαξεν sup. 385.

453. **γούνατ' ἔκαμψε**. In Il. 7. 118 ἀσπασίως γόνυ κάμψειν is used of rest after battle, from the idea of bending the knees to sit. This is imitated by Aesch. P. V. 404 ἄσμενος δὲ τὰν.. κάμψειεν γόνυ, ib. 32 ὀρθοστάδην, ἄυπνος, οὐ κάμπτων γόνυ. Cp. Catull. Pel. and Thet. 303 'niveos flexerunt sedibus artus.' But here the addition of στιβαρὰς χεῖρας shows that the picture is rather that of an exhausted man, with arms dropping at his sides and knees bending under him. So the common phrase λῦτο γούνατα.

455. **ᾤδεε**, imperfect from a present οἰδέω.

458. **ἔμπνυτο** (ἐμπνέω), i.e. ἐνέπνυτο, probably a non-thematic formation, with long vowel, which in the middle is irregular.

θυμὸς ἀγέρθη, 'his spirit was rallied within his breast.' So when Menelaus saw that his wound was not mortal, ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη Il. 4. 152.

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καὶ τότε δὴ κρήδεμνον ἀπὸ ἕο λῦσε θεοῖο.
καὶ τὸ μὲν ἐς ποταμὸν ἁλιμυρήεντα μεθῆκεν,
ἂψ δ' ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἰνὼ
δέξατο χερσὶ φίλῃσιν· ὁ δ' ἐκ ποταμοῖο λιασθεὶς
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζείδωρον ἄρουραν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
'Ὤ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται;
εἰ μέν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,
μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἐέρση
ἐξ ὀλιγηπελίης δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἠῶθι πρό.

459. *ἀπὸ ἕο*] *Ζηνόδοτος ἀπὸ ἕο, ἡ κοινή, ἀπὸ ἕθεν* Schol. H. P. La Roche points out that this is inaccurate, *ἀπὸ ἕο* being the reading of Aristarchus, Zenodotus having read *ἑοῦ* or *οὗ*, Textkrit. p. 252. 466. *φυλάσσω*] So Aristarchus, Schol. H. P. Al. *φυλάξω*. 469. *αὔρη δ' ἐκ*] *αὔρη γάρ* Schol. H. P.

459. **ἀπὸ ἕο.** The lengthening of the *ο* depends upon the original form of *ἕο*, which was *σϝέο*, as the Skt. *sva*, and Lat. *sui*. Cp. Od. 9. 398, 461; 21. 136, 163; Il. 5. 343; 13. 163; 20. 261.

460. **ἁλιμυρήεντα.** This is commonly rendered 'running with noise into the sea,' according to the old interpretations, *ἐς θάλασσαν ῥέων, ὁ τὴν ἰδίαν μοῖραν ἐμβάλλων ἐν ἁλί* Schol. B. on Il. 21. 190. And it certainly appears in that passage as a *generic* epithet of rivers. But others prefer to narrow it to the epithet of a river at the moment of embouchement, and render it 'maris aestu redundans,' i.e. met and forced back by the sea water.

462. **λιασθείς,** 'sidling away;' perhaps connected with *κλίνειν*, or, according to Döderl., with *ἀλεύεσθαι*.

466. **ἐν ποταμῷ** may mean 'apud fluvium,' as *πόλιν οἰκουμένην ἐν τῷ Εὐξείνῳ πόντῳ* Xen. Anab. 4. 8. 22, or perhaps actually in the torrent-bed, or at any rate within its banks. Cp. Il. 18. 520 *οἱ δ' ὅτε δή ῥ' ἵκανον ὅθι σφίσιν εἶκε λοχῆσαι | ἐν ποταμῷ*.

νύκτα is accusative of duration, as in Od. 22. 195 *νύκτα φυλάξεις | εὐνῇ ἔνι μαλακῇ*.

φυλάσσω, intransitive = 'keep watch;' cp. Il. 10. 192.

467. **μὴ . . δαμάσῃ,** see on sup. 356.

θῆλυς is used in seven places besides the present as an adjective of two terminations only, viz. Od. 6. 122; 10. 527, 572; Il. 5. 269; 10. 216; 19. 97; 23. 409. Transl. 'I fear lest the cruel frost and fresh dew quench my life exhausted after my swooning.' **θῆλυς,** connected with *θάω* and *θάλλω*, bears the meaning of 'nourishing' or 'freshening;' but this is no boon to an exhausted man who wants warmth, and thus 'fresh' is used here, with the implied suggestion of 'cold.' Döderl. renders 'soaking dew,' from its immediate connection with *θηλή*, comparing *μυδαλέος* as an epithet of dew, Il. 11. 53. But compare *τεθαλυῖα ἐέρση* Od. 13. 245.

468. **κεκαφηότα,** here and in Il. 5. 698 = 'gasping,' from root *καπ* (*καφ*), as in *καπ-ύω, καπ-νός, κάπος*, interpreted by Hesych. as *πνεῦμα*. ibid. *ἐγ-κάπ-τει* = *ἐκπνεῖ*. Curtius compares Lat. *vapor* for *cvapor*, and Lithuanian *kvâp-a-s*. For the form we may compare *κεκορηότα, κεκοτηότε, τετιηότες, βεβαρηότα, κεχαρηότα*, all peculiar to Homer. *κεκαφηότα* is commonly taken in agreement with *θυμόν* 'my exhausted spirit:' but Eustath. ad loc. is probably right in rendering it *ἐκπεπνευκότα τὴν ψυχήν*, with which we may compare Il. 22. 467 *ἀπὸ δὲ ψυχὴν ἐκάπυσσεν*.

469. **αὔρη ἐκ ποταμοῦ.** Ameis compares Livy 21. 54 'quicquid aurae fluminis appropinquabant, afflabat acrior

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εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην
θάμνοις ἐν πυκινοῖσι καταδράθω, εἴ με μεθείη
ῥῖγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,
δείδω μὴ θήρεσσιν ἕλωρ καὶ κύρμα γένωμαι.'
Ὣς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν
ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,
ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλίης, ὁ δ' ἐλαίης.
τοὺς μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,
οὔτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
οὔτ' ὄμβρος περάασκε διαμπερές· ὣς ἄρα πυκνοὶ
ἀλλήλοισιν ἔφυν ἐπαμοιβαδίς· οὓς ὑπ' Ὀδυσσεὺς

471. *μεθείη*] This is the reading of the majority of MSS. Al. *μεθείῃ*, or, as La Roche gives the reading of Aristarchus, *μεθήῃ*, Textkrit. p. 406. The reading *ἐπέλθοι* also occurs, to harmonise with *μεθείη*. 477. *ἐξ ὁμόθεν*] *ἐξομόθεν* P. in text and scholium. **πεφυῶτας**, *ἐν τοῖς ὑπομνήμασι γεγαῶτας* Schol. H. Q. This seems to mean that *πεφυῶτας* is a correction by Aristarchus. 478. **διάη**] See note below.

frigoris vis.' Herodotus, 2. 27, remarks as a peculiarity that the Nile has no *αὔρη* blowing from it.

ἠῶθι πρό. Compare Ἰλιόθι πρό Od. 8. 581, *οὐρανόθι πρό* Il. 3. 3; in each case *πρό* is adverbial, in the two latter cases having a local meaning = 'at Ilium, in front thereof,' etc. In the combination **ἠῶθι πρό** the adverb lends a temporal epexegesis = 'in the morning, early.' So *πρό* is used adverbially, Il. 13. 799 *πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα*, Il. 19. 118 *πρὸ φόωσδε*. A converse usage is *ἀπ' οὐρανόθεν* Od. 11. 18.

471. **εἴ με μεθείῃ**. There is a great preponderance of MSS. in favour of this optative (see crit. note). And there is no syntactical difficulty in adopting it, but a real advantage, for **μεθείη** is not parallel to **καταδράθω** or **ἐπέλθῃ**, both of which verbs follow upon *εἰ δέ κεν*. We see in *μεθείῃ* a further possible result of *καταδράθω*, which is therefore accurately expressed by a more distant mood. 'But if having mounted to the hill side and thick wood I should take my rest, in the hope that my chill and weariness might quit me, and if sweet sleep should steal upon me, I fear, etc.'

476. **ἐν περιφαινομένῳ**, 'in a clearing,' i.e. on ground with a clear open space round it; compare the description of Circe's palace, Od. 10. 211 *περισκέπτῳ ἐνὶ χώρῳ*.

477. **ἐξ ὁμόθεν πεφυῶτας.** It seems better to join *ἐξ* with *ὁμόθεν* on the analogy of *παρ' αὐτόθι* Il. 23. 147; or perhaps *κατ' αὐτόθι* Od. 21. 90. A similar phrase is *ἐξ οὐρανόθεν* Il. 8. 21. We may translate 'growing from the same spot,' or even 'from the same root;' as Phaeacia was a land of marvel. Others join *ἐξ* with *πεφυῶτας*. Compare *ἑνὸς αὐχένος ἐκπεφυυῖαι* Il. 11. 40.

φυλίη, according to some commentators, is a sort of evergreen thorn (*Rhamnus alaternus* Linn.), still called *φυλίκη* in Corfu. But it is generally and best taken with Eustath., Scholl., and Dioscorides as = *ἀγριέλαιος*, 'wild olive.' Heysch. adds to the uncertainty, by giving as a further interpretation *εἶδος συκῆς ἢ εἶδος δένδρου ὅμοιον πρίνῳ*.

478. **διάη**, al. *διάει*. For these forms varying between the thematic and non-thematic conjugation, see Monro, H.G. § 18.

480. **ὣς ἄρα πυκνοί**, 'so thick they grew, intertwining with one another.'

481. **ἀλλήλοισι** should be taken closely with **ἐπαμοιβαδίς**.

Join **ὑπὸ-δύσετο**.

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δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλῃσιν
εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἤλιθα πολλή,
ὅσσον τ' ἠὲ δύω ἠὲ τρεῖς ἄνδρας ἔρυσθαι
ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαίνοι.
τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς,
ἐν δ' ἄρα μέσσῃ λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ
ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι,
σπέρμα πυρὸς σώζων, ἵνα μή ποθεν ἄλλοθεν αὔοι,
ὣς Ὀδυσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

490. αὔοι] So most MSS. Ixion read αὔῃ, which Herm. de legg. subtil. ii. 7 and Nauck prefer, but the optative expresses well a merely possible case. La Roche, following Schol. on Od. 1. 272 and Eustath. 1547. 61, writes the word with the rough breathing.

482. **ἐπαμήσατο**, 'gathered together.' So ἀμησάμενος, Od. 9. 247, of the Cyclops collecting the curd he had made. Cp. Il. 24. 164 κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος | τήν ῥα κυλινδόμενος καταμήσατο χερσὶν ἑῇσι. If **ἀμᾶν** in the sense of 'cutting' and **ἀμᾶσθαι** in the sense of 'collecting' are words with the same etymology, it is difficult to understand the wide divergence of meaning in the two voices. It may be that 'collect' is the true meaning of both, and that the idea of 'cutting' has come in without reference to etymology because it is the ordinary and recognised way of 'gathering' the harvest. The quantities also vary: the active gives ᾱμ, while the middle voice and the verb in compounds have ᾰμ. It has been proposed to connect the word with ἅμα or ἄμυδις, but more likely the initial α is merely prosthetic, so that we may connect the word with Germ. *mähen*, 'to mow,' or Lat. *me-to*, *mes-sis*. The process here described is the piling of a broad cushion or bed of leaves on which to lie.

483. **χύσις**, 'for there was a great litter of leaves in full plenty, enough to shelter two or three men, in storm-time, even though the weather should be very wild.'

With **χύσις ἤλιθα πολλή** cp. ληΐδα .. ἤλιθα πολλὴν Il. 11. 677.

484. With **ὅσσον τε . . ἔρυσθαι** compare the familiar phrase οἷός τε, as in Od. 19. 160.

486. **τήν**, sc. χύσιν.

488. **ὡς δ' ὅτε.** The picture here is of a man dwelling in a place so remote and lonely, that he has no neighbours near him from whom to get a light in case his fire should go out. Therefore, 'in order that he may not have to get a light from elsewhere' (**ἵνα μὴ ποθεν ἄλλοθεν αὔοι**), he keeps a brand smouldering under a heap of ashes, so as to be able to fan it up into a flame at his pleasure. The point of comparison is that Odysseus kept up his spark of life under a warm covering of leaves.

490. With **ἵνα μὴ . . αὔοι** compare Xen. Mem. 2. 2. 12 οὐκοῦν καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναύῃ ὅταν τούτου δέῃ;

492. **παύσειε**, sc. ὕπνος, as shown by the gender of ἀμφικαλύψας.

493. **δυσπονέος**, a metaplastic form of the genitive of δύσπονος, as if from an adjective of the form δυσπονής.

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ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσέως ἄφιξις εἰς Φαίακας.

Ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
οἳ πρὶν μέν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορεόντων,
οἵ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδής,

2. ἀρημένος] ἕτεροι ἀρημένος Eustath. A few MSS. give βεβαρημένος.

2. **ἀρημένος.** This word the Schol. interprets by βεβλαμμένος. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 53) the miserable plight of Odysseus when disguised as a beggar, δύῃ ἀρημένος. In Il. 18. 435 we have γήραϊ λυγρῷ ἀρ., and in Od. 11. 136 γήραι ὑπὸ λιπαρῷ ἀρ. The etymology is uncertain. Döderl. regards it as a perfect participle from ἀρᾶν, a simpler form of ἀράσσειν, comparing ἀρατὸν ἕλκος Soph. Ant. 972, and suggesting a connection with ἀραιός. Düntzer refers it to ἀρή (ᾰ), a word itself of doubtful derivation; cp. ἀρὴν ἀμῦναι Il. 12. 334. Thiersch takes it from a form ϝαρέω = βαρέω, as if it were ϝεϝαρημένος, and this notion of 'over-weighed' suits well with a similar phrase, καμάτῳ ἀδηκότες ἠδὲ καὶ ὕπνῳ Od. 12. 281. Unless we can translate ὕπνῳ by 'sleepiness,' we must regard the whole expression as an instance of syllepsis; as in Tacit. Ann. 4. 14 'ubi nocte et laetitia incaluisse videt;' or it may be a sort of ἓν διὰ δυοῖν, meaning 'oppressed with the sleep that weariness brings.' Cp. Horace, Od. 3. 4. 11 'ludo fatigatumque somno.' Some interpreters, according to Eustath., joined ὕπνῳ with καθεῦδε.

4. **εὐρυχόρῳ,** see on Od. 4. 635; and Eustath. ad loc. ἀεὶ παρ' Ὁμήρῳ εὐρύχορος συστέλλει τὴν παραλήγουσαν, ἔνθα δηλαδὴ ἔστιν εὐρὺ χορεύειν. τὸ δέ γε παρὰ τοῖς ὕστερον εὐρύχορον πλάτος μόνον χώρας δηλοῖ.

Ὑπερείῃ, see on Od. 5. 34.

5. **ὑπερηνορεόντων** (ὑπέρ, ἀνήρ) is usually in Od. the epithet of the μνηστῆρες. In the Iliad it is only used twice; of the Trojans, Il. 4. 176; of Deiphobus, Il. 13. 258. The word is in the form of a participle from a present ὑπερηνορέω, which is not found (cp. ὑπερμενέων); nor does the adjective ὑπερήνωρ occur in Homer, except as a proper name, Il. 14. 516, though it is found in Hesiod, Theog. 995; Eur. Phoen. 185. The change of the α to η is illustrated by ἠνεμόεις from ἄνεμος.

6. **βίηφι δέ.** This gives the *reason* of their being able to oppress their Phaeacian neighbours.

7. **ἄγε . . εἷσεν.** The change of tense shows that the second fact is the result and completion of the first.

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εἷσεν δὲ Σχερίῃ, ἑκὰς ἀνδρῶν ἀλφηστάων,
ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας.
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἄϊδόσδε βεβήκει,
Ἀλκίνοος δὲ τότ' ἦρχε, θεῶν ἄπο μήδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
νόστον Ὀδυσσῆϊ μεγαλήτορι μητιόωσα.
βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη
κοιμᾶτ' ἀθανάτῃσι φυὴν καὶ εἶδος ὁμοίη,
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
πὰρ δὲ δύ' ἀμφίπολοι, χαρίτων ἄπο κάλλος ἔχουσαι,
σταθμοῖιν ἑκάτερθε· θύραι δ' ἐπέκειντο φαειναί.
ἡ δ' ἀνέμου ὡς πνοιὴ ἐπέσσυτο δέμνια κούρης,
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,
εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος,
ἥ οἱ ὁμηλικίη μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν ἐεισαμένη προσέφη γλαυκῶπις Ἀθήνη·

8. δὲ Σχερίῃ] So Aristarchus, Schol. E. Q. Others δ' ἐν Σχερίῃ. Apoll. ἐς Σχερίην.

9. **τεῖχος.** Walls are mentioned first, not only because they mark the site and size of the city, but as showing that their former experience had taught the Phaeacians to live in a 'fenced city,' where they might defend themselves against dangerous neighbours.

10. **ἐδάσσατο,** sc. allotted them for cultivation; so *ἄρουραι* is used of an inheritance, Il. 22. 489. Cp. Tacit. Germ. 26.

18. **δύ' ἀμφίπολοι.** So Penelope (Od. 1. 331) is accompanied by two handmaidens. The present passage shows that the maidens slept in their young mistress's room at night; probably upon mattresses on the floor, placed so near the door that it could not be opened without waking the attendants.

χαρίτων. Homer mentions no definite number of 'Graces,' and names only one, *Πασιθέην* (i.e. *πᾶσι θέα*, *omnibus spectaculum*) *χαρίτων μίαν ὁπλοτεράων* Il. 14. 275. And in Il. 18. 382 the wife of Hephaestus is called *Χάρις*, named by Hesiod, Theog. 945. Aglaia. *Χάριτες* are described as attendants of Aphrodite Od. 8. 364, and, generally, 'habebatur Gratiarum donum quicquid venustum aut gratum erat, teste Pindaro, Olymp. 14' (Bothe ad loc.). Hesiod (Theog. 909 foll.) calls them daughters of Eurynome, and names them Aglaia, Euphrosyne, and Thalia. Later mythology represented them as the daughters of Aphrodite by Bacchus. The cult of the *Χάριτες* was doubtless of very old standing in the Boeotian Orchomenus, in Sparta, Athens, and Paros. In Sparta, only two were worshipped, by the names of *Κλήτα* and *Φαέννα*: in Athens they were called *Αὐξώ* and *Ἡγεμόνη*.

19. **ἐπέκειντο** (cp. *ἐπιθεῖναι* Il. 5. 751), 'were closed;' i.e. 'lay to,' on their *σταθμοί*.

20. **ἀνέμου ὡς πνοιή.** Cp. h. Hom. Merc. 146 *Διὸς δ' ἐριούνιος Ἑρμῆς* | *δοχμωθεὶς μεγάροιο διὰ κλήϊθρον ἔδυνε,* | *αὔρῃ ὀπωρινῇ ἐναλίγκιος*, Virg. Aen. 6. 702 'par levibus ventis volucrique simillima somno.'

23. **ὁμηλικίη,** equivalent to *ὁμῆλιξ*, as Od. 3. 49.

24. **μιν** is governed by **προσέφη**, and

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‘Ναυσικάα, τί νύ σ᾽ ὧδε μεθήμονα γείνατο μήτηρ;
εἵματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν
ἕννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἵ κέ σ᾽ ἄγωνται.
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ.
ἀλλ᾽ ἴομεν πλυνέουσαι ἅμ᾽ ἠοῖ φαινομένηφι·
καί τοι ἐγὼ συνέριθος ἅμ᾽ ἕψομαι, ὄφρα τάχιστα
ἐντύνεαι, ἐπεὶ οὔ τοι ἔτι δὴν παρθένος ἔσσεαι·
ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον

29. φάτις] Καλλίστρατος χάρις (i. e. pleasure at the spectacle). μεταποιῆσαι δέ φησι τὸν Ἀριστοφάνην, φάτις Schol. H. P. In the lemma of Cod. Harl. ἀνθρώπων is given.

is not to be taken as the reflexive pronoun with ἐεισαμένη. For the form of the sentence cp. Od. 13. 429 ὣς ἄρα μιν φαμένη ῥάβδῳ ἐπεμάσσατ᾽ Ἀθήνη, and for the construction, Od. 11. 241 τῷ δ᾽ ἄρ᾽ ἐεισάμενος, ‘to whom having likened himself,’ which shows that μιν is not needed as a reflexive.

25. **γείνατο.** This form of expression is equivalent to τί νυ ὧδε μεθήμων πέφυκας; Trans. ‘Why hath thy mother such a lazy daughter in thee?’ The words serve to point a contrast between the thrifty housewifery of the queen and the idleness of the princess. Cp. Il. 13. 777 ἐπεὶ οὐδ᾽ ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ, Horace, Od. 3. 10. 11 ‘non te Penelopen difficilem procis | Tyrrhenus genuit parens.’

26. Join **κεῖται ἀκηδέα.** The epithet **σιγαλόεντα** is a fixed one (cp. Schol. Venet. on Il. 8. 551 οὐκ ἐπὶ τῆς τότε ἀλλ᾽ ἐπὶ τῆς φύσει), and is so inseparable from its noun that no contradiction is felt by the combination of ἀκηδέα with it: cp. also inf. 74 ἐσθῆτα φαεινήν. By a similar acceptance of the fixed epithet, the comrades of Odysseus, who have just ruined their master by their selfishness, are still called ἐρίηρες, Od. 12. 397; and the horses of Antilochus, though called ὠκύποδες Il. 23. 304, are specified, ib. 310, as βάρδιστοι θείειν.

27. **σοὶ δὲ γάμος,** ‘and thy wedding is near, at which (so ἵνα Od. 4. 821) thou thyself must don fine clothes, and give other garments (**τὰ δέ** the antithesis to **καλὰ μέν**, as if **καλὰ δέ** had been written; compare **τοὺς δέ** Od. 5. 48) to those who are going to take thee to their home.’ The subjunct. with **κε** expresses expectation.

28. **ἄγωνται** may refer generally to the family into which the bride marries, or more likely, may have a special application to the torchlight procession (Il. 18. 492 foll.; Hesiod, Scut. 273) in which the bride was conducted to her new home by the bridegroom and his friends. To the splendour of such a pageant the bride could herself contribute by giving handsome dresses to those who took part in it.

29. **ἐκ τούτων,** i. e. from such sumptuous style.

ἀναβαίνει, ‘good report spreads among men.’ This construction with ἀναβαίνειν finds no exact parallel, though Eustath. says well, ἀναβαίνει ὁμοιότητά τινα ἔχει πρὸς τὸ ἀναδέδρομε. It does not seem necessary, with Nitzsch, to write ἄνα βαίνει. The **φάτις** may be regarded as *rising*, as it were stage by stage, from those immediately concerned in the procession to what we should call ‘the public.’

32. **συνέριθος,** ‘fellow-worker.’ On this the Schol. says, by way of suggesting an etymology, κυρίως ἡ συνεργοῦσα εἰς τὰ ἔρια. The word is more probably to be referred to the root ερ or αρ, which appears in ἄρ-ω, ἀρ-τύω.

33. **ἐντύνεαι.** The υ in this aorist subjunctive is long, so that εαι (as in ἔσσεαι ibid.) must be scanned as one syllable.

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πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ.
ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὧδ' αὐτῇ πολὺ κάλλιον ἠὲ πόδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος.'
'Η μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις 'Αθήνη
Οὔλυμπόνδ', ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ

35. ὅθι . . . αὐτῇ] 'In textu Harl. ὅτι τοι γένος ἐσσὶ καὶ αὐτή (cp. Od. 15. 267). Atque ἐσσί a prima manu fuit etiam in P.; ad eandemque scripturam refertur Scholium vulgatum quoque:' (sc. ἐν οἷς καὶ αὐτὴ ὀνομάζῃ τοῖς ἀρίστοις) Buttm.

35. **ὅθι τοι.** See crit. note. If we read **ἐσσί** and **αὐτή** we must render 'to whom thou also thyself belongest by birth.' But the better reading is **ἐστί** and **αὐτῇ** 'where thou hast thine own family-ties.' In this translation *ὅθι . . αὐτῇ* is epexegetical of *ἀριστῆες*, according to the interpretation of the Schol. H. P. T. *ὅπου ἐν τοῖς ἀρίστοις καί σοι αὐτῇ τὸ γένος*. With *τοι αὐτῇ* compare *τοι . . αὐτῷ* Od. 11. 134, *τοι . . αὐτῇ* Il. 6. 272. But the position of the words makes it more likely that *ὅθι* takes up *δῆμον*, not *ἀριστῆες*, so that Athena is reminding Nausicaa that she is being wooed by the noblest *native* suitors.

36. **ἠῶθι πρό.** See on Od. 5. 469.

37. **ἄμαξα**, in Attic Greek *ἅμαξα*, is a four-wheeled cart as distinct from the two-wheeled *ἅρμα*. The etymology is supposed to be *ἅμα* and *ἄγω*, or, according to Grashof, *ἀμφι-ἄξων*, i.e. with two axles.

40. **πλυνοί.** In Il. 22. 153 such *πλυνοί* or washing-tanks are described as *καλοὶ λαΐνεοι*. See inf. 86–91.

42. **Οὔλυμπόνδ', ὅθι φασί.** Cp. Il. 2. 783 *εἰν 'Αρίμοις ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς*, Il. 24. 615 *ἐν Σιπύλῳ ὅθι φασὶ θεάων ἔμμεναι εὐνάς*. No doubt the words *ὅθι φασί* sound strange in the present passage, which one might suppose to be the enunciation of a universal belief, and not the quoting of a local tradition. The Schol. E. Q. maintains that *ὅθι φασί* is appropriate here if *'Ολυμπος* be taken as the mountain of that name, but unsuitable if it be regarded as equivalent to *οὐρανός*. Eustath. seems to interpret the words just the other way, and to consider that if *οὐρανός* be intended here, *τότε τὸ φασὶν οὐ κατ' ἐνδοιασμὸν κείσεται ἀλλὰ κατὰ κοινὴν δόξαν*. But many modern editors see in the words *ὅθι φασί* a distinct indication of the later introduction of the whole passage, as Köchly, Diss. 1. p. 17 'pulchros illos versus non ab initio hic positos fuisse non solum ex isto prorsus inaudito *ὅθι φασί*, quod toto caelo ab omni nostri carminis indole distat; sed etiam inde concludi potest quod emblema splendidissimum vix loco minus commodo inseri poterat.' But this seems needlessly strong; the verses are possibly suspicious, because the context requires no special allusion to Olympus; but the actual description is not irreconcileable with the general Homeric picture of Olympus. Olympus may be called an idealised mountain on which Zeus and the gods of heaven have their home, and on the highest peak of which is the palace of the great king. No doubt every soaring height presented itself to an imaginative mind as a natural throne for the powers of heaven. But Olympus was peculiarly regarded by the Greeks as their Holy Hill, like the mountain Meru of the Indians, or Elburz of the Persians. The epithets which Homer applies to Olympus are *μακρός* Od. 10. 307; Il. 5. 398, *αἰπύς* Il. 5. 367, *νιφόεις* Il. 18. 616, *ἀγάννιφος* Il. 1. 420, *μέγας* Il. 1. 530, *πολύπτυχος* Il. 8. 411, *πολυδειράς* Il. 5. 754, and *αἰγλήεις* Il. 1. 532; Od. 20. 103. Thus Olympus is placed before us as a lofty mountain with several peaks and deep valleys; and on some one of its heights the gods dwell, *'Ολυμπος ἔν' ἀθανάτων ἕδος ἐστί* Il. 5. 360. But

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ἔμμεναι· οὔτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ
δεύεται οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ' αἴθρη
πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη·
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἤματα πάντα.
ἔνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρῃ.

44. *αἴθρη*] 'Ριανὸς αἰθήρ Schol. H. P., on which Lehrs, Aristarch. 174, says, 'hoc ferri potest si *μάλα* explices *sane*.' 46. *τῷ*] 'Ριανὸς, τῇ ἔνι, πρὸς τὴν αἴγλην Schol. H. P.

Olympus and all its scene soon passes into legendary ground; its height is such that Hephaestus, when thrown from it, is a whole day reaching the level of the earth, Il. 1. 590 foll.; and it is coupled with *οὐρανός*, as being under the special charge of the *Ὧραι*, to raise or drop the cloud-curtains that hang before its celestial palaces. Aristarchus decides that Homer always means by Olympus the mountain of that name; a mountain never actually identified with Heaven, yet rising far into it.

But the picture of Olympus as one of the mountains of Greece takes away all meaning from the boast of Zeus—that he could fasten a cord to the summit of Olympus, and draw up thereto earth and gods and all, Il. 8. 18 foll. It is a further question how far the present passage can be reconciled with the usual Homeric conception of Olympus. Is the phrase *αἴθρη ἀνέφελος* compatible with the epithets *νιφόεις* and *ἀγάννιφος* quoted above? Is the conception of Olympus in the Odyssey more supramundane than in the Iliad? To these questions it may be answered, that there is no difficulty in supposing that *νέφη* and *αἴθρη* are both appropriate. The mountain has its clouds, which make a sort of boundary between the mundane and celestial regions, while the topmost summit stands up clear in the blue sky, above the storms, in serene calm, like the land of the Hyperboreans, 'at the back of the North Wind.' So Eustath. *τοιοῦτος μὲν ὁ Ὄλυμπος τάγε ἄνω, τὰ γὰρ κάτω καὶ μετὰ τὰ νέφη ἀγάννιφός που λέγεται.*

A similar picture is given by Lucan, 2. 271 'nubes excedit Olympus | lege deum: minimas rerum discordia turbat; | pacem summa tenent.' Cp. Lucr. 3. 18 seq. 'apparet Divum numen sedesque quietae, | quas neque concutiunt venti, neque nubila nimbis | aspergunt, neque nix acri concreta pruina | cana cadens violat, semperque innubilus aether | integit, et large diffuso lumine ridet.' Also Seneca de Ira, 3. 6 'pars superior mundi et ordinatior ac propinqua sideribus nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem.' Tennyson imitates the passage in his 'Morte d'Arthur,' describing the 'island valley of Avilion;' compare also Coleridge's 'Hymn in the Vale of Chamouni.'

θεῶν ἕδος. Compare Pind. Nem. 6. 5 *ὁ δὲ χάλκεος ἀσφαλὲς αἰεὶ ἕδος μένει οὐρανός.*

45. **πέπταται,** 'is outspread;' so *πέπτατο αὐγή* Il. 17. 371. The word is used also simply of clothes laid out as a covering, Il. 5. 195. Cp. Joel 2. 2 'the morning spread upon the mountains.'

ἀνέφελος is the better reading, not *ἀννέφελος*. A short final vowel preceding the word *νέφος* is frequently lengthened in Homer, as *δὲ νεφέεσσι* Od. 5. 293; 9. 68, *ποτὶ νέφεα* Od. 8. 374, *διὰ νεφέων* Il. 22. 309. Among words beginning with *ν* a fair proportion can be shown to have begun with *σν* (as *νευρή, νιφάς, νέω, νύμφη*). And it has been held that *νέφος* originally began with a double consonant, as shown by *δνόφος, κνέφας*, but the form *nubes* in Latin is against this idea. Eustath. quotes as similar metrical lengthenings *ἀκάματος* and *ἀθάνατος*. See generally Monro, H. G. § 371.

ἐπιδέδρομεν, 'floats over it;' used conversely of *ἀχλύς* Od. 20. 357.

With **αἴγλη** compare *αἰγλήεντος Ὀλύμπου* Il. 1. 532.

47. **διεπέφραδε** (*διαφράζω*), aor. redupl.; cp. Od. 17. 590. In Od. 10. 549 *ἐπέφραδε* stands alone without an object; but in Il. 20. 340 we find *διεπέφραδε πάντα.*

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Αὐτίκα δ' Ἠὼς ἦλθεν ἐύθρονος, ἥ μιν ἔγειρε
Ναυσικάαν εὔπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,
βῆ δ' ἴμεναι διὰ δώμαθ', ἵν' ἀγγείλειε τοκεῦσι,
πατρὶ φίλῳ καὶ μητρί· κιχήσατο δ' ἔνδον ἐόντας.
ἡ μὲν ἐπ' ἐσχάρῃ ἧστο σὺν ἀμφιπόλοισι γυναιξὶν,
ἠλάκατα στρωφῶσ' ἁλιπόρφυρα· τῷ δὲ θύραζε
ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί.
ἡ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·
'Πάππα φίλ', οὐκ ἂν δή μοι ἐφοπλίσσειας ἀπήνην
ὑψηλὴν εὔκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται;
καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα

50. *διά*] Al. *κατά*. La Roche compares Od. 4. 679, 17. 479 in favour of *διά*.
57. *ἐφοπλίσσειας*] *Ῥιανὸς ἐφοπλίσσειαν, οἱ δμῶες δηλονότι* Schol. H. P.

49. **ἀπεθαύμασε**, 'was lost in wonder at.' Cp. Hdt. 1. 30 *ἀποθωμάσας τὸ λεχθέν*. For the use of *ἀπό* in composition in an intensive sense compare *ἀπειπεῖν* Od. 16. 340, *ἀπαρέσσασθαι* Il. 19. 183, *ἀπομηνίειν* ib. 62, and, perhaps, *ἀπομνύναι* Od. 2. 377. So we have *de* used in Latin, as in 'demirari,' 'decantare,' 'detonare,' 'desaevire.'

53. **ἠλάκατα**, 'the yarn' (Od. 17. 97) spun off from the *ἠλακάτη* or distaff. No form of the word in the singular is found. But for the change in meaning we may compare *μῆρος* and *μηρία*, *aedes* sing. and plur. In Od. 4. 135 the colour of the wool that Helen is spinning is *ἰοδνεφές*. The common interpretation of **ἁλιπόρφυρα** is *ἁλουργά*, *τουτέστιν ἐκ θαλασσίας πορφύρας*, as Hesych. and others. Perhaps there is an allusion intended to the famous Phoenician purple dye from the murex. The Schol. Q. on Od. 13. 108 and Eustath. interpret the word as *ἐοικότα τῇ θαλάσσῃ πορφυριζούσῃ*, a rendering which is certainly supported by the form of the compound; *ἁλί* being a true locative case. Ebeling, Hom. Lex., quotes as one interpretation 'wie Purpur in der Salzfluth.' Compare **ἁλίπλοος**, *ἁλιμυρήεις*.

54. **ξύμβλητο**, she 'met' him, by hastening down the *μέγαρον* and catching him at the door.

With **μετὰ βασιλῆας ἐς βουλήν** cp. Il. 1. 423 *ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας*.

57. **οὐκ ἂν δή**. A tentative, beseeching, form of question; 'Could you not get me ready?' Hentze (Philolog. 29. 140) quotes for similar questions introduced by the optative with *ἄν* in a negative sentence, Il. 3. 52; 5. 32, 456; 10. 204; 24. 263; Od. 7. 22; 22. 132.

ἀπήνη is a cart for carrying a load, like *ἅμαξα*, with four wheels, generally drawn by mules or oxen. On *ἀπήνη* see Lobeck, Pathol. 94 'synonyma sunt plurima: *πῆνα* Hes. Gallicumque "benna." *γάπος· ὄχημα Τυῤῥηνοί* Hesych. *καπάνη* (media longa), *ἀμάνη*, *ἅμαξα*, *ἄγαννα*, nec sciri potest unane horum omnium stirps fuerit, an specie similis, re diversa.'

59. **ῥερυπωμένα**. An unusual form for the commoner method of reduplication *ἐρρυπωμένα*. Schol. P. Q. quotes *ῥεραπισμένῳ νώτῳ* from Anacreon; and Eustath. says that Homer preferred the form because of its correctness, *τῆς καλλιφωνίας τὴν κανονικὴν ὀρθότητα προέκρινε*. But it is really much more a question of metre.

60. **σοὶ . . ἔοικε . . ἐόντα βουλεύειν**. For this change of construction cp. Od.

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βουλὰς βουλεύειν καθαρὰ χροῒ εἵματ' ἔχοντα.
πέντε δέ τοι φίλοι υἷες ἐνὶ μεγάροις γεγάασιν,
οἱ δύ' ὀπυίοντες, τρεῖς δ' ἠίθεοι θαλέθοντες·
οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἵματ' ἔχοντες
ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.'
Ὣς ἔφατ'· αἴδετο γὰρ θαλερὸν γάμον ἐξονομῆναι

16. 465, and Od. 10. 563. 565. The MSS. vary between *ἰόντα, ἔχοντα* and *ἰόντι, ἔχοντι*. Nauck declares for the latter. Classen discusses this construction thoroughly in his Beobacht. über dem Hom. Sprach. pp. 140 foll.

61. βουλὰς βουλεύειν. In such constructions the accusative is closely connected with the verb, but not with that kind of dependence in which the action of the verb passes over to the object; but rather the accusative represents the particular sphere in which the action expressed by the verb exerts itself. This construction properly belongs to intransitive verbs, though an analogous usage is found with verbs transitive. Generally speaking the use is peculiar to poetry, as we may see by comparing such an expression as *βίον ζῆν* with *βίον ἄγειν*; or, in English, 'they have been asleep' with such a phrase as 'they have slept their sleep.' It is a method of avoiding in poetry the constant employment of such common verbs as 'to make,' 'to do,' 'to perform.' But an additional emphasis is also given by the use of this cognate accusative, as may be seen from such expressions as 'dicta dicere,' or, Plaut. Aul. 4. 1. 6, 'servitutem servire.'

The most complete form of this cognate accusative is found when the verb and the noun are of identical stems. This is called by the grammarians *σχῆμα ἐτυμολογικόν*. And from the identity of stem, and therefore close similarity in sound, we find *τὸ τοιοῦτον σχῆμα παρονομασία καλεῖται* Schol. D. on Il. 2. 121. As instances may be quoted, *ἀγορὰς ἀγορεύειν* Il. 2. 788, *ἱδρῶ ἱδροῦν* Il. 4. 27, *μάχην μάχεσθαι* Il. 12. 175; 15. 414, 673; 18. 533 [?]; Od. 9. 54 [?], *νείκεα νεικεῖν* Il. 20. 251, *πόλεμον πολεμίζειν* Il. 2. 121, *ἀπειλὰς ἀπειλεῖν* Il. 13. 219, *βουλὰς βουλεύειν* here and Il. 10. 147, *δαῖτα δαινύναι* Od. 3. 67, *ἔπος εἰπεῖν* Il. 1. 108; Od. 8. 397 (this phrase is never used in the Iliad, unless *ἔπος* have the addition of a pronominal or adjectival qualification, as Il. 1. 108; 3. 204; 7. 375, 394; 15. 206; 20. 250; 24. 744; but in the Odyssey it is found without such an addition, as Od. 8. 397; 16. 469; 19. 98), *μῦθον μυθεῖσθαι* Od. 3. 140, *νόον νοεῖν* Il. 9. 104. The same construction is also found with verbs more distinctly transitive, as *αἰχμὰς αἰχμάσσειν* Il. 4. 324, *κτέρεα κτερεΐζειν* Od. 1. 291, compared with *κτερεΐζειν ἑταῖρον* Il. 23. 646, *ἔργα ἐργάζεσθαι* Od. 20. 72, *τέμενος τάμνειν* Il. 6. 194, *φυτεύειν φυτόν* Od. 9. 108, *χοὴν χεῖσθαι* Od. 10. 518. As a further stage we find instead of the accusative identical in stem with the verb, an accusative of the same meaning or of one closely allied, as *ἀπολωλέναι μόρον* Od. 1. 166, *ὄλλυσθαι οἶτον* Il. 8. 34, *ὀιζύειν κακά* Il. 14. 89, *μογεῖν ἄλγεα* Od. 21. 207, *εὕδειν ὕπνον* Od. 8. 445, or *ἀωτεῖν ὕπνον* Od. 10. 548, *ὅρκον ὀμνύναι* Od. 5. 178, *ζώειν βίον* (but with the addition *ἀγαθόν*) Od. 15. 491, *ὑποστῆναι ὑπόσχεσιν* Il. 2. 286, *εἰλαπίνην δαίνυσθαι* Il. 23. 201 (cp. *δαινύναι τάφον* Od. 3. 309, *γάμον* Od. 4. 3), *ὁδὸν ἐλθέμεναι* Il. 1. 151; Od. 3. 316, *ὁδὸν οἴχεσθαι* Od. 3. 693. Cp. *ἀγγελίην ἐλθεῖν* Il. 11. 140, etc.

Analogous to this is the use of the accusative with a verb (though it has no relation to the meaning of the verb), as *πῦρ δεδορκώς* Od. 19. 446, *ὄσσεσθαι ὄλεθρον* Od. 2. 152, *πνεῖν μένος* Od. 22. 203, etc., *ἕλκος βάλλειν* Il. 5. 795, *οὐλὴν ἐλαύνειν* Od. 24. 332, *ὅρκια τάμνειν* Od. 24. 483, *ὀμνύναι ὕδωρ* Il. 14. 271. Cp. *πέπληγον χορόν* Od. 8. 264. See on the whole question La Roche, Hom. Stud. § 19 foll.

65. μέμηλεν. On Nausicaa, the only daughter of the house, devolved all the weight of this part of the household care, as she says in a tone of sportive seriousness.

66. γάμον. Preparation for her marriage was the reason urged upon

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πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
'Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
ὑψηλὴν εὔκυκλον, ὑπερτερίῃ ἀραρυῖαν.'
Ὣς εἰπὼν δμώεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐύτροχον ἡμιονείην
ὥπλεον, ἡμιόνους θ' ὕπαγον ζεῦξάν θ' ὑπ' ἀπήνῃ·
κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινήν.
καὶ τὴν μὲν κατέθηκεν ἐυξέστῳ ἐπ' ἀπήνῃ,
μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
ἀσκῷ ἐν αἰγείῳ· κούρη δ' ἐπεβήσετ' ἀπήνης.
δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
εἵως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν.
ἡ δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,
μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιιν·
αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτήν,

74, 75. φέρεν, κατέθηκεν] 'Αριστοφάνης 'φέρον,' γράφει καὶ 'κατέθηκαν,' οἱ δμῶες Schol. H. P. Did Aristoph. read κοῦραι or κούρῃ?

her by Athena, in the dream. **θαλερός** is used as an epithet of youths in the flower of their age, and may easily be transferred to γάμος, 'marriage in her maiden-prime;' or it may be a fixed epithet of γάμος in the sense of 'fruitful;' which would further explain the feeling of αἰδώς which kept her silent upon the subject.

69. **ἔρχευ**, 'away then!'

70. **ὑπερτερίῃ**. The Scholl. interpret this of a box for baggage. In this sense it may be compared with πείρινθα, which is similarly affixed to an ἄμαξα, Od. 15. 131; Il. 24. 267. Others take it as meaning a movable 'hood' or 'awning' to protect the passengers from the sun or rain. The word itself, meaning 'upper-works' (ὑπέρτερος), gives no clue; but perhaps the participle **ἀραρυῖαν** suggests something forming a part, though a movable part, of the cart, and so makes the signification 'awning' somewhat more likely.

73. **ὕπαγον .. ὑπ' ἀπήνῃ**. This expression comes from the idea of the horses or mules being brought up, and put with their necks *under the yoke*. So ζεῦξαι ὑπ' ὄχεσφι Il. 23. 130, ὑπ' ἀμάξῃσιν Il. 24. 782. Cp. also ζεύξαθ' ὑφ' ἅρματ' ἄγοντες Od. 3. 476.

80. **χυτλώσαιτο**. χύτλον, related to χυτός as φύτλη to φυτόν, is properly anything 'poured.' Its technical sense is a mixture of oil and water called ὑδρέλαιον Dioscor. 2. 10, etc., used by bathers. **χυτλοῦσθαι** thus comprehends both processes of bathing and anointing, described inf. 96 foll. The ancients used alkali (κονία) only in place of soap; so that the addition of oil to the water would naturally make a true soap in the process of washing.

83. **ἄμοτον**. The old etymology, which Aristarchus supports, is from ἀ privative and μοτόν, 'lint;' so that the word would mean 'with unstaunched flow.' Others refer it to root μα, as in με-μα-ώς, or compound it of ἀ privative and root με, as in μέ-τρον. The pace however was only constant, not rapid, for the maids followed on foot: cp. ὅπως ἄμ' ἑποίατο πεζοί inf. 319. Translate, 'they stepped straight on without flagging.'

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οὐκ οἴην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.
Αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἵκοντο,
ἔνθ' ἦ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ
καλὸν ὑπεκπρορέει μάλα περ ῥυπόωντα καθῆραι,
ἔνθ' αἵ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα
τρώγειν ἄγρωστιν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης
εἵματα χερσὶν ἕλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.
αὐτὰρ ἐπεὶ πλῦνάν τε κάθηράν τε ῥύπα πάντα,
ἑξείης πέτασαν παρὰ θῖν' ἁλός, ἧχι μάλιστα
λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.
αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
δεῖπνον ἔπειθ' εἵλοντο παρ' ὄχθῃσιν ποταμοῖο,
εἵματα δ' ἠελίοιο μένον τερσήμεναι αὐγῇ.

87. *ὑπεκπρορέει*] This is the reading of the MSS., but the present tense seems contrary to Homeric usage. Friedländer, followed by Nauck, would read *ὑπεκπρόρεεν*. *ῥυπόωντα*] *γρ ῥυπόεντα* Schol. P. 95. *ἀποπλύνεσκε*] *γρ. ἀποπτύνεσκε* Vind. 56. *ἀποπτύεσκε*] *ἀπέρριπτε* Schol. V.

86. **ἐπηετανοί**, 'constantly supplied.' See on Od. 4. 89. The **πλυνοί** seem to have been tanks dug at the side of the river, having a free communication therewith above and below, so that the water was continually passing in and out of them. The full force of the prepositions in **ὑπεκπρορέει** seems to be that the water wells up from beneath (*ὑπό*), passes on (*πρό*), and flows out again (*ἐκ*). So in *ὑπεκπροέλυσαν* (inf. 88) they removed the mules from *under* the yoke, detached them *from* the cart, and turned them *off* to graze. Cp. *ὑπεκπροθέειν* Il. 9. 506, *ὑπεκπροφυγεῖν* Od. 12. 113.

87. **μάλα .. καθῆραι**, 'so as to clean clothes though very dirty.' This clause forms a sort of epexegesis to **καλόν** and **πολύ**, 'water plentiful and clear.'

90. **ἄγρωστις** is often rendered 'clover,' which the epithet *μελιηδής* seems to suit. Others regard it as 'couch grass' (*Triticum repens*), which has a peculiarly sweet root: others as 'dog-tooth grass' (*Cynodon dactylon*), which forms the principal pasturage of India, under the name Doorba.

91. **μέλαν**. See on Od. 4. 359.

ἐσφόρεον ὕδωρ, 'carried them into the water.' Cp. *εἴρερον εἰσανάγουσι* Od. 8. 529, *σπέος εἰσερύσαντες* Od. 12. 317, *ἐπαληθεὶς Αἰγυπτίους* Od. 4. 83.

94. **ἧχι μάλιστα**, 'just where.' Cp. Il. 13. 789 *ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν*, Soph. O. C. 900 *ἔνθα δίστομοι | μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί*.

95. **ἀποπλύνεσκε**. The variant *ἀποπτύεσκε*, and the interpretation of Schol. V. *ἀπέρριπτε*, would make the meaning of the verse, 'just where the sea washed up the line of shingle on the shore.' But Nitzsch, with greater probability, joins **ποτὶ χέρσον** directly with **θάλασσα**, 'where the sea beating on the shore scoured the pebbles clean.' Compare *ῥόχθει μέγα κῦμα ποτὶ ξερόν* Od. 5. 402. This would represent almost a fixed point of the beach, for the rise and fall of the tide in the Mediterranean is very slight; and of course the poet transfers this phenomenon to his Phaeacian coast.

96. **λίπ' ἐλαίῳ**. See on Od. 3. 466.

98. **μένον τερσήμεναι** (infinitive from 2nd aorist *ἐτέρσην*, from *τέρσομαι*), 'waited for the clothes to dry.' Com-

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αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτή,
σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι·
τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.
οἵη δ' Ἄρτεμις εἶσι κατ' οὔρεος ἰοχέαιρα,

100. *ταὶ δ' ἄρ'*] *πᾶσαι διὰ τοῦ δ'* Schol. H. P., *πᾶσαι* meaning, says La Roche ad loc., 'omnia exemplaria recensionis Aristarcheae.' Here *δέ* gives the apodosis. On the unusual position of *δέ* see Schnorr de Carolsfeld, verbb. collocatio Homerica, p. 48: 'Ut particula *δέ* a secunda sede in tertiam recedat apud Homerum rarissime fit. Accidit autem ita ut subiiciatur et vocabulo cui praecedit pronomen *ὁ*, si pronomen *ὁ* ab articuli natura proxime abest (cp. Il. 1. 54 *τῇ δεκάτῃ δέ* etc.), et vocabulis quae ita cohaerent, ut *τρὶς μάκαρες* (cp. Od. 6. 155). Maior libertas, ni fallor, huius unius loci est, ubi ex Aristarchi recensione hoc legitur *σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον*, nec solum Aristarchea lectione continetur, quod a consuetudine Homerica discrepet, sed etiam eis lectionibus quae sunt: *σφαίρῃ ταί γ' ἄρ'*, et *ταί τ' ἄρ'*. Solet enim particula *ἄρα* apodosi addita nisi particulis a primo apodosis verbo non seiungi.' 102. *κατ' οὔρεος*] *γρ. οὔρεα ὅπερ ἄμεινον* Schol. H. Kayser considers *οὔρεα* to be the reading of Aristarchus, and Nauck adopts it.

pare *μένον δ' ἐπὶ ἕσπερον ἐλθεῖν* Od. 1. 422.

100. **ταὶ δ' ἄρ' ἔπαιζον.** See critical note.

101. **μολπῆς.** The Schol. interprets *τῆς παιδιᾶς* ('the game'). See on Od. 1. 152. But there is no reason to doubt that it was accompanied with a measured chant and a dance movement, to which the throwing and catching of the ball kept time. So in Od. 8. 371 foll. we have ball-play combined with *ὀρχηθμός*. Cp. Athen. 1. 25 *ὀρχήσεις δ' εἰσὶ παρ' Ὁμήρῳ, αἱ μέν τινες τῶν κυβιστητήρων, αἱ δὲ διὰ τῆς σφαίρας, ἧς τὴν εὕρεσιν Ἀγαλλὶς ἡ Κερκυραία γραμματικὴ Ναυσικάᾳ ἀνατίθησιν ὡς πολίτιδι χαριζομένη*.

102. **οἵη δ' Ἄρτεμις.** This passage is imitated by Virgil in his description of Dido, Aen. 1. 502 foll., 'qualis in Eurotae ripis,' etc., which passage is thus criticised by Valerius Probus (quoted by Aul. Gell. Noct. Att. 9. 9), 'nihil quicquam tam improspere Vergilium ex Homero vertisse quam versus hos amoenissimos, quos de Nausicaa Homerus fecit. Primum omnium id visum esse dicebant Probo, quod apud Homerum quidem virgo Nausicaa, ludibunda inter familiares puellas in locis solis, recte atque commode confertur cum Diana venante in iugis montium inter agrestes deas: nequaquam autem conveniens Vergilium fecisse, quoniam Dido in media urbe ingrediens inter Tyrios principes, cultu atque incessu serio, "instans operi," sicut ipse ait, "regnisque futuris," nihil eius similitudinis capere possit, quae lusibus atque venatibus Dianae congruat. Tum postea quod Homerus studia atque oblectamenta in venando Dianae honeste aperteque dicit; Vergilius autem cum de venatu deae nihil dixisset pharetram tantum facit eam ferre in humero, tanquam sit onus et sarcina.. praeter ista omnia florem ipsum totius loci Vergilium videri omisisse, quod hunc Homeri versum exigue secutus sit, *ῥεῖα δ' ἀριγνώτη πέλεται· καλαὶ δέ τε πᾶσαι*, quando nulla maior cumulatiorque pulcritudinis laus dici potuerit quam quod una inter omnes pulcras excelleret, una facile et ex omnibus nosceretur.'

κατ' οὔρεος. See critical note. We may suppose that Artemis descends *from* some peak, and then travels *along* the ridges of the hills, *ἢ κατὰ Τηΰγετον κ.τ.λ.* Taygetus (the 'huge' mountain, from *ταΰς*, see on Od. 4. 11) was also called Pentadactylus, from its five peaks. It is a mountain range in the western portion of Lacedaemon, running from north to south, and ending in the promontory of Taenarus, after a course of nearly seventy miles. The sides of Taygetus were covered with pine forest, and the region round the principal summit Taletum was called Theras, 'the hunting-grounds,' Paus. 3. 20. §§ 4, 5. Erymanthus is a lofty range between Arcadia, Achaia, and Elis. As Erymanthus was the fabled haunt of the great Erymanthian boar slain by Heracles, **κάπροι** has a peculiar appropriateness here.

ἰοχέαιρα, not from *ἰός* and *χαίρω*, but originally *ἰοχέϝαιρα*, from *χέω*. See

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ἢ κατὰ Τηΰγετον περιμήκετον ἢ Ἐρύμανθον,
τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισι·
τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
ἀγρονόμοι παίζουσι· γέγηθε δέ τε φρένα Λητώ·
πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἠδὲ μέτωπα,
ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
ὣς ἥ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.
'Αλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι
ζεύξασ' ἡμιόνους πτύξασά τε εἵματα καλά,
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
ὡς Ὀδυσεὺς ἔγροιτο, ἴδοι τ' εὐώπιδα κούρην,
ἥ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.
σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια·
ἀμφιπόλου μὲν ἅμαρτε, βαθείῃ δ' ἔμβαλε δίνῃ,

106. ἀγρονόμοι] Μεγακλείδης 'ἀγρόμεναι παίζουσιν ἀνὰ δρία παιπαλόεντα' Schol. H.P.
116. ἔμβαλε] Restored by Wolf to the text from Eustath. and Harl. Schol. Others read ἔμπεσε, which Nitzsch thinks may have been the original reading,

Schol. on Il. 16. 465, comparing νείαιρα, from νέος. For the word χέω used of shooting cp. βέλεα χέοντο Il. 15. 590, ἐκχεύατ' ὀιστούς Od. 22. 3.

106. **ἀγρονόμοι.** The paroxytone accent is right here, as νέμειν and νέμεσθαι are used actively in the sense of 'haunting.' Schol. H. P. Q. notices that others accented the word proparoxytone; and Schol. E. V. proposes ἄγραν νέμουσαι as a possible interpretation. In Soph. O. T. 1103 we find ἀγρόνομοι πλάκες. Cp. Il. 20. 8 νυμφάων . . αἵ τ' ἄλσεα καλὰ νέμονται.

παίζουσι seems used here with the notion of 'hunting,' which we technically call 'sport;' so Soph. El. 566 πατήρ ποθ' οὑμός, ὡς ἐγὼ κλύω, θεᾶς | παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν | στικτὸν κεραστὴν ἔλαφον.

107. **ὑπὲρ . . ἔχει.** The simplest construction is not, as usually given, ὑπερέχει πασάων, 'overtops all *by* her head;' but 'lifts her head above all,' as of the horse in Il. 6. 509 ὑψοῦ δὲ κάρη ἔχει. But compare on the other hand Il. 3. 210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους with ib. 227 ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους, which rather supports the meaning, 'overtops them by head and shoulders.'

110. **δὴ ἄρ'** (unusual hiatus) **ἔμελλε.** This means 'she now thought of packing up and going home;' the actual preparations, described by ζεύξασα καὶ πτύξασα, are not begun till inf. 252. The two participles here give a nearer definition of νέεσθαι.

114. **ἥ οἱ ἡγήσαιτο,** 'who should be guide for him.' Cp. Od. 7. 22; 15. 82.

115. **ἔπειτα,** 'so then;' introducing the first stage in the carrying out of Athena's intention. On this passage Eustathius speculates as to what particular sort of ball-play this might be, and suggests that it is ἡ λεγομένη ἐφετίνδα, in which the thrower made a show of tossing the ball to one of the players, and then suddenly flung it to another: this form of the game was also called φεννίς (φενακίζειν). He further tells us that the Lacedaemonians excelled all other people in ball-play; that Alexander the Great was the most expert of all kings; and that of private individuals the most skilful was Sophocles the tragedian, who wrote a ~~satyric~~ drama called Πλύντριαι, or 'washerwomen,' in which he himself took the part of Nausicaa.

116. **ἅμαρτε,** sc. Nausicaa, who is also the subject to **ἔμβαλε.**

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αἱ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,
ἑζόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
'Ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω;
ἦ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής;
ὥς τέ με κουράων ἀμφήλυθε θῆλυς ἀϋτή,
νυμφάων, αἳ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;
ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι.'
Ὣς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,

altered to ἔμβαλε, lest any one might imagine Nausicaa had fallen into the water. 122–125] See note on text. 125. ἦ νύ που] The line is variously ended in different editions with a full-stop, or a mark of interrogation.

117. **ἐπὶ μακρὸν ἄυσαν.** Join ἐπὶ .. ἄυσαν, 'they cried aloud thereat,' as ἐπὶ δ' αὐτὸς ἄυσε Il. 15. 321, ἐπὶ δὲ πλήμναι μέγ' ἀύτευν Hes. Scut. Herc. 309.

119. **τέων αὖτε.** Cp. Ebeling, Hom. Lex. s. v., 'αὖτε interrogantis est cum quadam indignatione atque minantis vel graviter ferentis quod quidem iterum fiat.' See Il. 1. 202; 20. 16; 21. 394; Od. 10. 281; 11. 93; 20. 33. Perhaps our impatient use of 'now!' is near enough for translation.

121. **θεουδής,** 'god-fearing.' Before Buttm. θεουδής was generally regarded as another form of θεοειδής. It should, however, be classed under those nouns with stems in -εεσ which are subject to Hyphaeresis, or dropping a vowel before another vowel, as κλέα for κλέε-α. So θεουδής, θεουδέα (for θεοδϝής). Monro, H. G. § 105. 4. Düntzer regards it as equivalent to θεοαδής, from root ἀδ, σϝαδ, in the sense of 'god-pleasing;' so also Schol. P. **νόος θεουδής** here is a sort of epexegesis of φιλόξεινοι, men who ἔδεισαν μῆνιν Ζηνὸς ξεινίου. Cp. Il. 13. 625.

122. **ὥς τε** to be joined with **κουράων,** 'as it were the voice of girls.' Cp. Od. 4. 45 ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης.

κουράων is further defined by the addition of **νυμφάων,** cp. Od. 4. 63 ἀνδρῶν .. διοτρεφέων βασιλήων. The voice of nymphs may further have suggested to him the presence of mortals, as sacrifices and altars to the nymphs are mentioned in Od. 13. 350; 17. 210. Homer speaks of nymphs of fountains and streams, νηΐδες Il. 6. 22; nymphs of mountains, ὀρεστιάδες Il. 6. 420, and ἀγρονόμοι, as sup. 105. They are represented as daughters of Zeus in Il. 6. 420, having their origin from springs, groves, and rivers, Od. 13. 350, and worshipped in sacred grottos, Od. 14. 435. The two lines, 123–4, though accepted without objection by the Scholl., are suspected or rejected by many modern editors. Nitzsch remarks that 124 is identical with Il. 20. 9 and h. Hom. Ven. 99; and that the supposition that the cry came from nymphs would really give very little hint about the place being inhabited by mortals. Bothe objects to the combination κουράων νυμφάων, and proposes to read ἢ νυμφέων. The Schol. supposes it was the loneliness of the place that suggested the presence of nymphs, and the alternative possibility of the presence of mortals is given in ἦ νύ που, which he writes with the disjunctive ἤ.

126. **πειρήσομαι** may be the subjunctive of the aorist, as being parallel to **ἴδωμαι,** or, more likely, indic. future of mere statement of what is going to happen, followed by the mood that expresses intention. See Od. 12. 383. For the converse arrangement see Od. 2. 222.

127. **θάμνων ὑπεδύσετο.** So with genitive, implying the notion of escape, κακῶν ὑποδύσεαι Od. 20. 53.

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ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
φύλλων, ὡς ῥύσαιτο περὶ χροῒ μήδεα φωτός.
βῆ δ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς,
ὅς τ' εἶσ' ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε
δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ ὀίεσσιν
ἠὲ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἑ γαστὴρ
μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
ὣς Ὀδυσεὺς κούρῃσιν ἐυπλοκάμοισιν ἔμελλε
μίξεσθαι, γυμνός περ ἐών· χρειὼ γὰρ ἵκανε.
σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἅλμῃ,
τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἠιόνας προὐχούσας·
οἴη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἵλετο γυίων.

132. μετέρχεται] κρεῖσσον γράφειν ἐπέρχεται Eustath.

128. **πτόρθον . . φύλλων**, a somewhat loose genitive resembling the material genitive, as *τάπης ἐρίοιο* Od. 4. 124, *ἄλσος αἰγείρων* inf. 291; or the genitive of contents, like *οἴνου πίθοι* Od. 2. 340, *οἴνου ἀσκός* Od. 5. 265.

129. **ὡς ῥύσαιτο**, 'that girt about his body it might cover his nakedness.'

130. **ἀλκί.** This metaplastic form of the dative from *ἀλκή* occurs four times in the Iliad, but only here in the Odyssey.

131. With **ὑόμενος καὶ ἀήμενος** Nitzsch compares *νιφόμενος* Xen. Hellen. 2. 4. 3. So in Arist. Ach. 1075 *τηρεῖν νιφόμενον τὰς ἐσβολάς.* For the passive of *ἄημι* cp. *ἄητο* Il. 21. 386.

ὄσσε is used here as a neuter plural with a singular verb, as in Il. 12. 466; 23. 477. It is found with a plural verb in Il. 13. 617; 16. 792; 17. 695; 19. 17, etc.: with a dual verb Il. 15. 608; 17. 679. In h. Hom. ad Sol. 9, the form *ὄσσοις* for the dative occurs, as in Hesiod, Scut. 145, etc. There is a similar confusion between plural and dual in the adjectives found with *ὄσσε*, in Il. 13. 435 we find *θέλξας ὄσσε φαεινά*, in Il. 14. 236 *ὄσσε φαεινώ*, etc. The grammarians supposed a nominative *ὁ ὄσσος* or *τὸ ὄσσος*. The form **ὄσσε** is probably *ὀκjε*, Skt. *akshi*.

132. **βουσὶ μετέρχεται . . ἠὲ μετ' . . ἐλάφους.** The change from dative to accusative is strictly accurate. He pursues the flying deer, while his ravages in the farmyard are confined within a narrower circle and imply no such movement.

133. **κέλεται δέ**, 'and his belly bids him go even into the close-shut fold to make an attack on the sheep.' Compare 'suadet enim vesana fames' Virg. Aen. 9. 340.

135. **ἔμελλε**, 'was fain.' The main point of comparison in the simile between the lion and Odysseus, is that both are pushed by hunger into an act of unusual boldness; *χρειὼ γὰρ ἵκανε.*

138. **τρέσσαν**, 'fled scared.' According to Aristarchus *τρεῖν* always has the notion of 'fleeing;' but the meaning is certainly not strongly brought out in every passage, as *ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον* Il. 17. 332, *μὴ λίην τρέε* Il. 21. 288. The general force is like that of Lat. 'trepidare.' Pausanias (1. 22) tells us that this scene was depicted in the Propylaea at Athens, by Polygnotus.

ἠιόνας. The scene is laid near the mouth of a river, so that there is no difficulty here in translating 'jutting spits,' probably of low sandy beach, common in such places. See on Od. 5. 441.

140. Join **ἐκ** with **εἵλετο.**

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στῆ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,
ἢ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,
ἦ αὔτως ἐπέεσσιν ἀποσταδὰ μειλιχίοισι
λίσσοιτ', εἰ δείξειε πόλιν καὶ εἵματα δοίη.
ὣς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχίοισι,
μή οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρη.
αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον·
'Γουνοῦμαί σε, ἄνασσα· θεός νύ τις, ἦ βροτός ἐσσι;
εἰ μέν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
Ἀρτέμιδί σε ἐγώ γε, Διὸς κούρῃ μεγάλοιο,
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐίσκω·
εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,
τρισμάκαρες μὲν σοί γε πατὴρ καὶ πότνια μήτηρ,
τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς
αἰὲν ἐυφροσύνῃσιν ἰαίνεται εἵνεκα σεῖο,

144.] The verse was suspected by Athenocles, a pupil of Aristarchus, partly because of the repetition of *λίσσοιτο*, and partly because the present question is only whether he should clasp her knees or address her from a distance. Schol. H. P. 149. *ἦ βροτός*] *τὸν ῆ ὁ Ἀσκαλωνίτης περισπᾷ, ἐρωτηματικὸν νομίζων· ὃ καὶ χαριέστερον· οἱ δὲ ἐνέκλιναν ὡς εἰ ἔλεγεν εἴτε θεὸς εἴτε ἄνθρωπος* Schol. P. 156. *ἐυφροσύνῃσιν*] *γρ. ἐν εὐφροσύνῃσιν κακῶς· οὐδέποτε γὰρ Ὅμηρος ἀδιαιρέτως τὴν εὐφροσύνην φησὶ τὸ ὀνοματικόν* Schol. P. Q.

141. **σχομένη**, 'halting.' Lit. 'having checked herself [from flight].' So Eustath. *ἐπισχοῦσα ἑαυτὴν τῆς φυγῆς*. Cp. *φρεσὶ δ' ἔσχετο* Od. 17. 238, *σχέσθαι βίης* Od. 4. 422. This is far simpler than to supply such a noun as *χεῖρας* or *κρήδεμνον*, as in Od. 1. 334 *ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα*.

143. **αὔτως**, 'as he was;' further defined by *ἀποσταδά*.

148. **κερδαλέον**. Through the sense of 'gain-getting,' the derivatives of *κέρδος* take almost any colouring, from the wise counsel of a goddess, *κερδοσύνῃ ἡγήσατ' Ἀθήνη* Il. 22. 247, to the selfishness of Agamemnon, who is called *κερδαλεόφρων* Il. 1. 149; or the craftiness of Sisyphus, *ὃς κέρδιστος γένετ' ἀνδρῶν* Il. 6. 153. Compare also the titles *κερδαλέη* and *κερδώ* for the fox, in Pindar and Archilochus.

149. **ἄνασσα**. This form of address is only elsewhere used in Homer of Demeter, Il. 14. 326, and Athena, Od. 3. 380. There is thus a special compliment implied in the application of it to a woman.

Compare with the sentiment Virg. Aen. 1. 331 'quam te memorem, virgo? namque haud tibi vultus | mortalis, nec vox hominem sonat; o dea certe, | an Phoebi soror, an nympharum sanguinis una?' Also Ovid, Met. 4. 312 'qui te genuere beati, | et frater felix, et fortunata profecto | si qua tibi soror est, et quae dedit ubera nutrix.'

156. **ἐυφροσύνῃσιν**, cp. *ἀεσιφροσύνῃσιν* Od. 15. 470, and for other feminine plurals to express an abstract idea cp. *τεκτοσυνάων* Od. 5. 250, *ποδωκείῃσιν* Il. 2. 792, *πολυκερδείῃσιν* Od. 24. 167. Similarly, *ἀτασθαλίαι*, *ὑπεροπλίαι*, *ἱπποσύναι*, etc.

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λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.
κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
ὅς κέ σ' ἐέδνοισι βρίσας οἶκόνδ' ἀγάγηται.
οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν,
οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
Δήλῳ δή ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
ἦλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἕσπετο λαὸς
τὴν ὁδὸν ᾗ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι.
ὣς δ' αὔτως καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῷ

160. *τοιοῦτον ἴδον*] Bekk. *τοῖον ϝεῖδον*. La Roche follows Grashof in writing *τοιόνδε ἴδον*. Nauck gives *τοιοῦτον ἐγὼ ἴδον*. 165. *μέλλεν*] So with majority of MSS. The lemma of Schol. P. gives *ᾗ δὴ μέλλεν*] followed by a notice of Aristonicus, [*ἡ διπλῆ*] *ὅτι οὐκ οἶδεν ὁ ποιητὴς τὸ μέλλεν· Ἀττικῶν γάρ ἐστι τῶν μεταγενεστέρων*. But to make any sense of this we must alter *μέλλεν* in the Scholium to *ἤμελλεν*, which is the regular Attic form.

157. **λευσσόντων.** For this use of the genitive of the participle, notwithstanding the dative case of the pronoun *σφισι*, cp. Od. 9. 256 *ἡμῖν δὲ κατεκλάσθη φίλον ἦτορ | δεισάντων*, ib. 458 *τῷ κέ οἱ ἐγκέφαλός γε . . θεινομένου ῥαίοιτο*, also Od. 14. 527; 17. 231; 22. 17; Il. 14. 25; 16. 531. In each of the two lines quoted above it is possible to suppose the genitive suggested by *ἦτορ* or *ἐγκέφαλος*, but the connection is loose; and the genitive is evidently tending towards its 'absolute' use; which it actually reaches in such phrases as *καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι* Od. 1. 390. Classen (Hom. Sprach. p. 174 foll.) calls this construction 'das letzte Stadium vor dem volligen Durchbruch des Genetiv zur Unabhängigkeit.' See more on Od. 4. 646.

θάλος . . εἰσοιχνεῦσαν. For the 'constructio ad sensum,' the participle agreeing with the gender *implied* in *θάλος*, cp. Il. 22. 87 *φίλον* **θάλος**, **ὃν** *τέκεν αὐτή*, Od. 11. 90 *ἦλθεν ἐπὶ* **ψυχὴ Θηβαίου** Τειρεσίαο | *χρύσεον σκῆπτρον* **ἔχων**, Il. 11. 690 *ἐλθὼν ἐκάκωσε βίη* Ἡρακληείη. Also Eur. Bacch. 130 *τῆς σῆς τόδ' ἔρνος, ὦ τάλαινα, νηδύος | αἴσχιστα καὶ κάκιστα κατθανόνθ' ὁρῶ*.

158. **περὶ κῆρι.** See on Od. 5. 36; **μακάρτατος . . ἄλλων** ib. 105.

159. **ἐέδνοισι βρίσας**, 'having prevailed by his gifts.' **σέ** is governed by **ἀγάγηται**, not by **βρίσας**, for *βρίθειν* in Homer always bears a neuter sense, as in Il. 18. 561; Od. 16. 474; 9. 219. So in Soph. Aj. 130 *χειρὶ βρίθειν*, Eur. Troad. 216 *ὄλβῳ βρίθειν*. But in Pind. Nem. 8. 30; Aesch. Pers. 346, etc., it is used transitively. So Eustath. here, *τὸ βρίσας ἀντὶ τοῦ νικήσας ἕδνων πλήθει τοὺς ἄλλους μνηστῆρας*.

162. **Δήλῳ.** This visit to Delos seems to belong to the voyage when the Greeks sailed from Aulis to Troy, passing through the Cyclads to Delos, thence by Icaria to Samos, and so on by Lesbos (Od. 4. 342) to Lemnos and the Trojan coast, as in the route described by Nestor, Od. 3. 169 foll. Nitzsch quotes from Voss, to the effect that Delos was in Agamemnon's time the regular oracle for sea-faring men. There would seem to have been a palm-tree always preserved in the precinct of Delos, like the *μορίαι* or sacred olives in the Academia at Athens; cp. Soph. O. C. 705. The Schol. refers to the *πρωτόγονος φοῖνιξ*, connected with the childbearing of Leto, Eur. Hec. 458; and Cicero (de Legg. 1. 1. 2) declares that the palm was still to be seen in his day, 'quod Homericus Ulixes Deli se proceram et teneram palmam vidisse dixit, hodie monstrant eandem;' so too Pliny, N. H. 16. 99. 44.

164. **ἦλθον . . τὴν ὁδόν.** See note on *βουλὰς βουλεύειν* sup. 61.

166. **ὣς δ' αὔτως** (the words always

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δήν, ἐπεὶ οὔ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
ὡς σέ, γύναι, ἄγαμαί τε τέθηπά τε δείδιά τ' αἰνῶς
γούνων ἅψασθαι· χαλεπὸν δέ με πένθος ἱκάνει.
χθιζὸς ἐεικοστῷ φύγον ἤματι οἴνοπα πόντον·
τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι
νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,
ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ ὀίω
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.
ἀλλά, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας
ἐς πρώτην ἱκόμην, τῶν δ' ἄλλων οὔ τινα οἶδα
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.

172. κάββαλε] Al. κάμβαλε, which Bekk., La Roche and Ameis adopt from Cod. Harl., Vind. 56, etc.

thus separated by δέ in Homer) seems to begin the comparison at the wrong end. It would run more naturally ὡς καὶ κεῖνο ἰδὼν ἐτεθήπεα, ὣς αὔτως σὲ ἄγαμαι, whereas it takes the reverse order, 'tantum, illud conspicatus, obstupui quantum te iam nunc admiror.'

167. **ἀνήλυθεν ἐκ δόρυ γαίης.** There is a difficulty about this arrangement of words. As a rule, the preposition is not separated from its noun except by enclitic pronouns and particles, or other unemphatic words. And it is very doubtful if we can meet that difficulty by treating ἐκ as an adverb, for ἐκ and ἐν do not seem to be so used when standing unsupported by any particles. Nor can the arrangement be explained as a case of tmesis; for tmesis, with the preposition put after the verb, is only found with disyllabic prepositions. The line must be regarded as a case of licence unusual in Homer, and may be compared with εὕροι δ' ἐν πήματα οἴκῳ Od. 9. 535, δήεις δ' ἐν πήματα οἴκῳ Od. 11. 115, or Od. 10. 290 βαλέει δ' ἐν φάρμακα σίτῳ, where, however, Bekker and Nauck read ἐνί with one or two MSS, which would enable the preposition to be regarded as in tmesis.

170. **χθιζός**, used with the adverbial force of χθές, as in Od. 2. 262, etc. Compare 'sic venias hodierne' (for *hodie*) Tibull. 1. 7. 53, 'Aeneas se matutinus agebat' (for *mane*) Aen. 8. 465.

171. **τόφρα**, i.e. for the whole space of twenty days.

172. **κάββαλε**, 'cast me ashore;' not ἀκίνδυνον καταγωγήν, but τὴν ἀπὸ πνευμάτων δεινῶν ἐξερριμμένην, as the Schol. remarks. 'For I do not think,' says Odysseus, 'that my hardships will cease, but the gods, ere that, will bring many of them to pass.'

173. **καὶ τῇδε**, 'here too;' i.e. as well as in all other scenes of my misery.

174. **πάροιθεν**, 'ere that,' sc. before the ἀνάπαυσις comes. The Schol. cannot be right in rendering **πάροιθεν** as ἐς τὸ μετέπειτα, 'hereafter;' for Homer uses ὄπιθεν and ὀπίσσω in that sense, as Il. 1. 343, Od. 2. 270. Compare here Il. 23. 20 ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην.

175. **σὲ . . ἐς πρώτην.** The pronoun is thrown out of its natural place in order to put it into a peculiarly emphatic position, and so as exactly to balance **τῶν δ' ἄλλων.** For **ἐς** used with persons compare Il. 7. 312 εἰς Ἀγαμέμνονα, Od. 3. 317 ἐς Μενέλαον.

177, 178. **πόλιν . . ἄστυ.** There does not seem to be an intentional distinction here drawn between the two words, such as appears in later Greek, when all political ideas were connected with πόλις. But even the etymology points to a distinction which lies at the bottom of this difference. πόλις (Skt. *purî*) is connected with the root πλε or πελ, and points to the settlement of a multitude of people; while **ἄστυ** (ϝάστυ) is merely a 'dwelling,' from root *vas*, which appears in the Skt. *vâstu* = 'domus.' Cp.

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ἄστυ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,
εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα.
σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾷς,
ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν
ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
χάρματα δ' εὐμενέτῃσι· μάλιστα δέ τ' ἔκλυον αὐτοί.'

Il. 17. 144 φράζεο νῦν ὅππως κε πόλιν καὶ ἄστυ σαώσεις.

179. **εἴλυμα σπείρων**, as the Schol. interprets εἴ πού σοι εὐτελὲς ῥάκιον τὴν ἄλλην ἐσθῆτα φρουρεῖν προβέβλητο, τοῦτο δός μοι ἵνα ἀμπίσχωμαι. Transl. 'a wrapper of the linen,' which they had brought to wash, doubtless a covering of coarse canvas or cloth for packing the clothes. Thus his request is a very modest one.

182. **κρεῖσσον τοῦ γε . . ἢ ὅτε.** For this pleonastic use of ἢ with the comparative in addition to the genitive compare Il. 15. 509 οὔ τις τοῦδε νόος καὶ μῆτις ἀμείνων | ἢ αὐτοσχεδίῃ μῖξαι χεῖράς τε μένος τε, Eur. Suppl. 1120 τί γὰρ ἂν μεῖζον τοῦδ' ἔτι θνατοῖς | πάθος ἐξεύροις | ἢ τέκνα θανόντ' ἐσιδέσθαι; Heracl. 298 οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας | ἢ πατρὸς ἐσθλοῦ κἀγαθοῦ πεφυκέναι, Cic. in Verr. 4. 35 'quid hoc tota Sicilia est clarius, quam omnes . . convenisse.' This additional clause introduced by ἢ or 'quam' is really the epexegesis of the genitive or ablative of the pronoun. For the sentiment Löwe quotes Eur. Med. 14 ἥπερ μεγίστη γίγνεται σωτηρία | ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.

184. **ἄλγεα.** This is the accusative in apposition to the foregoing clause. Such an accusative is really epexegetical, and may well be compared with the proleptic use of adjective and substantive, as ἄταν οὐρανίαν φλέγων, or διδάσκειν τινὰ ἱππέα. Some Latin writers, as Virgil and Tacitus, imitated this accusative. But the characteristic case in Latin is the dative, as 'exitio' or 'terrori' compared with the Greek χάρμα γενέσθαι. χάρμα and πῆμα are among the words most frequently used in such apposition; as ἥ μιν τέκε πῆμα βροτοῖσι Od. 12. 125, γυναῖκ' εὐειδέ' ἀνῆγες | ἐξ ἀπίης γαίης νυὸν ἀνδρῶν αἰχμητάων, | πατρί τε σῷ μέγα πῆμα πόληΐ τε παντί τε δήμῳ, | δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ Il. 3. 48 foll., Μενέλαον . . ὅν τις ὀιστεύσας ἔβαλεν τόξων εὖ εἰδώς, | Τρώων ἢ Λυκίων, τῷ μὲν κλέος ἄμμι δὲ πένθος Il. 4. 196, which looser apposition of the accusative to the general idea of the clause closely resembles the present passage; as also does ἤ τις Ἀχαιῶν | ῥίψει χειρὸς ἑλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον Il. 24. 734, or θάνατόν νύ τοι ὅρκι' ἔταμνον Il. 4. 155. Closely connected with this usage is the familiar Homeric construction θαῦμα ἰδέσθαι, where θαῦμα is the epexegetical accusative in apposition, while the infinitive defines the sphere of θαῦμα, like the Lat. equivalent 'mirabile visu.' The accusative that thus resumes the action of the foregoing words is common in the Greek tragedians, as Aesch. Ag. 224 ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρός, γυναικοποίνων πολέμων ἀρωγάν. Compare also Choeph. 199, 200; Eur. Orest. 1105; Alcest. 7; Androm. 290 foll.; Elect. 1261, etc. For the general sentiment of the passage compare Livy 3. 72 'hoc socios audire, hoc hostes; quo cum dolore hos, quo cum gaudio illos!'

185. **μάλιστα δέ τ' ἔκλυον αὐτοί.** They *hear* the congratulations of friends, and the envious words of foes; but they *hear* the story of their own joy repeated even better by their own hearts. In some way like this we must seek for the explanation of the strange use of **ἔκλυον**, which is suggested by the thought of what friends and foes will utter in their hearing. For it does not seem possible to render, with Lobeck, 'se invicem felices praedicant, et ab aliis praedicari audiunt,' inasmuch as κλύειν standing alone could hardly be equiva-

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Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ηὔδα·
'ξεῖν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ·
καί που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης.
νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,
οὔτ' οὖν ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου,
ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα.
ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν,
εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,

193. *ἀντιάσαντα*] *γρ. ἀντιάσασθαι* Cod. Marc. 613. Probably a late correction to facilitate the construction.

lent to *εὖ* or *κακῶς ἀκούειν*. Compare with this passage Il. 13. 734 foll., where it is said of the wise man, *τοῦ δέ τε πολλοὶ ἐπαυρίσκουσ' ἄνθρωποι, | καί τε πολέας ἐσάωσε, μάλιστα δὲ καὐτὸς ἀνέγνω*. And on this analogy we may accept generally the interpretation of the Schol., *ἤτοι αἰσθάνονται καὶ αὐτοὶ τῆς ὠφελείας τῆς πρὸς ἀλλήλους καὶ ἀπολαύουσι*. The thought may be illustrated from Prov. 14. 10 'The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy;' or Aesch. Ag. 859 *οὐκ ἄλλων πάρα | μαθοῦσ' ἐμαυτῆς δύσφορον λέξω βίον*.

If on the other hand we are unwilling to assign so artificial a meaning to *κλύειν*, we must be content to refer the words generally to familiar intercourse and talk with friends, but this will be at the expense of the antithesis. **ἔκλυον** is the gnomic aorist. But, after all, the expression is very strange, and Nauck's judgment, *verba vitiosa*, seems not improbable.

187. **ἐπεί**. The actual apodosis to the protasis introduced by *ἐπεί* comes after the parenthesis, with the words **οὔτ' οὖν ἐσθῆτος**. The sentence from **Ζεύς** to **ἔμπης** is a parenthetical reflection suggested by the condition of Odysseus. The sentence from **ἐπεί** to **ἱκάνεις** adds an additional clause to the protasis, and a fresh reason why Nausicaa is disposed to help him. He looks neither a villain nor a fool—only miserable—and misery as well as prosperity is dispensed to men by no rule but the will of the gods; besides, he is here on our shores (she thinks) as a suppliant. Therefore I will befriend him.

188–9. The point in these lines lies in the words **ὅπως ἐθέλῃσιν**, the *arbitrary* dispensation of good and evil. Compare *ἀτὰρ θεὸς ἄλλοτε ἄλλῳ* | **Ζεὺς** *ἀγαθόν τε κακόν τε διδοῖ* Od. 4. 237. See also Od. 14. 444; Il. 24. 529 foll.

190. **τάδε**, 'these hardships which I see.'

193. **ὧν ἐπέοιχ' ἱκέτην .. ἀντιάσαντα**, supply *μὴ δεύεσθαι* from *οὐ δευήσεαι* above, as in *ξείνια εὖ παρέθηκε ἅ τε ξείνοις* (sc. *παραθεῖναι*) *θέμις ἐστί* Il. 11. 779. Transl. 'which it is right that a woebegone suppliant should not lack, when he has met [one who can help him].' For a similar use of the participle compare *ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα | ἐρξέμεν* Od. 7. 293, *ἀργαλέον σε, θεά, γνῶναι βροτῷ ἀντιάσαντι* Od. 13. 312, *ἀλλά τιν' ὔμμ' ὀίω δόμεναι θεὸν ἀντιάσαντα* Il. 10. 551. The general sense conveyed by *ἀντιάσαντα* is that there is something of suddenness or emergency in the case.

ταλαπείριον. Cp. Schol. P. V. on Od. 7. 24 *Ἀρίσταρχος μὲν ἀντὶ ταλαίπωρος, τινὲς δὲ ἀντὶ τοῦ ξένος καὶ πόρρωθεν πεπερακὼς ἢ μακρόθεν ἀφιγμένος*. But both *ταλαίπωρος* and *ταλαπείριος* are to be referred to root *περ*, to which *πωρ* is related, as *φώρ* to root *φερ*, and *δῶμα* to root *δεμ*.

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τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'
Ἦ ῥα, καὶ ἀμφιπόλοισιν ἐϋπλοκάμοισι κέλευσε·
'στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
ἦ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν;
οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται
δηιοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.
ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,

201. διερός] οὕτως τὸν ζῶντα Ἀρίσταρχος· Καλλίστρατος δὲ γράφει δυερός, ὁ ἐπίπονος Schol. E. H. P. Q. T. Cp. Hesych. 1. 540.

197. **τοῦ δ' ἐκ . . ἔχεται.** The construction is the same as in Hdt. 6. 109 *ταῦτα ὦν πάντα ἐς σὲ νῦν τείνει καὶ ἐκ σέο ἄρτηται.* Cp. Od. 11. 346. The same construction occurs after *ἔχεσθαι* without a preposition, as Il. 9. 102 *σέο δ' ἕξεται ὅττι κεν ἄρχῃ.*

200. **ἦ μή που**, like *ἆρα μή* in Attic Greek = 'you don't mean that you think, do you?' Cp. Od. 9. 405.

201. **οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός.** If *διερός* means, as Schol. P.Q.V. interprets it, *ζῶν ἐρρωμένως καὶ ἰκμάδος μετέχων*, it is probably to be referred to *διαίνω* and *δεύω*, the connection of the ideas of 'moisture' and 'flexibility' or 'activity' being the same as in the word *ὑγρός* Pind. Pyth. 1. 17, etc. Compare also the use of *ἀλίβαντες*, the 'sapless,' as a synonym for *θανόντες*, as in Plato, Rep. 787 C. And *διερῷ ποδί* in Od. 9. 43 seems to mean 'with nimble foot.' In later Greek, 'moist' is the regular meaning assigned to *διερός*, as **διερὸν** *αἷμα* Aesch. Eum. 263, *αὔην καὶ* **διερήν** Hes. Opp. 460, *νότιον θέρος ὕδατι ζακότῳ* **διερόν** Pind. Frag. 74. 11. Following this line of interpretation, **διερὸς βροτός** stands here as the predicate, and the whole sentence may be rendered, 'That man exists not as a living mortal, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This is substantially the interpretation of Schol. B. *οὐκ ἔστιν ἄνθρωπος ἐκεῖνος ἄρτι ζῶν, οὐδὲ γεννηθήσεται, ὃς μέλλει τολμῆσαι ἀγαγεῖν ἐς τὴν χώραν ἡμῶν πόλεμον.* **οὗτος** does not specifically refer to Odysseus, but serves to introduce a general statement, as in Hdt. 3. 155 *οὐκ ἔστι οὗτος ἀνήρ, ὅτι μὴ σύ, τῷ ἔστι δύναμις*, Od. 16. 437 *οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται | ὅς κεν . . ἐποίσει*, Il. 21. 103 *νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ.* Other commentators refer **διερός** to *δίεσθαι* and *δέος* (cp. Lat. *di-rus*), and translate it 'timid' or 'fleeing,' in direct apposition to *οὗτος ἀνήρ*, 'that man—poor creature that he is.' The Gloss. in Cod. Pal. gives as an interpretation of *διερός*, the words *βλαπτικός, πειρατικός, πειρατής*, and this, according to Lehrs (Aristarch. 56), was the view of Aristarchus; 'non est iste vir fugator homo, h. e. non est quem fugere opus sit;' this rendering necessitates a colon after *βροτός*, and the whole sentence would mean, 'this man' (referring to Odysseus) 'is not a creature to scare us' (taking up *πόσε φεύγετε*; sup. 199), 'nor will any one be born who shall come,' etc. But the first rendering is far preferable. With **οὐδὲ γένηται** compare Il. 1. 262 *οὐδὲ ἴδωμαι.*

204. The words **ἐνὶ πόντῳ** are not conclusive in deciding that Scheria is to be regarded as an island; they only mean that the Phaeacian land lay far across the sea.

205. **ἔσχατοι**, used also of the Aethiopians, Od. 1. 23.

206. **ἀλλ' ὅδε.** The use of *ὅδε* here, when the direct allusion is made to Odysseus, corroborates the view that *οὗτος*, sup. 201, has no such specific allusion. Compare *ξείνω δή τινε τώδε* Od. 4. 26.

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τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε,
λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.'
Ὣς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλῃσι κέλευσαν,
κὰδ δ' ἄρ' Ὀδυσσέα εἷσαν ἐπὶ σκέπας, ὡς ἐκέλευσε
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,
δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
ἤνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῇσι.
δή ῥα τότ' ἀμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς·
'Ἀμφίπολοι, στῆθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς
ἅλμην ὤμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
χρίσομαι· ἦ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή.
ἄντην δ' οὐκ ἂν ἐγώ γε λοέσσομαι· αἰδέομαι γὰρ
γυμνοῦσθαι κούρῃσιν ἐϋπλοκάμοισι μετελθών.'
Ὣς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρῃ.
αὐτὰρ ὁ ἐκ ποταμοῦ χρόα νίζετο δῖος Ὀδυσσεὺς
ἅλμην, ἥ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὤμους·
ἐκ κεφαλῆς δ' ἔσμηχεν ἁλὸς χνόον ἀτρυγέτοιο.

212. Ὀδυσσέα] Al. Ὀδυσσῆ'. 222. μετελθών] Eustath. ἐπελθών. Schol. V. ἀντὶ τοῦ ἐπελθών.

207. **πρὸς Διός**, lit. 'sent by (or from) Zeus,' and then 'under the guidance' or 'protection' of Zeus. Cp. Il. 1. 238 *δικάσπολοι, οἵ τε θέμιστας | πρὸς Διὸς εἰρύαται*, and Il. 6. 456 *καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις*. With the sentiment compare Od. 7. 165 *Ζεὺς .. ὅς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ*.

208. **δόσις .. φίλη τε**, 'a gift, though small, is welcome;' so Schol. B. *ὀλίγη μὲν τῷ διδόντι, φίλη δὲ τῷ λαμβάνοντι, ἡ γὰρ ἔνδεια καὶ τὸ ὀλίγον φίλον ἡγεῖται.* Cp. Il. 1. 167 *σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε | ἔρχομ' ἔχων*. Soph. O. C. 5 *σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι | μεῖον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί*.

212. **εἷσαν ἐπὶ σκέπας**, 'brought him to the sheltered spot and set him down there.' Compare *θῶκόνδε καθίζανον* Od. 5. 3.

214. **εἵματα**, 'for raiment,' in apposition to *φᾶρος* and *χιτῶνα*. Cp. Od. 7. 234, etc.

216. **ἤνωγον .. λοῦσθαι.** Nausicaa had said *λούσατε* sup. 210.

218. **οὕτω** = 'yonder;' he denotes the distance by a wave of the hand. Cp. Od. 17. 447; Il. 22. 498; and note on Od. 1. 182.

224. With **ἐκ ποταμοῦ** compare *λούειν ἐκ τρίποδος* Od. 10. 361.

νίζετο χρόα .. ἅλμην. The double accusative here resembles the construction with *ἀφαιρεῖσθαί τινά τι*. See on Od. 1. 403. Compare also *ὄφρα τάχιστα | Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα* Il. 18. 345, *κελαινεφὲς αἷμα κάθηρον | ἐλθὼν ἐκ βελέων Σαρπηδόνα* Il. 16. 667, *κεῖσο μετ' ἰχθύσιν οἵ σ' ὠτειλὴν | αἷμ' ἀπολιχμήσονται* Il. 21. 122.

226. **χνόον** (*κνάω-κόνις*) 'the scurf'

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αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
ἀμφὶ δὲ εἵματα ἕσσαθ' ἅ οἱ πόρε παρθένος ἀδμής,
τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,
μείζονά τ' εἰσιδέειν καὶ πάσσονα, κὰδ δὲ κάρητος
οὔλας ἧκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.

of dry salt. Cp. Od. 23. 237 *πολλὴ δὲ περὶ χροῒ τέτροφεν ἅλμη*.

227. **λίπ' ἄλειψεν**, see Od. 3. 466.

229. **τὸν μέν**, here begins the apodosis.

230. **κὰδ δὲ κάρητος**, 'and down from his head she showered thick locks of hair.'

231. **οὖλαι κόμαι** here, and in Od. 23. 157, represent the *thick* hair of a vigorous man, with which we may contrast the description of the old man with bare and shining head, Od. 18. 354. The same word *οὖλος* is used as an epithet of *τάπητες* and *χλαῖναι*, Od. 4. 50; Il. 10. 134; 16. 224. So in Od. 19. 246 we find *μελανόχρους οὐλοκάρηνος* (quite different in meaning from *οὐλοκάρηνος* in h. Hom. Merc. 137), and in Hdt. 7. 70 *οὐλότατον τρίχωμα*, of the bushy hair of the negro; and *οὐλόθριξ* with the same meaning, ib. 2. 104. Buttm. refers **οὖλος** in this sense to *εἰλέω*, 'squeeze;' but Curt. assigns it to the same root as *ἔρ-ιον*, Skt. *ûr-na*, Lat. *vellus*, Germ. *Wolle*, and our 'wool.' Authorities are divided as to what flower is meant by **ὑάκινθος**, some understanding by it a variety of the gladiolus, others the hyacinth, as we know it, and Voss, followed by Nitzsch, the blue iris. But in Il. 14. 347 foll. *ὑάκινθος*, together with *κρόκος* and *λωτός*, is represented as forming a carpet for Zeus and Hera, on the top of Gargarus; which would be a very unlikely soil for the iris, but which might well be covered with the ordinary hyacinth or blue-bell. The epithets to *ὑάκινθος*, in the passage quoted, are *πυκνὸς καὶ μαλακός*, which suggest that the point of resemblance here is in the clustering flowers with curling petals, and not in the colour. The Greeks seemed to regard the hyacinth as decidedly dark in hue, as Theocr. 10. 28 *καὶ τὸ ἴον μέλαν ἐντὶ καὶ ἁ γραπτὰ ὑάκινθος*. However, there is a real difficulty about the colour of Odysseus' hair. In Od. 13. 399 it is spoken of as auburn, *ξανθὰς δ' ἐκ κεφαλῆς ὀλέσω τρίχας*, while in Od. 16. 175 his restoration to manly beauty is thus described, *ἂψ δὲ μελαγχροιὴς γένετο, γναθμοὶ δὲ τάνυσθεν, κυάνεαι δ' ἐγένοντο γενειάδες ἀμφὶ γένειον*. These two statements are generally regarded as irreconcileable; but it is not impossible to suppose that his beard was some shades darker than his hair, and further, the *thicker* parts of an auburn beard would look so much darker than the immediate surface, that they might well be described by the epithet *κυάνεος*. See Houben ('qualem Homerus finxerit Ulixem,' Trever. 1856, p. 9), 'neque minus dubitatur quo consilio verba *ὑακινθίνῳ ἄνθει ὁμοίας* a poeta adiecta sint. Veteres enim Eustathius, Hesychius, alii ideo esse factum putant, ut indicent *κόμας* esse *μελαίνας κατὰ τὸν ὑάκινθον τὸ ἄνθος, ὁποίας καὶ τοῖς Ἰνδοῖς ὁ περιηγητὴς χρώζει τὰς κόμας*. Eust. 1561. Eustathium *μελαίνας* ad colorem, non ad densitatem, retulisse apparet ex iis quae adiecta sunt, *ὁποίας κ.τ.λ.* At haec opinio reiicienda mihi videtur; nam quemcumque florem sub voc. *ὑακινθίνῳ ἄνθει* latere statuis, sive nostrum hyacinthum, sive iridum speciem quandam, quum dubitari non possit quin diversorum generum diversi sint colores, dubii haeremus quemnam colorem poeta designare voluerit. At, si quid video, Homerus in talibus imaginibus nullum fere dubitationis locum relinquit. Itaque verba adiecta *ὑακινθίνῳ κ.τ.λ.* non ad *κόμας* solas, sed ad *οὔλας κόμας* referenda esse puto, ut poeta his verbis additis nobis imagine quadam pingat qualem sibi densitatem et plenitudinem capillorum in animo finxerit. Quum igitur verbum *καθῆκε* premendum sit, Ulixi tribuenda est caesaries longa, demissa, non quidem horrens et rigida, sed mollis, tenera, cirrata.' [Cp. Aristaen. 1. 1. p. 3 *ἡ δὲ κόμη φυσικῶς ἐνουλισμένη ὑακινθίνῳ ἄνθει καθ' Ὅμηρον ἐμφερής*, quoted by Nitzsch.] 'Et sane tali fere modo omnia capita, monimentis antiquis servata, sunt ornata. Quae res, quanquam non magnam vim ei tribu-

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ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
ὣς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις.
ἕζετ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
κάλλεϊ καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.
δή ῥα τότ' ἀμφιπόλοισιν ἐυπλοκάμοισι μετηύδα·
'Κλῦτέ μευ, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.
οὐ πάντων ἀέκητι θεῶν, οἳ Ὄλυμπον ἔχουσι,
Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·
πρόσθεν μὲν γὰρ δή μοι ἀεικέλιος δέατ' εἶναι,
νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.

239. κλῦτέ μευ] So Schol. H. for the κλῦτέ μοι of the MSS.

endam esse sponte apparet, tamen quum per totam fere antiquitatem omnes et poetas tragicos et pictores et statuarios ex Homero tanquam ex fonte perenni hausisse inter omnes constet, in tanto imaginum consensu et quasi conspiratione haud scio an nullam vim ac pondus habeat. (Notum est, ut unum ex multis afferam exemplis, Phidiam, Il. 1. 528 seqq. sequentem, Iovis imaginem finxisse. Schol. A. ἀπὸ τούτων δὲ λέγεται τῶν στίχων Φειδίαν τὸν ἀγαλματοποιὸν ποιῆσαι τὸν ἐν Ἤλιδι χαλκοῦν ἀνδριάντα οὕτως καμπτόμενον καὶ ξυναθούμενον.) Hoc igitur modo ille versus mihi quidem explicandus esse videtur; non nova quidem est haec opinio, quum iam apud Eustathium legatur ἢ καὶ ἄλλως οὐ κατὰ μελανίαν ἢ πρὸς ὑάκινθον τῆς κόμης ὁμοίωσις, ἀλλὰ πρὸς τὸ οὖλον αὐτῆς, ἤγουν πρὸς τὸ οὐλότριχον.'

232. **περιχεύεται** here is aor. subjunct. The picture seems to be of the fairness of the forehead surrounded by an aureole of auburn hair; which however is hardly like the colour of complexion (μελαγχροιής) assigned to Odysseus in Od. 16. 175.

ἀργύρῳ (locative, as κεφαλῇ τε καὶ ὤμοις inf.) is the ground on which the gold is laid or plated, as in Od. 3. 384 χρυσὸν κέρασιν περιχεύας. Cp. Il. 10. 294; Virg. Aen. 1. 596 'ubi flavo | argentum Pariusve lapis circumdatur auro.'

233. **Ἥφαιστος . . Ἀθήνη.** Nitzsch quotes from Plato (Polit. 274 C), who, among the various gifts of the gods, enumerates τέχναι παρ' Ἡφαίστου καὶ τῆς συντέχνου. Athena is generally represented as the patroness of women's work, especially spinning and weaving, and so the distaff is one of her regular accompaniments. But, under the title of Ἀθήνη Ἐργάνη, she was worshipped as the tutelary goddess of all artisans; see Ovid, Fast. 3. 815 foll., and h. Hom. Vulc. 2 Ἥφαιστος . . ὃς μετ' Ἀθηναίης γλαυκώπιδος ἀγλαὰ ἔργα | ἀνθρώπους ἐδίδαξεν ἐπὶ χθονός, which last two words interpret παντοίην τέχνην, 'art in all its branches.' So in Il. 22. 265 Hector is bidden to use all the prowess he has, παντοίη ἀρετή, which may be compared with Il. 7. 237 foll., where Hector enumerates his various martial accomplishments.

234. **τελείει**, sc. ἀνήρ, a co-ordinated clause expressing the result of the divine teaching. Such a sentence would have been introduced in later Greek by ὥστε.

240. Join **οὐ . . ἀέκητι**, as οὐ . . θεῶν ἀέκητι Od. 3. 28. Cp. Virg. Aen. 2. 777 'non sine numine divum.'

242. **δέατο** (compare δέαται = φαίνεται, δοκεῖ Hesych.) is, perhaps, a form of the imperfect from a stem δεα-, with a bye-form δοα, both, acc. to Curt. Verb. p. 118, to be referred to the primary form διϝα, which is to be regarded as an expansion of the root *div* = shine. See Monro, H. G. § 11.

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αἲ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
ἐνθάδε ναιετάων, καί οἱ ἅδοι αὐτόθι μίμνειν.
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε.'
  Ὣς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο,
πὰρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρῶσίν τε πόσιν τε.
ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς
ἁρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος.
  Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν·
εἵματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,
ζεῦξεν δ' ἡμιόνους κρατερώνυχας, ἂν δ' ἔβη αὐτή.
ὤτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
  '"Ορσεο δὴ νῦν, ξεῖνε, πόλινδ' ἴμεν, ὄφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι
πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.
ἀλλὰ μάλ' ὧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·

244, 245] ἄμφω μὲν ἀθετεῖ Ἀρίσταρχος, διστάζει δὲ περὶ τοῦ πρώτου, ἐπεὶ καὶ Ἀλκμὰν αὐτὸν μετέβαλε παρθένους λεγούσας εἰσάγων 'Ζεῦ πάτερ, αἰ γὰρ ἐμὸς πόσις εἴη' Schol. H. Q. 'μετέβαλε, probabilius μετέλαβε, *transtulit ad sua*' Dind.

244. **κεκλημένος εἴη.** Cp. Il. 2. 260 *μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην*. This so-called 'periphrastic conjugation' is found in Homer only with the perfect passive participle, as in *τετελεσμένον ἔσται*. See Lehrs, Aristarch. 383. Translate, 'Would that such an one might be called my husband, and that it might please him to bide here!' Compare *σὴ παράκοιτις κέκλημαι* Il. 4. 60. Ameis suggests that **οἱ**, standing as it does in an emphatic position, marks the transition from the general sentiment to the thought about Odysseus himself as the possible husband. These two lines incurred the disapproval of some of the older critics. Aristarchus obelises both verses, but is not indisposed to let the former stand. Plutarch (de audiend. poet.) is offended by them, saying, *ψεκτέον τὸ θράσος αὐτῆς καὶ τὴν ἀκολασίαν*, and Schol. Q. T. remarks, *Ἔφορος ἐπαινεῖ τὸν λόγον ὡς ἐξ εὐφυοῦς πρὸς ἀρετὴν ψυχῆς· ἐγὼ δὲ πρὸς τὸ ἁβροδίαιτον τῶν Φαιάκων*. Modern feeling will doubtless side with Ephorus, regarding the words as expressing the thoughts of an innocent girl, to whom marriage was a certainty and not a mere possibility; and she has no hearers but her own familiar handmaidens, for Odysseus is **ἀπάνευθε** (sup. 236). In the presence of men, Nausicaa is very different, even before her father, *αἴδετο θαλερὸν γάμον ἐξονομῆναι* sup. 66.

248. **Ὀδυσσῆι ἔθεσαν.** Notice the lengthening of the datival iota before a vowel, with no initial ϝ, as in Od. 16. 206. It is more common when a pause in the sense intervenes, as in Od. 8. 224; 10. 520. But the -ι of the Dat. Sing. is so frequently long in Homer that it may be regarded as a doubtful vowel. Considering that this vowel is rarely elided, and that the corresponding Latin case ends in *ī*, it is highly probable that the Greek -ι was originally long. See Monro, H. G. §§ 373, 376.

255. **ὄρσεο .. ἴμεν**, 'rouse thyself to go.' So *ὦρτο πόλινδ' ἴμεν* Od. 7. 14, and the common phrase *βῆ δ' ἴμεν* sup. 130, or *βῆ δ' ἰέναι*. **Ὄρσεο** is the imperat. of the weak aorist *ὠρσόμην*, like *δύσετο*. The form *ὄρσο* Od. 7. 342 is directly from the root.

257. **εἰδησέμεν**, cp. Od. 7. 327 *εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται | νῆες ἐμαί*.

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ὄφρ' ἂν μέν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,
τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἅμαξαν
καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν ἣν πέρι πύργος
ὑψηλός, καλὸς δὲ λιμὴν ἑκάτερθε πόληος,
λεπτὴ δ' εἰσίθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι

262. ἐπιβείομεν] ἐπιβήομεν Schol. H. Q. T. ἐπιβήσομεν Eustath. ἐπιβείομεν (as in Od. 10. 334), which is found in most MSS, is supported by La Roche on the analogy of καταβείομεν Il. 10. 97, θείομεν Il. 1. 142; 23. 244, 486; Od. 13. 364; 21. 264, στείομεν Il. 15. 297, κιχείομεν Il. 21. 128. See note below. 264. εἰσίθμη] Ἀριστοφάνης δὲ σὺν τῷ σ̄ γράφει ἴσθμη παρὰ τὸν ἰσθμόν Schol. B. H. Q.

259. **ὄφρα . . ἴομεν**, 'while we are going *along* the fields and farms.'

With **ἀγροὺς ἰέναι** cp. Soph. O. R. 1027 ὁδοιπορεῖν τόπους, Aesch. P. V. 708 στείχειν ἀνηρότους γύας. On ἄν . . κε see Od. 5. 361.

262. **ἐπήν**. This protasis has no proper apodosis, unless we seek it as far off as inf. 295, where Nausicaa's directions are resumed. The fact is, that the form of sentence is forgotten by the lengthening out of the description of the city and its surroundings.

With **πόλιος ἐπιβείομεν** cp. Il. 16. 396 οὐδὲ πόληος | εἴα ἱεμένους ἐπιβαινέμεν. We should expect ἐπιβήομεν rather than ἐπιβείομεν, and the right form is preserved in the Schol. and a few MSS. Perhaps the introduction of the ει is due to a mistaken transliteration of the old Greek alphabet. See on the whole question Monro, H. G. App. C.

263. **καλὸς δέ**, 'there is a fine haven on either side of the city, and narrow is the entrance between them.' That is to say, the town is situated on a peninsula, only joined to the mainland by a narrow neck. The topography finds a remarkable illustration in the Phoenician city of Tyre, which was built originally on an island just off the coast, and was afterwards connected with the mainland by a causeway and subsequent accretions of sand. This causeway formed a narrow εἰσίθμη (ἴθμα, ἰέναι) to the town, and on either side of it lay a harbour, the north or Sidonian harbour, and the south or Egyptian. This view is further supported by the reading of Aristoph. εἰσίσθμη, evidently suggested by the word ἰσθμός. Two such harbours are spoken of as features in the isle of Asteris. Od. 4. 846 λιμένες . . ναύλοχοι ἀμφίδυμοι, and a similar interpretation has been proposed for ἀμφίαλος Ἰθάκη, at any rate in Od. 21. 252, where the town and not the island of Ithaca is alluded to. But this is unlikely, although Pindar, Ol. 13. 40, uses ἀμφίαλος as an epithet of the Isthmus, ἐν ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν, like Horace's 'bimaris Corinthus.'

264. **νῆες ὁδὸν . . εἰρύαται**. The Schol. is uncertain between the interpretations εἱλκυσμέναι εἰσί and φυλάττουσιν ὁδόν, and there may be some doubt. For **εἰρύαται**, like πύλας εἴρυντο Il. 12. 454, may perfectly well signify 'protect,' only that the idea of 'guard-ships' seems to be altogether un-homeric. It will be better then to render, 'are drawn up along the road,' as in Il. 4. 248; 18. 69, where εἰρύαται and εἴρυντο are used of the drawing up of ships. With this interpretation **ὁδόν** may be explained as an analogous accusative to ἀγρούς sup. 259, or as governed κατὰ σύνεσιν by the sense of κατέχουσι or some such word implied in εἰρύαται. It is a moot point with philologists whether the various forms given under ἐρύω may be referred to one stem, and whether the various meanings are but extensions of an original one; or whether we are to suppose two distinct words, (1) ἐρύω (ϝερύω, ϝρύω) with the meaning 'draw,' and (2) ἐρύομαι or εἰρύομαι (originally σρύομαι, Lat. *serv-o*) with the meaning 'protect.' It is possible to make the meaning 'draw' pass into that of 'protect,' through the sense of 'drawing out of harm's way:' so ἐκ βελέων ἐρύσαντο Il. 18. 152; or followed

εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστῳ.
ἔνθα δέ τέ σφ' ἀγορή, καλὸν Ποσιδήιον ἀμφὶς,
ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.
ἔνθα δὲ νηῶν ὅπλα μελαινάων ἀλέγουσι,
πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἐρετμά.

269. *σπεῖρα*] Eustath. gives a variant *σπείρας*, i. e. warping-cables, *δι' ὧν ἕλκονται αἱ νῆες* Schol. T. *ἀποξύνουσιν*] Eustath. mentions a reading *ἀποξύνουσιν*, or gives it as an interpretation. Buttm. adopts it, and from him Bekker, Dind., etc., but as La Roche says, 'omni caret librorum auctoritate.'

by the genitive alone without a preposition, as *ἄνδρα μάχης ἐρύσαιο* Il. 5. 456; or, lastly, *ἐρύεσθαί τινα* or *τι*, as *σανίδες πύλας εἴρυντο* Il. 12. 454, *οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ* Il. 6. 403. Monro, H. G. § 18, notices that the verb *ἐρύομαι* (*ῥύομαι*), *protect*, is for the most part non-thematic. The verb *ἐρύω* (*ἐρυσ-*), *draw*, is wholly thematic in Homer. See also §§ 11, 63, 392.

265. **πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστῳ**, 'for all the men have, each one to himself, a slip.' The introduction of this clause by **γάρ** means that the existence of this accommodation for the ships is the *reason* why they are drawn up along the roadway.

ἐπίστιον is a word of most doubtful meaning; it can hardly be compounded of *ἐπί* and *ἑστία*, for although in the New Ionic dialect the form *ἐπίστιος* is found so compounded (Hdt. 1. 44), in Homer the form *ἐφέστιος* is actually used, Od. 7. 248, etc. Eustath. supports this improbable explanation, but he seems to interpret the word rightly, as *νεώριον*, to which Schol. E. T. V. adds *ἐποίκιον, σκηνή*. Some commentators again seem to have imagined a connection between *ἐπίστιον* and the words *ἱστίον* and *ἱστός*, one reading, quoted by Schol. on Il. 2. 135, being actually *ἐπ' ἱστίον*, though here again a partially right interpretation follows, *ὡσεὶ κατάλυμα παρὰ τῇ νηί*. Perhaps the simplest solution is to refer *ἐπί-στιον* to *ἐπι-στῆναι, ἐπίστασις*, in the sense of 'halting-place;' and we may compare it with the form *περίστια* and *περιστίαρχος*, Aristoph. Eccl. 128. We may picture then a long line of covered sheds (following the Scholiast's suggestion of *σκηνή*), or, more likely, a line of open slips upon which the ships were hauled. The roadway may be supposed to slope gently down on either side to the water of the two harbours, and these slopes were marked off into separate divisions, one for each ship.

266. **ἔνθα δέ**, 'there again is their place of assembly, round about the fair precinct of Poseidon.'

ἀμφίς is used rather than *περί*, because the Posideion is not in the centre of the *ἀγορά*, like a garden in the middle of a square, but it breaks the continuity of the *ἀγορά*, which would otherwise stretch right across the *εἰσίθμη*, and thus the *ἀγορά* is strictly on both sides of the Posideion. It is 'set with huge stone-blocks, deep-bedded.'

267. **ῥυτοῖσιν** is, literally, 'hauled,' i.e. as being too big to be carried, *τοῖς μὴ δυναμένοις ἐπ' ὤμων φέρεσθαι ἀλλ' ἑλκομένοις διὰ τὸ μέγεθος* Schol. Stones that a man can carry are called, Od. 10. 121, *χερμάδια ἀνδραχθέα*, but those that have to be brought on a cart are called in Thucydides (1. 93) *λίθοι ἁμαξιαῖοι*. The wall round the house of Eumaeus (Od. 14. 10) is also described as built *ῥυτοῖσι λάεσσι*. Such walls resemble the so-called Cyclopean architecture, a name derived from the description of the yard round the Cyclops' cave, Od. 9. 185 *ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι*. We are not to suppose that the *ἀγορά* was *paved* with these blocks (such a construction belongs to the time of Roman road-making, in which 'apta iungitur arte silex' Tibull. 1. 7. 60); but rather that they form a low wall round it, and perhaps seats within it, as in Od. 8. 5, 6 *ἀγορὴν ἥ σφιν παρὰ νηυσὶ τέτυκτο· | ἐλθόντες δὲ καθῖζον ἐπὶ ξεστοῖσι λίθοισι*. The stone blocks were partly sunk in the ground, *ὧν τὸ μὲν κατορυκτὸν τὸ δὲ ὑπερφαίνεται* Schol.

269. **σπεῖρα . . ἀποξύνουσιν**. See crit. note. With *ἀποξύνουσι* cp. the epithet *προήκεα* given to oars in Od. 12. 205.

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οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη,
ἀλλ' ἱστοὶ καὶ ἐρετμὰ νεῶν καὶ νῆες ἐῖσαι,
ᾗσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν,
τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
καί νύ τις ὧδ' εἴπῃσι κακώτερος ἀντιβολήσας·
'τίς δ' ὅδε Ναυσικάᾳ ἕπεται καλός τε μέγας τε
ξεῖνος; ποῦ δέ μιν εὗρε; πόσις νύ οἱ ἔσσεται αὐτῇ.
ἤ τινά που πλαγχθέντα κομίσσατο ἧς ἀπὸ νηὸς
ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὔ τινες ἐγγύθεν εἰσίν·
ἤ τίς οἱ εὐξαμένῃ πολυάρητος θεὸς ἦλθεν
οὐρανόθεν καταβάς, ἕξει δέ μιν ἤματα πάντα.
βέλτερον, εἰ καὐτή περ ἐποιχομένη πόσιν εὗρεν
ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον
Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί.'
ὣς ἐρέουσιν, ἐμοὶ δέ κ' ὀνείδεα ταῦτα γένοιτο.
καὶ δ' ἄλλῃ νεμεσῶ, ἥ τις τοιαῦτά γε ῥέζοι,

275. *καί νύ τις*] ἀθετοῦνται στίχοι ιδ' ἕως 'ἀνδράσι μίσγηται,' ὡς ἀνοίκειοι τῷ ὑποκειμένῳ προσώπῳ Schol. H. Q. 280. *ἤ τίς οἱ*] The MSS. give no variant; but it is doubtful if *τις* can remain short before *οἱ*. We may perhaps read *ἠέ τις εὐξαμένῃ* with Bekk. Al. *ἤ τί οἱ, ἠέ οἱ*. 282. *καὐτή*] Wolf changed the common reading *εἴ κ'* into *εἰ κ'* [i. e. *καί*], but *καὐτή* is an admissible crasis, cp. Od. 3. 258 (where Aristarchus gives *κ' αὐτός*). See Hermann, Opusc. 4. 125.

272. **ἀγαλλόμενοι.** To do full justice to this word, we must remember that there is a sort of personal friendship between the Phaeacians and their famous ships, which *αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν* Od. 8. 559. The story of Hiawatha and his magic canoe may be compared with this.

273. **ὀπίσσω**, 'hereafter,' as Od. 17. 188. That this is the meaning, and not 'behind my back,' is settled by Od. 2. 179 *μή πού τι κακὸν πάσχωσιν ὀπίσσω*.

275. **ἀντιβολήσας**, i. e. if he met us together.

277. **ξεῖνος** stands in an emphatic position in the verse, followed immediately by the question, 'Where did she pick him up?'

278. In **κομίσσατο** both ideas of 'rescuing' and 'taking care of' are included, as Il. 1. 594 *ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα*.

279. **ἐπεί** explains **τηλεδαπῶν**. He must have come from a distant place, inasmuch as we have no near neighbours.

281. **ἕξει δέ μιν**, 'he will have her to wife for evermore.' Compare *ἔχεις Ἑλένην* Od. 4. 569. In **ἤματα πάντα** we may suppose an ironical allusion to the proverbial inconstancy of the gods towards their mortal paramours.

282. **βέλτερον**, ''tis better so' (compare *ἄλγιον* Od. 4. 292) 'that she should herself have gone about and picked up a husband from some other place than this, for she surely flouts the Phaeacians here, in this land.' It is better so, they say, as otherwise she would have never had a husband at all! The whole speech is intended to be bitterly sarcastical—'see how the fastidious Nausicaa has been husband-hunting. Nothing in Phaeacia was good enough for her!'

εἰ καὐτή. See critical note.

286. **ἄλλῃ νεμεσῶ.** Cp. Il. 23. 494

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ἤ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων
ἀνδράσι μίσγηται πρίν γ' ἀμφάδιον γάμον ἐλθεῖν.
ξεῖνε, σὺ δ' ὧδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα
πομπῆς καὶ νόστοιο τύχῃς παρὰ πατρὸς ἐμοῖο.
δήεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
αἰγείρων· ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμών.
ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή,
τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·
ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὅ κεν ἡμεῖς
ἄστυδε ἔλθωμεν καὶ ἱκώμεθα δώματα πατρός.
αὐτὰρ ἐπὴν ἡμέας ἔλπῃ ποτὶ δώματ' ἀφῖχθαι,
καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἠδ' ἐρέεσθαι

287. ἤ τ'] ψιλωτέον τὸ ἤτ' (lege ἠδ') Ἀρίσταρχος Schol. Q. The meaning seems to be that Aristarchus, if the reading be his, had ῥέζοι, ἠδ' ἀέκητι . . . μίσγηται. 289. ὧδ'] Ἀρίσταρχος σὺ δ' ὦκ' ἐμέθεν Schol. H. Probably on the analogy of Il. 2. 26 νῦν δ' ἐμέθεν ξύνες ὦκα.

καὶ δ' ἄλλῳ νεμεσᾶτον, ὅ τις τοιαῦτά γε ῥέζοι. Notice here the change of mood from **ῥέζοι** to **μίσγηται**. The optative expresses a purely hypothetical case; in the subjunctive this is limited to a particular, though still hypothetical, instance.

287. **ἀέκητι . . ἐόντων.** The Schol. H. says βραχὺ διασταλτέον μετὰ τὸ φίλων, on which hint we may interpret the line, 'in despite of her friends, father and mother, still alive.' In this case **πατρὸς καὶ μητρός** will be a closer description of **φίλων**. The inexperience of a friendless girl, who had no one to teach her better, would be pardonable; not so the boldness of one who commits a breach of modesty, in defiance, as we should say, of 'home influences.' With the form of sentence cp. Od. 1. 47 ἀντία πάντων | ἀθανάτων ἀέκητι θεῶν. For the use of **ἐόντων** in the emphatic sense of 'superstitum' compare πατέρων τάδε μέλλετ' ἀκουέμεν, οἵ τινες ὑμῖν εἰσίν Od. 4. 94, μάλα μὲν κακὸν υἷος **ἐόντος** | ἄλλων δῆμον ἱκέσθαι Od. 20. 218. Cp. also Od. 1. 289; 8. 147; 13. 415; 15. 361, 433; 17. 159; 20. 218; 22. 367; Il. 1. 272; 2. 641; 16. 98; 22. 384.

289. **ξεῖνε, σὺ δέ,** with this arrangement of words cp. Il. 1. 282 Ἀτρείδη, σὺ δὲ παῦε. For the meaning of **ὧδε** see on Od. 1. 182. If **ὦκα** be read it will mean that evening is drawing on, and time presses; so that he must lose no time in taking his directions from her. But she has not spared time in putting her hypothetical case about the gossip of the Phaeacians!

291. **ἄλσος Ἀθήνης . . αἰγείρων,** 'a grove of Athena, of poplars.' So ἄλσος ὑδατοτρεφέων αἰγείρων Od. 17. 208. It is simpler to take **αἰγείρων** depending on **ἄλσος** as a material genitive, and as adding a further description of ἄλσος, than to explain the two genitives on the analogy of the Attic double genitive, as in εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς Aesch. Ag. 1442.

293. **τέμενος,** 'the royal park.' The reminiscence of such a demesne was still kept up in Corcyra in the time of the Peloponnesian war. Cp. Thuc. 3. 70. 5 τέμνειν χάρακας ἐκ τοῦ τε Διὸς τεμένους καὶ τοῦ Ἀλκίνου.

ἀλωή (originally ϝαλοϝή, compare ἀλοιάω), properly means the 'threshing-floor,' and then implies any artificially levelled or prepared ground, so Schol. B. E. on Od. 1. 193 καὶ ἡ πολύδενδρος γῆ καὶ ἡ ἀμπελόφυτος καὶ ἡ σιτοφόρος καὶ ἡ δασεῖα. On **τέμενος** see Apoll. Lex. 240 πᾶς ἀποτετμημένος εἰς τιμὴν τόπος, Eustath. τέμενος ἐπὶ ναοῦ οἱ μεθ' Ὅμηρον οἴδασι.

298. **καὶ τότε . . ἴμεν,** apodosis to ἐπήν, 'then go and ask.'

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δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο·
ῥεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἂν πάις ἡγήσαιτο
νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται
δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
ἥρωος. ἀλλ' ὁπότ' ἄν σε δόμοι κεκύθωσι καὶ αὐλή,
ὦκα μάλα μεγάροιο διελθέμεν, ὄφρ' ἂν ἵκηαι
μητέρ' ἐμήν· ἡ δ' ἧσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ,
ἠλάκατα στρωφῶσ' ἁλιπόρφυρα, θαῦμα ἰδέσθαι,
κίονι κεκλιμένη· δμωαὶ δέ οἱ εἵατ' ὄπισθεν.
ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
τῷ ὅ γε οἰνοποτάζει ἐφήμενος ἀθάνατος ὥς.
τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας
βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδηαι
χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.

303. *ἥρωος*] The reading of Eustath. See note on text. Al. *ἥρως*, intended to stand for a genitive or vocative. 308. *ποτικέκλιται αὐτῇ*] Schol. Q. *αὐγῇ*. So Schol. V. Eustath. gives both readings.

300. **καὶ ἂν πάις ἡγήσαιτο**, 'even a child would show thee the way.'

301. **ἐοικότα τοῖσι**, sc. *δώμασι*, 'for the houses of the Phaeacians are not built at all resembling it, seeing how fine is the palace of A.' In the following line *δόμος* is substituted for *δώματα*, and the whole clause *οἷος δόμος Ἀλκ.* stands as an awkward epexegesis of *ἐοικότα τοῖσι*. Compare *οὔ τι τοιοῦτον ἐτύχθη | οἵην τερπωλὴν θεὸς ἤγαγε* Od. 18. 36.

303. **ἥρωος** is generally read as a dactyl, and is compared with *βέβληαι* Il. 11. 380, but Ahrens would make both spondees by synizesis. For other instances of a long syllable shortened in the middle of a word compare *ἔμπαιον* Od. 20. 379, *οἷος* (⏑⏑) Il. 13. 275; 18. 105; Od. 7. 312; 20. 89, *υἱός* Il. 6. 130; 17. 575; Od. 11. 270; (Il. 1. 489?), *υἱόν* Il. 4. 473; 5. 612; 9. 84; 17. 590, *υἱέ* Il. 7. 47; 11. 200; 15. 244; (Od. 11. 478?). See Ribbeck, Hom. Forml. § 5.

κεκύθωσι (subjunctive of reduplicated aor.), is appropriate with **δόμοι**, as one is lost to sight from outside, as soon as the door is passed. **αὐλή** seems to be added, somewhat out of place, to express the first part of the premises, on which he must set foot on his way to the house. As soon as he has entered the court and passed within the house, he is to walk right through the hall to the upper end, where the king and queen will be found sitting.

307. **κίονι κεκλιμένη**. This cannot mean that Arete is standing leaning against the pillar, as may be seen from l. 305 *ἡ δ' ἧσται*, but it serves to explain the position of her *θρόνος*. Cp. Od. 8. 65 *τῷ δ' ἄρα θῆκε θρόνον .. πρὸς κίονα μακρὸν ἐρείσας*.

308. **ποτικέκλιται αὐτῇ** (see crit. note), 'leans close to that same pillar;' both seats are against the *κίων* though not both at the same side. As this however will place the king and queen almost back to back, it is better to take **αὐτῇ** as equivalent, by a common brachylogy, to *θρόνῳ αὐτῆς*, 'my mother's seat.' Compare *ὁμοῖα νοήματα Πηνελοπείῃ* Od. 2. 121; and Od. 4. 279; 7. 29; 24. 77; Il. 6. 317; 17. 51. In this way *αὐτῇ* serves as an antithesis to *πατρός*. Alcinous' seat was somewhat nearer the door than Arete's.

309. Join **τῷ .. ἐφήμενος**. With the words **ἀθάνατος ὥς** cp. Il. 4. 1, foll. where the gods are described as sitting *πὰρ Ζηνί .. μετὰ δέ σφισι πότνια Ἥβη | νέκταρ ἐῳνοχόει*.

312. **εἰ καὶ .. ἐσσί**, 'even though

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[εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ,
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.]'
Ὣς ἄρα φωνήσασ' ἵμασεν μάστιγι φαεινῇ
ἡμιόνους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.
αἱ δ' ἐὺ μὲν τρώχων, ἐὺ δὲ πλίσσοντο πόδεσσιν.
ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἅμ' ἑποίατο πεζοὶ
ἀμφίπολοί τ' Ὀδυσεύς τε· νόῳ δ' ἐπέβαλλεν ἱμάσθλην.
δύσετό τ' ἠέλιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο
ἱρὸν Ἀθηναίης, ἵν' ἄρ' ἕζετο δῖος Ὀδυσσεύς.
αὐτίκ' ἔπειτ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο.
'Κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·
νῦν δή πέρ μευ ἄκουσον, ἐπεὶ πάρος οὔ ποτ' ἄκουσας

313-315.] These verses are wanting in several MSS. and are only found on the margin of Harl. They are generally rejected by modern editors, as adding nothing new to the thought previously expressed. Their proper place is Od. 7. 75-77.
318. τρώχων] Καλλίστρατος, τρεχέτην Schol. B. H. P. Q. T.

thou art from a distant land.' This seems the only correct rendering of **τηλόθεν**, which is not used as equivalent to τηλοῦ in Homer. Compare τηλόθεν followed by the epexegesis ἐξ ἀπίης γαίης Il. 1. 270, μάλα τηλόθεν ἥκω, | τηλοῦ γὰρ Λυκίη Il. 5. 478. Nor is the passage σήμηνε δὲ τέρματ' Ἀχιλλεὺς | τηλόθεν ἐν λείῳ πεδίῳ (Il. 23. 359) conclusive for τηλόθεν in such a sense. **τηλόθεν ἐσσί** is then parallel with τηλόθεν ἥκεις or εἰλήλουθας Od. 9. 273, and this agrees with ἀνδρῶν τηλεδαπῶν sup. 279, and the whole phrase emphasises the adverb **καρπαλίμως**. 'No matter what distance you are from your home, we could take you back speedily.' Cp. Od. 9. 18 καὶ ἀπόπροθι, δώματα ναίων.

316. **φαεινῇ**, alluding to the leather or perhaps to the handle of the whip, polished or enamelled in colour; cp. Od. 23. 201 ἱμάντα βοὸς φοίνικι φαεινόν, and sup. 81 ἡνία σιγαλόεντα.

318. **αἱ δὲ .. πόδεσσιν.** If we follow the interpretation of Eustath. ἔστι δὲ τὸ μὲν τροχάζειν συντόνου κινήσεως ἑτεροίας δὲ πλίσσεσθαι πόδεσσι, we may translate, 'And well they trotted, and well they walked.' So the Schol. on Il. 16. 375 interprets πλίσσοντο by ἐβηματίζον or βάδην ᾔεσαν. This meaning of **πλίσσεσθαι** (connected with πλέκειν), is said to come from the action of crossing the feet in walking. But this scarcely gives a true picture; and it is not necessary to seek for a different sort of pace in τρώχων and πλίσσοντο. It is more likely that the latter verb is a sort of epexegesis of the former; 'they sped on with prancing feet.' The antithesis in the interpretation of Eustath. would rather require ἄλλοτε μὲν, ἄλλοτε δέ.

τρωχᾶν is related to τρέχειν as νωμᾶν and στρωφᾶν to νέμειν and στρέφειν.

319. **ἡ δὲ μάλ' ἡνιόχευεν**, 'and she drove just so that they might keep up on foot, both the handmaids and Odysseus, and she laid on the lash with judgment.'

μάλα stands in close relation to **ὅπως**, as given in the translation, '*just* so that:' for the adverb cannot take an ethical force and mean 'skilfully.'

320. **νόῳ** is unusual standing alone without preposition. In Hdt. 8. 86, 131, etc. we find σὺν νόῳ in the same sense.

321. **δύσετό τε .. καὶ ἵκοντο.** So in Od. 7. 289 δύσετό τ' ἠέλιος, καί με γλυκὺς ὕπνος ἀνῆκεν, Hdt. 4. 181

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ῥαιομένου, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.
δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἠδ' ἐλεεινόν.'
Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·
αὐτῷ δ' οὔ πω φαίνετ' ἐναντίη· αἴδετο γάρ ῥα
πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινεν
ἀντιθέῳ Ὀδυσῆϊ πάρος ἣν γαῖαν ἱκέσθαι.

παρέρχονταί τε μέσαι νύκτες καὶ ψύχεται τὸ ὕδωρ. Cp. Soph. Phil. 355.

326. **ῥαιομένου, ὅτε μ' ἔρραιε.** For a similar repetition cp. Il. 20. 316 *ὁπότ' ἂν Τροίη .. δάηται | δαιομένη, δαίωσι δ' ἀρήιοι υἷες Ἀχαιῶν.*

330. **ἐπιζαφελῶς**, 'furiously,' Il. 9. 516. We may refer *ἐπι-ζα-φελ-ῶς* to the root *φελ*, (seen in *ὀ-φέλλω*) = 'swell.' Thus the word is similar in use to Latin 'tumidus,' cp. Hor. Od. 4. 3. 5; Virg. Aen. 6. 407. The adjective *ἀφελής*, generally rendered 'simple' or 'sincere,' is really 'not swollen' and so 'smooth.' Others compound the word of ἀ priv. and *φελλεύς*, 'rough ground.' Athena did not now venture to vouchsafe her visible presence, but she throws off this reserve as soon as Odysseus has landed in Ithaca, and is beyond the power of Poseidon. It was the custom of the gods not openly to oppose each other, *θεοῖσι δ' ὧδ' ἔχει νόμος· | οὐδεὶς ἀπαντᾶν βούλεται προθυμίᾳ | τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' ἀεί* Eur. Hipp. 1328.

ΟΔΥΣΣΕΙΑΣ Η.

Ὀδυσσέως εἴσοδος πρὸς Ἀλκίνουν.

Ὣς ὁ μὲν ἔνθ' ἠρᾶτο πολύτλας δῖος Ὀδυσσεὺς,
κούρην δὲ προτὶ ἄστυ φέρεν μένος ἡμιόνοιιν.
ἡ δ' ὅτε δὴ οὗ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε,
στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς
ἵσταντ' ἀθανάτοις ἐναλίγκιοι, οἵ ῥ' ὑπ' ἀπήνης
ἡμιόνους ἔλυον ἐσθῆτά τε ἔσφερον εἴσω.
αὐτὴ δ' ἐς θάλαμον ἑὸν ἤιε· δαῖε δέ οἱ πῦρ
γρηῢς Ἀπειραίη, θαλαμηπόλος Εὐρυμέδουσα,
τήν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
Ἀλκινόῳ δ' αὐτὴν γέρας ἔξελον, οὕνεκα πᾶσι
Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὣς δῆμος ἄκουεν·
ἣ τρέφε Ναυσικάαν λευκώλενον ἐν μεγάροισιν.

4. **στῆσεν**, sc. *ἡμιόνους*. So *στῆσε* is used Od. 19. 188, in the sense of 'anchored;' the idea of *νῆα* being supplied. We have *στῆσα νέας* in Od. 4. 582, *ἵππους στήσασα* Il. 5. 755.

7. **πῦρ**. Ancient and modern commentators have speculated upon the reason for lighting this fire. The Schol. B. thinks it implies that the season was winter, and generally the older interpreters put this portion of the wandering in the later part of the year, as is perhaps suggested in Od. 14. 457 foll. In the present passage, the time of the action is evening, and the fire may well have served for light or warmth, or both: *φόως ἔμεν ἠδὲ θέρεσθαι* Od. 19. 64.

8. **Ἀπειραίη**, *ἄποθεν παροῦσα, ἡ Ἠπειρωτική* Schol. P. T. V. But the word, like Hypereia, Od. 6. 4, is purely mythical: a land 'of which the limits are unknown.' For the form *θαλαμηπόλος*, see Monro, H. G. § 124 *a*.

10. **αὐτήν**, emphatic; *her*, from among all the other captives, cp. Od. 9. 160; Il. 1. 369; 11. 626; 16. 56; 18. 444.

11. **θεοῦ δ' ὣς**, 'the people hearkened to him as to a god.'

12, 13. **ἣ . . ἥ**, both demonstratives.

τρέφε. The *τροφός* in the Greek family always retained in the household a position of intimacy and confidence; as may further be seen by the frequent representation of *τροφοί* on the Athenian stage. Sometimes the nurse suckled, sometimes only attended on the children, cp. Od. 19. 482; Il. 6. 467 with Od. 11. 447; Il. 22. 80–83. Nitzsch compares Genesis 24. 39.

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ᾗ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.
  Καὶ τότ' Ὀδυσσεὺς ὦρτο πόλινδ' ἴμεν· αὐτὰρ Ἀθήνη
πολλὴν ἠέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι,
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραννήν,
ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη
παρθενικῇ εἰκυῖα νεήνιδι, κάλπιν ἐχούσῃ.
στῆ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·
  'Ὦ τέκος, οὐκ ἄν μοι δόμον ἀνέρος ἡγήσαιο
Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει;
καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ' ἱκάνω
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὔ τινα οἶδα
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσι.'
  Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'τοιγὰρ ἐγώ τοι, ξεῖνε πάτερ, δόμον ὅν με κελεύεις
δείξω, ἐπεί μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.

13.] ἀθετεῖ Ζηνόδοτος· ἤδη γὰρ εἶπε 'δαῖε δέ οἱ πῦρ.' καὶ τὴν διαφορὰν τοῦ εἴσω πρὸς τὸ ἔνδον. The second objection seems quite unintelligible. 14. αὐτὰρ Ἀθήνη] ἀμφὶ δ' Ἀθήνη in two MSS, and quoted in Macrob.; adopted by Ameis. 22. οὐκ ἄν μοι] Ἀριστοφάνης ἤ ῥά μοι Schol. H. P. More likely ἦ ῥά νύ μοι. 26. γαῖαν ἔχουσι] γράφεται, καὶ ἔργα νέμονται Schol. E., and so Eustath.

13. **ἐκόσμει.** With this contrast *ἀπεκόσμεον ἔντεα δαιτός* inf. 232.

15. **ἠέρα.** Nitzsch remarks that this 'mist,' which was invisible in itself and served to make invisible those enveloped in it, is employed in the Iliad by the gods only for the purpose of concealing themselves: in the Odyssey it is used, as here, in behalf of their favourites as well. Cp. Il. 5. 186, 506; 8. 50; 15. 308; 17. 790; but see Il. 5. 345. Analogous to this *ἀήρ* is the Ἄιδος κυνέη Il. 5. 845. Compare Virgil's imitation, Aen. 1. 411.

18. **ἐραννός**, used as an epithet of Calydon, Il. 9. 531, 577, and translated by Virgil 'pulcram Calydona.' It stands to *ἐράω* as the Lat. *amoenus* does to *amare*. The proper form is *ἐρασ-νός*, so that the double *ν* is due to assimilation of the *σ*.

20. **παρθενικῇ** is variously taken as an adj. in agreement with, or a substantive in apposition to, **νεήνιδι.** The form stands to *παρθένος* as *ὀρφανικός* to *ὀρφανός*.

25. **ἐξ ἀπίης γαίης.** These words form the epexegesis to *τηλόθεν*, as, sup. 22, Ἀλκινόου does to *ἀνέρος*. Translate, 'from afar, from a distant land.' So Eustath. *ἐκ τῆς μακρὰν ἀπεχούσης γῆς*. The name γῆ Ἀπία (ā) for the Peloponnese is a different word according to Buttm. Lexil. s. v. The accentuation of *ἄπιος*, however, as compared with *ἀντίος*, seems to suggest some other etymology than *ἀπό*. It is therefore proposed to refer it to root *ap*, as in Skt. *âp-as*, Lat. *aqu-a*. We might then compare Ἀπιδανός, Μεσσ-άπ-ιοι, and even Ἀπία γῆ Aesch. Supp. 777, which last word may suggest the modern name Morea (*mare*); cp. Ar-mor-ica. Thus **ἐξ ἀπίης γῆς** would mean 'from a land over the water.' Cp. Il. 1. 270.

29. **ναίει.** See note on Od. 1. 404.

ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω·
μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.
οὐ γὰρ ξείνους οἵδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.
νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείῃσι
λαῖτμα μέγ' ἐκπερόωσιν, ἐπεί σφισι δῶκ' ἐνοσίχθων·
τῶν νέες ὠκεῖαι ὡς εἰ πτερὸν ἠὲ νόημα.'
Ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν

33. ὅς κ' ἄλλοθεν ἔλθῃ] Schol. H. Q., quoting the line on Od. 13. 119, gives the reading ὅτε κέν τις ἵκηται. ἔλθῃ with Bekk. and La Roche; most MSS. ἔλθοι.

Some compare the words **πατρὸς ἐγγύθι ναίει** with ποτικέκλιται αὐτῇ Od. 6. 308; see note there.

32. **μάλα.** This is to be closely connected with **οὐ**, and both words with **ἀνέχονται**, the combination containing a strong *litotes*. As we might say in vernacular, 'are not over and above fond of,' meaning, 'not at all fond of.' But **οὐκ ἀνέχονται** is a stronger expression than οὐ ξενίζουσι, signifying 'they cannot put up with,' or 'endure.' Nitzsch remarks here that the character ascribed by Athena to the Phaeacians is at variance with the sentiments expressed, not only by Nausicaa (Od. 6. 207), but also by Alcinous himself (inf. 186 foll.), and by the chiefs at his court (159 foll.). He assigns as the explanation of the inconsistency, that Athena's communication here does not throughout represent a statement of facts, but really embodies the thoughts of the wary and much-travelled hero, at the moment of entering a strange city, blended with the natural incident of his meeting a maiden with an urn upon her head, and asking the way of her. This seems rather too subtle a refinement. It is simpler to suppose that Athena is speaking only of the ordinary Phaeacians, whom a stranger would meet in the street: and according to Nausicaa's showing in bk. vi, they could make themselves very unpleasant.

34. **θοῇσιν . . ὠκείῃσι.** The two epithets are (so to speak) only verbally tautological: for the one is *epitheton ornans*, a conventional epithet, and the other a special. Thus translate, 'trusting in the speed of their swift ships.' Yet even in this translation, though literally correct, the epithet 'swift' (**θοῇσιν**) is not sufficiently subdued; so completely has it been emptied of its meaning by its use as a class epithet. Sophocles (Aj. 710) imitates this in θοῶν ὠκυάλων νεῶν, where see Schneidewin's note.

36. **ὡς εἰ . . νόημα.** It would be incomprehensible that a simile involving so much self-reflection should first appear in the compressed form in which our passage exhibits it. Accordingly we find it set forth in full in Il. 15. 80 ὡς δ' ὅτ' ἂν ἀίξῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν | γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ· | ἔνθ' εἴην ἢ ἔνθα· μενοινήῃσι δὲ πολλά, | ὣς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη. Cp. h. Hom. Apoll. 186 ἔνθεν δὲ πρὸς Ὄλυμπον ἀπὸ χθονός, ὥς τε νόημα | εἶσι, ib. 448 νόημ' ὡς ἆλτο πέτεσθαι. The simile occurs in a somewhat altered form in h. Hom. Merc. 43 foll. ὡς δ' ὁπότ' ὠκὺ νόημα διὰ στέρνοιο περήσει | ἀνέρος, ὅν τε θαμειαὶ ἐπιστρωφῶσι μέριμναι, | ἢ ὅτε δινηθῶσιν ἀπ' ὀφθαλμῶν ἀμαρυγαί, | ὣς ἅμ' ἔπος τε καὶ ἔργον ἐμήδετο κύδιμος Ἑρμῆς. Ameis quotes as parallel passages Cic. Tusc. 1. 19 'Nihil est animo velocius; nulla est celeritas quae possit cum animi celeritate contendere;' also Gratius, Cyneg. 204; Theogn. 985; and the expression of Thales, ap. Diog. Laert. 1. 35 τάχιστος νοῦς· διὰ παντὸς γὰρ τρέχει. For the use of ὡς εἰ without any verb, see Od. 19. 39, 211, etc.

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ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη
εἴα ἐυπλόκαμος, δεινὴ θεός, ἥ ῥά οἱ ἀχλὺν
θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
θαύμαζεν δ' Ὀδυσεὺς λιμένας καὶ νῆας ἐίσας
αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ
ὑψηλά, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι.
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἵκοντο,
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·
'Οὗτος δή τοι, ξεῖνε πάτερ, δόμος, ὅν με κελεύεις
πεφραδέμεν· δήεις δὲ διοτρεφέας βασιλῆας,
δαίτην δαινυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ
τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
ἔργοισιν τελέθει, εἰ καί ποθεν ἄλλοθεν ἔλθοι.
δέσποιναν μὲν πρῶτα κιχήσεαι ἐν μεγάροισιν·

41. ἥ ῥά οἱ] Ζηνόδοτος ἥ σφισιν γράφει, οὐκ εὖ· ἐν γὰρ τοῖς ἑξῆς (143) φησιν 'καὶ τότε δή ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ' Schol. H. P. This is explained by Schol. P. Q. T. on sup. 15, remarking that the mist is made to envelope only Odysseus, οὐ τοῖς Φαίαξιν, ὡς ἐν τοῖς ἑξῆς Ζηνόδοτος. Cp. inf. 140 Schol. H. P.
52. ποθεν ἄλλοθεν] γράφεται 'εἰ καὶ μάλα [τηλόθεν]' Schol. Q. Bekker and others reject this line. The addition of it certainly spoils the general applicability of the gnome, which is far more sententious in form if it be made to end at ἀμείνων.

40. **διὰ σφέας** describes his movement as he passes through the midst of them on his way to the palace. Cp. δι' αὐτῶν ἐρχομένη Od. 10. 391, where the genitive gives a slightly different point of view. See Eurip. Hipp. 753 ἃ διὰ πόντιον κῦμ' ἐπόρευσας.

41. **ἐυπλόκαμος**. This epithet is applied to Athena only here; but she is called ἠύκομος in Il. 6. 92, 273, 303.

43. **θαύμαζεν**. Notice the tense expressive of the constant process of wonder at each new marvel.

44. **αὐτῶν** marks the transition from the material city to its inhabitants: see on Od. 2. 154 πόλιν αὐτῶν. With the double meaning of 'public speaking' and 'place of assembly' in the use of the word ἀγοραί, some compare the word φῆμις, which in Od. 15. 467 signifies, according to Schol., ἐκκλησία, συνέδριον.

45. **σκολόπεσσιν**, used only here in Odyssey, occurs in the Iliad several times, as describing the palisade erected by the Greeks to defend their trench, ὕπερθεν δὲ σκολόπεσσιν | ὀξέσιν ἤρηρει τοὺς ἔστασαν υἷες Ἀχαιῶν | πυκνοὺς καὶ μεγάλους, δηίων ἀνδρῶν ἀλεωρήν Il. 12. 55. Here it represents the palisade, or *chevaux de frise*, along the coping of the **τείχεα μακρά**. Cp. Od. 14. 10 δείματο [αὐλήν] ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρδῳ.

47. **τοῖσι**, used in a conversation between two persons: cp. Od. 5. 202.

49. **δήεις δὲ . τάρβει**. Cp. Il. 4. 385 πολέας δὲ κιχήσατο Καδμείωνας | δαινυμένους κατὰ δῶμα βίης Ἐτεοκληείης· | ἔνθ' οὐδὲ ξεῖνός περ ἐὼν ἱππηλάτα Τυδεὺς | τάρβει.

50. **δαίτην δαινυμένους**. See note on Od. 6. 61.

53. **δέσποιναν**. The word is not found in the Iliad for this reason, that the relation it denotes is a domestic one. The point of this simple line has been generally mistaken, through a misinterpretation of **κιχήσεαι**. Thus Bothe, 'thou art to *make thy suit* first to the queen:' but (1) an interpretation which takes the word out of its obvious sense,

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Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκήων
τῶν αὐτῶν οἵ περ τέκον Ἀλκίνοον βασιλῆα.
Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,

and gives the tense, instead of its proper force, that of a virtual imperative, is harsh: and (2) it would be clumsy to make Athena, in her directions here, go over the same ground as Nausicaa has already insisted upon. Nitzsch, foreseeing perhaps the latter objection, subordinates this line to the next, thus:—'the queen whom thou art to approach first is named Arete:' but he is still open thus to the first objection, and besides to a new one, for μέν and δέ permit no such subordination in the pair of clauses they connect. There is no reason to look so curiously for the meaning which lies on the surface. **κιχήσεαι** is a simple future, and means not 'approach' nor 'make suit to,' but 'find.' (That **πρῶτα** qualifies δέσποιναν we are led to infer from the parallel passage, Od. 13. 226 τὴν δ' Ὀδυσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε, | καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· | ὦ φίλ' ἐπεί σε πρῶτα κιχάνω τῷδ' ἐνὶ χώρῳ, where πρῶτα must refer to σε: cp. also Od. 3. 419, etc.) In what sense then was the queen the first person Odysseus was to find? The only sense in which any one entering a room containing a large company could be said to 'find' one person before another, would be that of his eye first resting upon such an one: 'thine eye will rest first upon the queen of all that are in the hall.' This intimation is quite consistent (1) with Nausicaa's direction to push past the king to the queen, so long as **κιχήσεαι** does not mean 'shalt come to;' and also (2) with the statement in v. 49 δήεις δὲ διοτρεφέας βασιλῆας κ.τ.λ., for this would be satisfied by a general consciousness of their presence; and, further, although δήεις (being quite general, of the finding of things as well as persons, whether expected or not) might have been used in the place of κιχήσεαι, it is no less true that κιχήσεαι (being only used of finding a person who is an object of search) could only properly be used of Arete and Alcinous. It is also consistent (3) with the account of Odysseus' actual proceedings, inf. 136 foll. εὗρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας .. αὐτὰρ ὁ βῆ διὰ δῶμα .. ὄφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα, for it is most reasonable to suppose that he would mark Arete at his first entrance, and then, in spite of finding himself among the chiefs, make his way to her.

It may be added, that a stranger was regarded as the suppliant specially, with all the rights implied in the word, of the person with whom he first established relations: cp. inf. 301; Od. 13. 226-8 (quoted above), Soph. O. C. 85 ἕδρας | πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ. Hence Arete says, Od. 11. 338 ξεῖνος δ' αὖτ' ἐμός ἐστιν.

54. **ὄνομα**, not accus., as if, 'she is by name Arete;' but, 'Arete is her name.' The only passages which are decisive point this way: Od. 9. 366 Οὖτις ἐμοί γ' ὄνομα, Od. 19. 409 τῷ δ' Ὀδυσεὺς ὄνομ' ἔστω ἐπώνυμον, and 24. 306 αὐτὰρ ἐμοί γ' ὄνομ' ἐστὶν Ἐπήριτος.

ἐπώνυμον refers properly to a *surname*, added with a special significance; as Ἀλκυόνην καλέεσκον ἐπώνυμον, οὕνεκ' ἄρ' αὐτῆς | μήτηρ ἀλκυόνος πολυπενθέος οἶτον ἔχουσα | κλαῖε Il. 9. 562. Here Arete is so called καθὸ ἀρητῶς καὶ εὐκταίως ἐγεννήθη Schol. P. V. Compare the use of ἐπί-κλησιν Od. 5. 273. Ἄρητος is the name of one of Nestor's sons, Od. 3. 414, of the grandfather of one of the suitors, 16. 395, and of a Trojan, Il. 17. 517. In later times the name Θεαίτητος corresponds to it.

τοκήων refers here to ancestors and not to immediate parents; Alcinous being uncle as well as husband of Arete, as the genealogy shows:

Poseidon = Periboea
|
Nausithous
|
Rhexenor — Alcinous
|
Arete

ὁπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
ὅς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.
ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτός,
τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα
Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἄνασσε·
Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκίνοόν τε.
τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων
νυμφίον ἐν μεγάρῳ μίαν οἴην παῖδα λιπόντα
Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
καί μιν ἔτισ' ὡς οὔ τις ἐπὶ χθονὶ τίεται ἄλλη,
ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.
ὣς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν

69. *τετίμηταί τε καὶ ἔστιν*] There seems something unsatisfactory about this reading, which Nauck describes as 'verba vitiosa,' but the MSS. give no variant. Bothe conjectures *τοκάδεσσιν*, which does but add further confusion.

59. **Γιγάντεσσιν**, according to some from *γίς* = *γῆ*, and *γα*, as in *γεγαώς*, and so identical with *γηγενής*. Curtius supposes *γίγας* to be only a reduplication of the root *γα*. Cp. Pausan. 8. 29. 2 *Γιγάντων οὐδεμίαν ἐν Ἰλιάδι ἐποιήσατο Ὅμηρος μνήμην, ἐν Ὀδυσσείᾳ δὲ* (10. 129) *ἔγραψε μὲν ὡς ταῖς Ὀδυσσέως ναυσὶ Λαιστρυγόνες ἐπέλθοιεν Γίγασι καὶ οὐκ ἀνδράσιν εἰκασμένοι· ἐποίησε δὲ καὶ τὸν βασιλέα τῶν Φαιάκων λέγοντα* (Od. 7. 205, 206) *εἶναι τοὺς Φαίακας θεῶν ἐγγύς, ὥσπερ Κύκλωπας καὶ τὸ Γιγάντων ἔθνος. ἔν τε οὖν τούτοις δηλοῖ θνητοὺς ὄντας καὶ οὐ θεῖον γένος τοὺς Γίγαντας, καὶ σαφέστερον ἐν τῷδε ἔτι·* **ὃς ποθ' ὑπερθύμοισι . . αὐτός.** *ἐθέλουσι δὲ αὐτῷ* **λαὸς** *ἐν τοῖς ἔπεσιν ἄνθρωποι οἱ πολλοὶ καλεῖσθαι.* Homer then knows nothing of the Gigantomachia of later legend, nor does he regard the Gigantes as Hesiod did, as monsters with serpent-feet, sprung from Uranus and Gaea, who thought to storm Olympus, but were hurled back by the thunderbolts of Zeus (Apollod. 1. 6. 1). Here we have no means of ascertaining whether (1) the Gigantes and their king were destroyed in some foolhardy expedition against another tribe; or (2) whether an insurrection of the people against their king ended in mutual disaster; or (3) whether the guilt of Eurymedon brought destruction on himself and his people. The actual words are susceptible of any one of these three interpretations, of which (1) is perhaps the most likely, on the strength of the epithets **ὑπερθύμοισι** and **ἀτάσθαλον**.

64. **ἄκουρον . . νυμφίον**, 'without male issue . . before his bridal days were over.' This meaning seems to be sufficiently established by the words *μίαν οἴην παῖδα λιπόντα* that follow as epexegesis. But Nauck, from a gloss of Aristoph. *ἄγουρον*, proposes, needlessly, *ἄωρον*, sc. 'immatura morte ademptum,' which some modern commentators approve. It seems he had been married long enough to have had a daughter born him, unless we make Arete a posthumous child.

69. **περὶ κῆρι**, cp. Od. 5. 36.

τετίμηταί τε καὶ ἔστιν. A passage which recalls this is Plat. Sympos. 195 B *μετὰ δὲ νέων* [Ἔρως] *ἀεὶ ξύνεστί τε καὶ ἔστιν*, where with *ἔστιν* must be supplied *νέος*. Nitzsch compares Propert. 2. 13. 38 (3. 4. 21 Weber) 'nec minus haec nostri notescet fama sepulcri, | quam fuerant Phthii busta cruenta viri.' As with 'fuerant' must be supplied 'nota,' so here with *ἔστιν* Nitzsch would supply *τιμήεσσα*. But it is possible that *περί* is the word to be repeated :—'is honoured above

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ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο
καὶ λαῶν, οἵ μιν ῥα θεὸν ὣς εἰσορόωντες
δειδέχαται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.
οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ·
οἷσίν τ' εὖ φρονέῃσι καὶ ἀνδράσι νείκεα λύει.
εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ,
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.'
  Ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη
πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινήν,
ἵκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν Ἀθήνην,
δῦνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
Ἀλκινόου πρὸς δώματ' ἴε κλυτά· πολλὰ δέ οἱ κῆρ
ὥρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἱκέσθαι.

74. οἷσίν τ' εὖ φρονέῃσι] τινὲς δὲ χαριέστερον γράφουσι κατὰ γένος θηλυκὸν ᾗσίν τ' εὖ φρονέῃσι [text φρονέουσι] καὶ ἀνδράσιν· ἤγουν αἷς γυναιξὶ φιληδεῖ καὶ οἷς ἀνδράσι προσέχει λύει τὰ νείκεα· φέρεται δὲ καὶ τρίτη γραφὴ αὕτη· ᾗσιν ἐυφροσύνῃσι, ἤγουν ἰδίαις φρονήσεσι λύει δικαστικῶς τὰ νείκεα Eustath. ad loc. Similarly Schol. B. H. P. Q. T.; but Schol. C. E. M. more correctly οἷς εὖ φρονεῖ, οὐ γυναικῶν, ἀλλὰ καὶ ἀνδρῶν νείκεα λύει. 79, 80.] ὑποπτεύεται ὁ τόπος ὡς καὶ Χαῖρίς φησιν ἐν διορθωτικοῖς Schol. H. P. Probably on the ground that the passage may have been added by a later rhapsodist to gratify Athenian feeling.

all, as she is [in worth] above all.' Cp. Od. 1. 66 ὃς περὶ μὲν νόον ἐστὶ βροτῶν περὶ δ' ἱρὰ θεοῖσιν | ἀθανάτοισιν ἔδωκε. After ἔστιν the construction with τετίμηται is resumed in ἔκ τε φίλων κ.τ.λ. For the construction with ἐκ compare ἐφίληθεν ἐκ Διός Il. 2. 669.

72. δειδέχαται μύθοισιν, 'welcome with loyal speeches.' δειδέχαται (δείκνυμι) is the perfect tense; in Il. 9. 224 we have δείδεκτο, and in Il. 4. 4 δειδέχατο. The perfect appears as δέδειγμαι. Soph. Fr. 379 Dind. With the strengthened form of reduplication compare εἵμαρμαι, δείδοικα, and δειδίσκομαι from root δικ.

73. καὶ αὐτή = 'vel ipsa per se,' meaning that she does not only shine with light reflected from the king.

74. οἷσίν τ' . . λύει, 'for those to whom she shows favour, be they even men, she settles disputes.' The meaning of εὖ φρονεῖν cannot be (whether we regard the sense, or the next line) 'gives wise counsel.' Nitzsch is led to maintain this apparently by the wish to support his rendering of ἐυφρονέων Od. 2. 160. He is misled also as to the relation of this line to the preceding, by taking τε as the copulative; whereas it is exegetic, as inf. 129 ἐν δὲ δύω κρῆναι· ἡ μέν τ' κ.τ.λ.; cp. also Od. 8. 124.

81. Ἐρεχθῆος . . δόμον, 'the strong house of Erechtheus' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus, as in Il. 5. 447 we find Leto and Artemis sharing a temple with Apollo. Cp. Il. 2. 547 Ἀθήνας . . | δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη | θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα, | κὰδ δ' ἐν Ἀθήνῃς εἷσεν ἑῷ ἐνὶ πίονι νηῷ. Herodot. tacitly refers to this passage in 8. 55 ἔστι ἐν τῇ ἀκροπόλι ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγομένου εἶναι νηὸς ἐν τῷ ἐλαίη τε καὶ θάλασσα ἔνι.

83. ἱσταμένῳ. As Odysseus caught from without a glimpse of some of the glories of the palace, his pace betrayed

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ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης
δῶμα καθ' ὑψερεφὲς μεγαλήτορος Ἀλκινόοιο.
χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα,
ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·
χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον.
σταθμοὶ δ' ἀργύρεοι ἐν χαλκέῳ ἕστασαν οὐδῷ,
ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσέη δὲ κορώνη.
χρύσειοι δ' ἑκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,

86. ἐληλέδατ'] παρατεταμένοι ἦσαν, εἰ δὲ ἐρηρέδατο, ἡρμοσμένοι ἦσαν ἢ ἐμπεπηγμένοι Schol. M. ἐληλάδατο, Ἰωνικῶς ἀντὶ τοῦ ἐληλασμένοι ἦσαν Schol. B. E. ἐληλέδατο, ἦλθεν· ἀπὸ τοῦ ἐλεύθω Zonar. Lex. 693, quoted by La Roche. Buttm. ἐληλέατ', as in text of Cod. P., followed by Dindorf and Nauck.

the wonderment of his mind, as he 'stopped ever and anon,' πολλὰς ἔχων φροντίδων ἐπιστάσεις, as in Soph. Ant. 225.

84. ὥς τε . . σελήνης. See Od. 4. 45. Nitzsch remarks that the palace of Menelaus rather surpasses that of Alcinous in magnificence.

86. τοῖχοι. The description of the δόμος does not begin till v. 95; here we have the walls of the αὐλή, for θριγκός seems to refer to the finishing of open-air walls. Cp. Od. 14. 5–10, and 17. 266 ἐπήσκηται δέ οἱ αὐλὴ | τοίχῳ καὶ θριγκοῖσι, θύραι δ' εὐερκέες εἰσίν. So Eurip. Hel. 430 ἰδὼν δὲ δῶμα περιφερὲς θριγκοῖς τόδε | πύλας τε σεμνὰς . . προσῆλθον. Accordingly μυχός here is only the inner end of the αὐλή, though elsewhere applied to δόμος, θάλαμος, κλισίη, ἄντρον, and to places, as μυχῷ Ἄργεος.

ἐληλέδατ', see crit. note. This form has the preponderance of MS. authority, and is quoted again by Schol. H. Q. on Od. 13. 4. Ameis thinks it may have been the reading of Aristarchus. See Curt. Gk. Etym. 575 'Bekker has adopted this form (sc. ἐληλέδατο) on good authority, (see Dindorf's Schol.) instead of the vulg. ἐληλάδατο. Buttm. (Ausf. Gr. 1. 426) prefers the less well established form ἐληλέ-ατο, standing to a stem ἐλα- in the same relation in which πεπτέ-ατο does to root πτα. ἐληλέδατο on the other hand points back to a stem ἐλαϳ-, from which would come a present ἐλάω, as illustrated by the forms ἠλάσθην, ἐλαστός. For analogous forms compare ἐρράδαται Od. 20. 354, ἀγωνίδαται Hdt. 9. 26, κεχαρίδαται ib. 1. 140, ἐσκευάδαται 4. 58, ἀκηχέδατο Il. 17. 637. ἐλαύνειν here expresses the continuous line of the wall, as in ἐλαύνειν ὄγμον Il. 11. 68. If the reading ἐρηρέδατο (ἐρείδω) be adopted we shall have to notice an anomalous ε for ι, as in δει-δέχ-αται from δείκνυμι and ἀκ-ηχέδ-αται from ἀκαχίζω.

87. It is impossible to say with certainty what the 'coping of κύανος' was. Curt. connects the word with Skt. *çjânas*, 'dark smoke,' which accords well with μέλανος κυάνοιο Il. 11. 35. It has commonly been regarded as 'blue steel,' and Evans, L'âge du bronze, p. 14 f., supports this view. But such steel would soon rust, and would be quite unsuitable for mural decoration. The whole question is treated well by Helbig (Das Hom. Epos aus den Denkmälern erläütert, p. 79 foll.), who shows from Theophrastus that there were two kinds of κύανος, the natural (αὐτοφυής) and the artificial (σκευαστός). The first is Lapis lazuli, or real ultramarine; too rare and costly for such a θριγκός, the second is a kind of glass or enamel coloured with cobalt or smalt. Plates so coloured have been discovered at Mycenae (Schliemann, Mykenae, p. 183); and we may suppose such plates or tiles to have formed a frieze to the wall here described.

91. χρύσειοι . . κύνες, and (100), χρύσειοι . . κοῦροι. It is improbable that the poet intends by these descriptions anything more than *images* of dogs and boys. In support of this view we may (partly with Nitzsch), remark that,

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οὓς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι
δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
ἀθανάτους ὄντας καὶ ἀγήρως ἤματα πάντα.
ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα,
ἐς μυχὸν ἐξ οὐδοῖο διαμπερὲς, ἔνθ' ἐνὶ πέπλοι
λεπτοὶ ἐύννητοι βεβλήατο, ἔργα γυναικῶν.
ἔνθα δὲ Φαιήκων ἡγήτορες ἑδριόωντο
πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
χρύσειοι δ' ἄρα κοῦροι ἐυδμήτων ἐπὶ βωμῶν
ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.

95. ἐρηρέδατ'] Here Schol. P. reads ἐληλέδατ' again, but interprets ἐμπεπηγότες ἦσαν. 100. βωμῶν] κακῶς οἱ βουνῶν γράφοντες. Ὅμηρος γὰρ βωμοὺς τὰς βάσεις φησί. Schol. of P. Cod. Vind. 56 gives πύργων.

(1) A tendency to hyperbolical expressions about works of imitative or mechanical art may be observed in Homer. Such expressions are intended to be a tribute to the skill of the artist. Thus the wheeled tripods, Il. 18. 376, are said to move αὐτόματοι . . θαῦμα ἰδέσθαι. Even in the description of the ἀμφίπολοι ib. 417, we may doubt whether we have more than a hyperbolical account of mechanical contrivances, ἀμφίπολοι . . ζωῇσι νεήνισιν εἰοικυῖαι, | τῇς ἐν μὲν νόος ἐστὶ μετὰ φρεσὶν, ἐν δὲ καὶ αὐδὴ | καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν, for after all they are only ζωῇσι νεήνισιν εἰοικυῖαι. To the same tendency may be referred the grandiloquence of Od. 11. 613 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο | ὃς κεῖνον τελαμῶνα ἑῇ ἐγκάτθετο τέχνῃ. (2) Works of imitative art had not yet received their proper appellations, such as ἀνδριάς, etc.: see the whole description of the Shield in Il. 18, and therein, especially 577 foll. χρύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσι. Such objects borrowed the names of the things of which they were imitations.

94. ὄντας. This form occurs only in two other passages, Od. 19. 230 ὄντες, and ib. 489 οὔσης. Nitzsch doubts if we can read the ordinary form ἐόντας as a dissyllable. Inflexions which in later Greek would allow of contraction afford of course no parallel. But we might derive some countenance from Od. 2. 148 ἕως (monosyll.), 9. 283 νέα (monosyll.), 9. 240 θυρεόν (dissyll.), 18. 247 πλέονες (dissyll.), Il. 5. 256 ἐᾷ (monosyll.), 10. 344 ἐῶμεν (dissyll.), 8. 217 κηλέῳ (dissyll.). Perhaps the reading (Ahrens) βαρὺν εὖντα Theocr. 2. 3 suggests the possibility of retaining an epic form.

95. ἐν δέ (sc. δόμῳ), here of the interior of the men's apartment.

96. For διαμπερές = 'the whole way round,' see Od. 5. 256. The same meaning of ἔνθα καὶ ἔνθα (sup. 86), i.e. both length-wise and breadth-wise,' occurs in Il. 7. 156 παρήορος ἔνθα καὶ ἔνθα, and Od. 10. 517.

99. ἐπηετανόν (see Od. 4. 89), used here, and inf. 128, adverbially. Cp. Od. 10. 427. Hesych. interprets, συνεχές, ἀδιάλειπτον. παρατεταμένον διὰ παντὸς τοῦ χρόνου. δαψιλές.

100. βωμῶν, from root βα, as in βαίνω, properly anything on which one mounts; cp. Il. 8. 441 ἅρματα δ' ἂμ βωμοῖσι τίθει, where Schol. V. interprets τοῖς ἀναβαθμοῖς. Thus βωμός, when used as an 'altar,' differs from ἐσχάρα in having steps, or an ascent (ἀνάβασις) of some kind up to it. Here it denotes only a 'pedestal.' The statues are represented as carrying the torch grasped by both hands, as the preposition (μετά) shows.

102. Here φαίνοντες is used intransitively for 'giving light;' cp. Od. 19. 25

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πεντήκοντα δέ οἱ δμωαὶ κατὰ δῶμα γυναῖκες
αἱ μὲν ἀλετρεύουσι μύλης ἔπι μήλοπα καρπόν,
αἱ δ' ἱστοὺς ὑφόωσι καὶ ἠλάκατα στρωφῶσιν
ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο·
καιρουσσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.

104. μύλης] Al. μύλῃς and μύλοις. Apoll. Lex. gives μύλης. Od. 20. 111 seems to support the reading μύλης, and ib. 106 μύλῃς. 107. καιρουσσέων] Ἀρίσταρχος καιροσέων Schol. B. H. M. P. T. 'In antiquioribus autem Odysseae exemplis videtur fuisse καιροσσέων' Buttm. ap. Schol. ed. Dind. But the word is properly written καιρουσσέων, the regular contraction for καιροεσσέων (from καιρόεις), which La Roche adopts from Bergk, Philol. xvi. 578 foll. See his critical note ad loc. For the interchange between ο and ου cp. βοσί for βουσί Jacobs, ad Anthol. Pal. 374.

δμωὰς δ' οὐκ εἴας προβλωσκέμεν αἵ κεν ἔφαινον, so that νύκτας must be taken as accus. of duration of time. See also Od. 18. 307 λαμπτῆρας τρεῖς ἵστασαν ἐν μεγάροισιν | ὄφρα φαείνοιεν.

103. πεντήκοντα. The same number of handmaids is found in the house of Odysseus, Od. 22. 421. Cp. Virg. Aen. I. 703 'quinquaginta intus famulae.'

104. μήλοπα, 'corn apple-hued,' sc. yellow. Others connect it with μαλός, 'white,' 'glistering.'

106. οἷά τε φύλλα. The point of comparison is the constant movement of the women at their task. This is better than the notion, which Nitzsch espouses, of their sitting as close together as leaves grow on the aspen. Leaves in general, while they may afford an illustration of multitude, as Il. 2. 468, 800, supply similes for other ideas as well; for instance, they are a type of perishableness, Il. 21. 464. The leaves of the aspen are not remarkable for their closeness but for their tremulous movement. Besides, Nitzsch's interpretation would rather require ὅσσα τε than οἷά τε. The Schol. M. P. V. gives both interpretations: φύλλα δὲ ἤτοι διὰ τὸ πλῆθος, ἢ διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην, ὡς καὶ τὰ φύλλα τῆς αἰγείρου ἀντεστραμμένα ἀλλήλοις καὶ εὐκίνητα ῥᾳδίως καὶ ὑπὸ τυχούσης αὔρας, ὡς καὶ Σοφοκλῆς ἐν Αἰγεῖ (Frag. Dind. 24) ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρᾶς, | κἂν ἄλλο μηδὲν, ἀλλὰ τοὐκείνης κάρα | κινεῖ τις αὔρα κἀνακουφίζει πτερόν.

107. καιρουσσέων, contracted for καιροεσσέων (see crit. note), 'close-woven.' καιρόεις is from καῖρος (Lat. *licium*, Engl. *leash*), the loop which holds each vertical thread in the loom. καῖρος δὲ ὁ μίτος, δι' οὗ τοὺς στήμονας ἐναλλάττουσι χάριν τοῦ τὴν κρόκην πλέκεσθαι Schol, B. H. M. P. T. A web in which the καῖροι stand close together is therefore necessarily of close texture.

ἀπολείβεται ὑγρὸν ἔλαιον. Nitzsch understands this as referring to the close texture of the linen, which is too thick to let oil soak through its interstices. He quotes from Plutarch, de Pyth. Oracl. 4. t. 9. p. 253 ed. Hutt, καὶ Ὅμηρος εἶπε· καιροσέων . . ἐνδεικνύμενος τὴν ἀκρίβειαν καὶ λεπτότητα τοῦ ὕφους τῷ μὴ προσμένειν τὸ ἔλαιον ἀλλ' ἀπορρεῖν καὶ ἀπολισθαίνειν τῆς πυκνότητος μὴ διείσης. A modification of this view is suggested by a passage in Athenaeus 13. 582, from which it appears that oil was actually used freely in the fulling and dressing of clothes. Glycerium sends her maid to the fuller to bring home her dress, but the man says the garment is not ready, and that the girl cannot have it unless she can bring him a supply of oil, his stock being exhausted: ὁ γναφεὺς δ' εἶπεν· Ἄν γ' ἐλαδίου | ταρτημόριά μοι, φησί, προσενέγκῃς τρία, | κόμισαι. τὸ κωλῦον γάρ ἐστι τοῦτό με. | Ἡ δ' ὡς ἀπήγγειλεν, τάλαιν', εἶπεν, κακῶν | ἡ Γλυκέριον· μέλλει γὰρ ὥσπερ μαινίδας ἀποτηγανίζειν (to fry) φησί μου τὸ λήδιον. The passage must of course be considered with two others: Il. 18. 596 χιτῶνας | εἵατ' ἐυννήτους, ἦκα στίλβοντας ἐλαίῳ, and Od. 3. 408 λίθοι ξεστοὶ ἀποστίλβοντες ἀλείφατος, (where see note). The majority of commentators concur in understanding the 'oil' in all three passages to mean, the *appearance* of oil, i.e. glossiness. In the pas-

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ὅσσον Φαίηκες περὶ πάντων ἴδριες ἀνδρῶν
νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὣς δὲ γυναῖκες
ἱστῶν τεχνῆσσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς.
ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
τετράγυος· περὶ δ' ἕρκος ἐλήλαται ἀμφοτέρωθεν.
ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,
ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
τάων οὔ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
χείματος οὐδὲ θέρευς, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
ζεφυρίη πνείουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
ὄγχνη ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μήλῳ,
αὐτὰρ ἐπὶ σταφυλῇ σταφυλή, σῦκον δ' ἐπὶ σύκῳ.
ἔνθα δέ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,

110. ἱστῶν] Schol. V. on Il. 24. 487 gives ἱστῷ. The common reading ἱστόν was the natural accompaniment of the reading τεχνῆσαι (see below). As the accusative is an unprecedented construction with an adjective in -εις (reading τεχνῆσσαι). La Roche adopts ἱστῶν from two Viennese MSS. τεχνῆσσαι] So Vind. 56. Gl. M. V. gives τεχνήεσσαι, τεχνίτιδες. 'Vera quam Bekkerus restituit scriptura τεχνῆσσαι est, de qua vid. Lobeck. Pathol. Elem., vol. i. 343' Dindorf, Schol. ad loc. Vulg. τεχνῆσαι. 114. πεφύκασι] So Herodian. πεφύκει is the reading of the MSS. See on Od. 11. 304.

sage quoted from the Iliad this is conceivably the case. In the first quotation from the Odyssey we saw that ἄλειφαρ was probably a kind of varnish, and in the words before us the use of so strong a phrase as ἀπολείβεται ἔλαιον goes far to support the interpretations which refer to real oil. Cp. h. Hom. 24. 3 πλοκάμων ἀπολείβετ' ἔλαιον.

109. ὣς is parallel to ὅσσον.

110. ἱστῶν τεχνῆσσαι, see crit. note. Cp. for the form τιμῆντα Il. 18. 475. The adjective in this clause is parallel to ἴδριες (108), and ἱστῶν to νῆα ἐλαυνέμεν. If the infinitive τεχνῆσαι be retained, it will form the antithesis to ἐλαυνέμεν. But elsewhere in Homer only the middle voice τεχνάομαι is found.

112. ὄρχατος, 'proprie idem est atque ὄρχος a quo forma non magis differt quam μέσσατος a μέσσος: invaluit tamen usus ut ὄρχος diceretur στίχος φυτῶν, ordo singulus plantarum vel arborum, ὄρχατος autem istorum ordinum complexio, sive hortus' Bothe.

114. πεφύκασι, for which some read πεφύκει, has here a short penult. In v. 128 we have the form πεφύᾱσι. There are only two instances of this short ending in Homer, viz., πεφύκᾰσι, as here, and λελόγχᾰσι Od. 11. 304. 'For other examples in Ionic, see Curt. Verb. ii. 166. In these forms the ᾰ belongs to the ending, since -ᾰσι is for -ᾰτι, which corresponds to the -ντι of the Doric φα-ντι. The forms in -ᾱσι are of later origin.' Monro, H. G. § 5, cp. also § 7.

118. χείματος, 'neither in winter nor in summer.' To this is added, as epexegesis, ἐπετήσιος, in agreement with καρπός: 'lasting all the year.'

119. ζεφυρίη. For a list of feminine adjectives used as nouns substantive see on Od. 1. 97; and for the prosody of the line cp. Od. 12. 423.

122. ἔνθα δέ. Here follows the de-

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τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
τέρσεται ἠελίῳ, ἑτέρας δ' ἄρα τε τρυγόωσιν,
ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὄμφακές εἰσιν

123. *θειλόπεδον*] Al. *εἰλόπεδον*. Cp. Lobeck, Path. Elem. 1. 101 '*εἰλόπεδον* non legitur nisi apud scriptores Byzantinae aetatis Scholiastas et Glossographos.' Bekker writes *μέν θ' εἰλόπεδον*, which Nauck follows.

scription of another part of the *ὄρχατος*. Altogether three scenes are described, all introduced by *ἔνθα δέ*. (1) The fruit garden 114–121; (2) the vine ground, 122–126; and (3) the garden of herbs, 127, 128. In v. 121 the mention of **σταφυλή** is unexpected, as *vines* belong properly to the *πολύκαρπος ἀλωή*.

ἐρρίζωται. The Schol. interprets this *πεφύτευται*, nor would there be any objection to transfer to the vineyard a word which, on this interpretation, can belong only to the vines. But such a meaning is hardly adequate to the word *ῥιζοῦσθαι*, which signifies 'to be rooted,' in the sense of 'fixed firmly:' cp. Od. 13. 162 *ὅς μιν* [*νηῦν*] *λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε*, and especially Soph. O. C. 1590 *τὸν καταρράκτην ὀδὸν | χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον*. So here possibly the word points to the excavations and solid foundations made for the wine-press, if not also to an encircling *κάπετος* (cp. Il. 18. 564), which, as going deep below the surface, are regarded as the 'roots' of the *ἀλωή*.

123. In the vineyard again are presented to us three locally distinct scenes, of which the first and third are subdivided—(1) the ripe grapes, of which some are left to hang [*ἕτερον μέν*], and others are being gathered [*ἑτέρας δέ*]; (2) the treading of the grapes; (3) the grapes, which are (*a*) just formed, or (*b*) are just changing colour. The description, though adequate and exact, is very concise, and the poet has been as sparing as possible of those localising or enumerative words which are the mere framework of a description. Thus, the three scenes form a back-ground, a centre, and a fore-ground; but we are left to find this out from the word **πάροιθε**. And again, grammatically, while we have the pronoun **ἄλλος** to mark out the second scene, for the first and last we have no corresponding distinctive words. All the hint we have for these is the pronoun of dual distinction, **ἕτερος**, which indicates that in what precedes the clause **ἄλλας δὲ τραπέουσι** and in what follows it we have respectively two subdivisions of one scene. For a similar economy of formally distinctive words cp. Livy 5. 8 ad fin. 'pauci reipublicae, huic atque illi, ut quosque studium privatim aut gratia occupaverunt, adsunt;' where 'huic atque illi' points to two classes of partisans, subdivisions of an unexpressed 'plerique,' standing in contrast to 'pauci.'

This interpretation seems more symmetrical than that of Nitzsch, and more faithful to the distinction of *ἄλλος* and *ἕτερος*. Nitzsch divides thus: 1st scene, introduced by *ἕτερον*; 2nd, introduced by *ἑτέρας* with *ἄλλας* subordinated to it. It may be added that no poet or painter would be likely to make the scene of the wine-press a mere accessory feature to the gathering.

τῆς ἕτερον .. τρυγόωσιν, 'one part of it, a warm spot on level ground, is dried by the sun, other grapes again they are gathering.' That is, the gatherers are busy upon some of the vines, but others they have left untouched, that the bunches may become sun-dried, and fit for making 'vinum passum,' i.e. raisin wine. This is in better general keeping with the scene than to suppose the bunches already cut from the vine and hung up to dry.

θειλόπεδον, or **εἰλόπεδον** (see crit. note), stands as the subject to **τέρσεται**, though more properly *σταφυλαὶ τέρσονται*: it is by a similar transference that *ἕτερον* agrees with *θειλόπεδον* though contrasted with *ἑτέρας* [*σταφυλάς*].

125. **τραπέουσι**, 'are treading.' Compare *ἀ-τραπ-ός*, and Angl. 'tramp.' In the concise phrase, *ἄλλας δὲ τραπέουσι*, is presented the whole scene of the full baskets brought by the gatherers and emptied into the wine-vat, the treading out of the grapes with mirth and song, and the drawing off of the purple juice.

πάροιθε, in the foreground are rows of vines whose grapes are still unripe.

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ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.
ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι·
ἐν δὲ δύω κρῆναι ἡ μέν τ' ἀνὰ κῆπον ἅπαντα
σκίδναται, ἡ δ' ἑτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι
πρὸς δόμον ὑψηλόν, ὅθεν ὑδρεύοντο πολῖται.
τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.
Ἔνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.
αὐτὰρ ἐπειδὴ πάντα ἑῷ θηήσατο θυμῷ,
καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω.
εὗρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας
σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,
ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.

The words **ἕτεραι δέ** in the next line imply a corresponding *ἕτεραι μέν* before **ἄνθος ἀφιεῖσαι**, 'some just shedding their blossom' (i. e. 'having just shed it,' else they would not yet have become *ὄμφακες*).

126. **ὑποπερκάζουσιν**, 'are faintly colouring,' with the dark hue of the ripening grape. The adj. *περκνός* or *πέρκος*, which Hesych. interprets by *γλαυκός, μέλας, καὶ τὰ ὅμοια*, is connected with Skt. *pṛçnis*, an epithet used of spotted or brindled cows; compare *πόρκας ἐλάφους*. The form of the sentence suggests *ὑποπερκάζουσαι* as a symmetrical parallel to *ἀφιεῖσαι*, but in the second clause the participle changes into a finite verb. Cp. Il. 18. 535 *ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὁμίλεον, ἐν δ' ὀλοὴ Κὴρ | ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον, | ἄλλον τεθνηῶτα κατὰ μόθον ἕλκε ποδοῖιν.* The marvel both in the garden and the vineyard is that the various stages of growth and maturity are all going on together. Cp. Soph. Thyest. Frag. 239 Dind. *ἔστι γάρ τις ἐναλία | γῆς Εὐβοείας· τῇδε βάκχειος βότρυς | ἐπ' ἦμαρ ἕρπει· πρῶτα μὲν λαμπρᾶς ἕω | κεκλημάτωται χῶρος εὐανθὲς δέμας· | εἶτ' ἦμαρ αὔξει μέσσον ὄμφακος τύπον, | καὶ κλίνεταί γε κἀποπερκοῦται βότρυς· | δείλῃ δὲ πᾶσα τέμνεται βλαστουμένη | καλῶς ὀπώρα, κἀνακίρναται ποτόν.*

127. **ἔνθα δέ**, as sup. 122; where see note. The garden of herbs borders on the vineyard. 'Skirting the outermost row' of vines 'are trim beds of herbs of all sorts, ever freshly green.' Schol. B. E. interprets *κοσμηταὶ πρασιαί* by *κατασκευασταὶ λαχανιαί*, and the proper meaning of *πρασιαί* seems to be 'leek-beds,' from *πράσον*. There is no idea here of a flower-garden, nor any trace in Homer of the cultivation of flowers. Here we have a kitchen-garden only, the fresh green of which is described by the word **γανόωσαι**, from root *γαϝ*, as *γαίω, γάνυμαι*, and Lat. 'gaudeo.'

129. **κῆπος** here is the enclosure containing the *πρασιαί* just mentioned.

130. **σκίδναται**, 'is led in rills.'

ἑτέρωθεν = 'over against it,' as in Il. 6. 247. The word does not imply distance between the two fountains, but merely their position, opposite one another.

ἵησι, intrans., as Od. 11. 239 *ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι.* This second spring was carried from outside underneath the entrance of the court, and issued, perhaps in a basin, in the centre of the court, midway between the entrance and the banquet-hall. But the word **ὅθεν** refers immediately to **κρήνη**, implying that the towns-people drew water at the fountain-head, or, at any rate, at some point in the stream before it reached the *αὐλῆς οὐδός*.

138. **ᾧ πυμάτῳ**. Schol. V. *ἐπεὶ ὀνειροπομπὸς ἢ ὕπνου παρεκτικός· διὸ καὶ 'εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα*

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αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεὺς,
πολλὴν ἠέρ' ἔχων, ἥν οἱ περίχευεν Ἀθήνη,
ὄφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.
ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,
καὶ τότε δή ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
οἱ δ' ἄνεῳ ἐγένοντο δόμον κάτα φῶτα ἰδόντες,
θαύμαζον δ' ὁρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς·
'Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
σόν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας,
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν
ζωέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
κτήματ' ἐνὶ μεγάροισι γέρας θ' ὅ τι δῆμος ἔδωκεν.
αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἱκέσθαι
θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχω.'

140. *περίχευεν*] See on sup. 41. Here Zenodotus has no variant. 144. *ἄνεῳ*] *Ἀριστάρχῳ καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς συνηρέσκετο μὴ μᾶλλον ὄνομα ἐκδέχεσθαι, ὡς ἐπίρρημα δέ*, etc., and so written *ἄνεῳ*, Apoll. de Adv. 554 quoted by La Roche H. T. 191. 145. *δὲ λιτάνευεν*] The reading of Aristarchus. See La Roche H. T. 389 foll. Vulg. *δ' ἐλλιτάνευεν*. 149. *ἐπιτρέψειεν*] *οὕτως αἱ Ἀριστάρχου* Schol. H. P. *ἐπιτρέψειαν* Schol. M. V.

θέλγει.' But Nitzsch remarks that the idea of Hermes as the dream-god belongs to the later conception of his office as *ψυχοπομπός*, Zeus being in Homer the real dispenser of dreams. He says further that the wand of Hermes is not the symbol of natural sleep, but of some extraordinary trance; and a good night's rest was too much a matter of course to be made the subject of a special libation. Nitzsch compares this libation to the one offered in later times to *Ζεὺς Σωτήρ* or *Τέλειος*, and thinks it was offered to Hermes as guardian and protector, so as to leave the whole household in his custody for the night.

140. **ἠέρ' ἔχων**: Cp. the phrases *εἵματα ἔχειν* Od. 17. 24, *τεύχεα ἔχειν* Il. 10. 440.

143. **αὐτοῖο**. Not simply 'from him,' but 'from the hero himself.' The hero *himself* was now visible. With the use of the gen. after **πάλιν χύτο** cp. Il. 18. 138 *πάλιν τράπεθ' υἷος ἑῆος*, 20. 439 *καὶ τό γ' Ἀθήνη* | *πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε*.

144. **ἰδόντες . . ὁρόωντες**. A hush fell on them the moment they caught sight of him, and they kept wondering as they gazed upon him; *εἰκότως ἐθαύμαζον ὅτι προσιόντα οὐκ εἶδον* Schol. P. Q. T.

148. **ὄλβια δοῖεν**: The occurrence of these words by themselves in Od. 8. 413 suggests as the probable construction of **ζωέμεναι**, that it is an epexegetic addition, 'prosperity—for them to live in,' 'throughout their life,' rather than directly governed by **δοῖεν**.

150. The **γέρας** conferred by the people is the royal demesne, *τέμενος πατρώιον*, cp. Od. 6. 293. The prayer is that their possessions may be enjoyed after them by their children, and not by strangers, so that **παισίν** is emphatic.

152. **θᾶσσον**. The force of the comparative is almost equivalent to 'the sooner the better.' It is frequently used with imperatives, as Od. 10. 72; 16. 130; 20. 154, etc.; but the order of words here rather implies its close connection with **ἱκέσθαι**, parallel to *καρπαλίμως* in Od. 6. 311 foll. **ἵνα**

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Ὣς εἰπὼν κατ' ἄρ' ἕζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι
πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ὀψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένηος,
ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·
ὅ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν·
'Ἀλκίνο', οὐ μέν τοι τόδε κάλλιον οὐδὲ ἔοικε,
ξεῖνον μὲν χαμαὶ ἧσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν·
οἵδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.
ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροήλου
εἷσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ
σπείσομεν, ὅς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ.
δόρπον δὲ ξείνῳ ταμίη δότω ἔνδον ἐόντων.'
Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἑλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην
ὦρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἷσε φαεινοῦ,

155. Ἐχένηος] γρ. Ἀλιθέρσης Schol. P. 156. προγενέστερος] Bekk. προγενέστατος. 159. οὐ μέν τοι τόδε] γρ. οὐ μὲν καὶ τό γε Schol. H. P.

νόστιμον ἦμαρ ἴδηαι | καρπαλίμως. Cp. inf. 194.

153. **ἐπ' ἐσχάρῃ**, 'at the hearth.' He sits in the posture of a suppliant; though, as Ameis reminds us, there is no distinct notion of sanctity or sanctuary connected with the hearth in Homer. In Apoll. Rhod. 4. 693 Medea and Jason are represented as taking refuge at the hearth of Circe, *τοὺς δ' ἐν λιπαροῖσι κέλευσεν | ἥ γε θρόνοις ἕζεσθαι .. τὼ δ' ἄνεῳ καὶ ἄναυδοι ἐφ' ἑστίῃ ἀΐξαντες | ἵζανον, ἥ τε δίκη λυγροῖς ἱκέτῃσι τέτυκται.* So in Hdt. 1. 35 *ἐπίστιος* stands as the equivalent of *ἱκέτης*. Cp. also Plutarch, Vit. Themist. 1. 485 Reisk. *πρὸς τὴν ἑστίαν* (sc. *Ἀδμήτου*) *κατέπεσε.* These passages show that *ἑστία* implies far more than *ἐσχάρα*. See Od. 14. 159 *ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα, | ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω.*

156. **προγενέστερος**, not governing **Φαιήκων**, which is a partitive gen. after **ὅς**, but standing alone as a qualifying comparative, like our use of *elder-ly*. Cp. *γεραίτερος* Od. 3. 362.

159. **οὐ μέν τοι.** The return to this is *ἀλλ' ἄγε* v. 162, while **ξεῖνον μέν** (160) is answered by *οἵδε δέ*. The comparative **κάλλιον** means that this unusual way of treating a stranger is no improvement upon, 'not more honourable than,' their ordinary custom of bidding him welcome. See Od. 3. 69 foll. The infinitive **ἧσθαι** is the epexegesis to **τόδε**, as Od. 1. 370, 376; 4. 197; 11. 363; 19. 283; 20. 52; 21. 126.

161. **οἵδε**, 'thy people here, waiting for a bidding from thee, are putting constraint on themselves.'

ἰσχανόωνται, from a lengthened form of *ἴσχω*, with frequentative force; cp. *ἐρυκανόωσι*. The only forms found are *ἰσχανάᾳς, -άᾳ, -όωσιν, -όων, -όωσαν*, and in the middle *ἰσχανόωνται, -όωντο, -αάσθω*, and the iterative *ἰσχανάασκον*.

164. **ἐπικρῆσαι**, i.e. 'to mix *with* the water,' as *ἀνὰ .. κέρασσε* Od. 3. 390.

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υἱὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα,
ὅς οἱ πλησίον ἷζε, μάλιστα δέ μιν φιλέεσκε.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς·
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
‘Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον
πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ
σπείσομεν, ὅσθ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ.’
Ὣς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε·
‘Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
νῦν μὲν δαισάμενοι κατακείετε οἴκαδ' ἰόντες·
ἠῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες
ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἠδὲ θεοῖσι
ῥέξομεν ἱερὰ καλά, ἔπειτα δὲ καὶ περὶ πομπῆς
μνησόμεθ', ὥς χ' ὁ ξεῖνος ἄνευθε πόνου καὶ ἀνίης
πομπῇ ὑφ' ἡμετέρῃ ἣν πατρίδα γαῖαν ἵκηται

174. *ἐτάνυσσε τράπεζαν*] *ἀθετεῖται τὸ ἔπος ὡς ἀσύμφωνον τῇ τοῦ Ὁμήρου συνηθείᾳ· οὐ γὰρ ποιεῖ τὰς τραπέζας ἀφαιρουμένας παρόντων τῶν δαιτυμόνων* Schol. H. P. Q. T. It would seem that this Schol. should be assigned to inf. 232. 177.] After this verse is inserted in Cod. Ven. 456 *αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ.* 183.] *βραχὺ διασταλτέον μετὰ τὸ πᾶσιν* Schol. P. 192. *μνησόμεθ'*] *γρ. φρασσόμεθα* Schol. M.

171. **μάλιστα δέ μιν φιλέεσκε.** With this paratactic clause, introduced by the demonstrative instead of the relative, cp. Il. 3. 386 foll. *γρηῒ . . ἥ οἱ . . ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε.* Cp. also Od. 1. 71; 2. 54. The subject to *φιλέεσκε* is *πατήρ*.

182. **μελίφρονα,** ‘honey-hearted,’ Tennyson. This translation gives a certain personality to **οἶνος,** like our use of ‘generous wine.’ Cp. *εὐήνωρ οἶνος* Od. 4. 622. **μελίφρων** is used as an epithet of *πυρός* Il. 8. 188, *σῖτος* Od. 24. 489, *ὕπνος* Il. 2. 34.

188. **κατακείετε.** Some regard this as the aorist imperative, others as a desiderative form. See on Od. 1. 424.

189. Join **ἐπί** with **καλέσαντες,** ‘bidding them gather to the meeting.’

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χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστί,
μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι
πρίν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
πείσεται ἅσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται.

197. *κατὰ κλῶθες*] *τὸ δὲ κατὰ πρὸς τὸ νήσαντο* Schol. B. H. P. Q. T. *κατακλῶθες* E. *γράφεται δὲ κατακλῶθές τε βαρεῖαι, καὶ κατακλώθησι βαρεῖα, αἶσα δηλαδή, κατά τινα τῶν ἀντιγράφων, οὐ μέντοι καλῶς* Eustath. The latter reading, as La Roche remarks, implies the omission of 198. Nauck suggests *κακά*. 198. *γεινομένῳ*] See on Od. 4. 208. 199. *κατ' οὐρανοῦ*] *ἐν ταῖς Ἀριστάρχου κατ' οὐρανόν* Schol. M. P. This seems to be impossible.

194. **τηλόθεν ἐστί**, not *γαῖα*, as we might suppose from inf. 321, but rather *ξεῖνος*, as suggested by the nearer parallel, Od. 6. 312.

195. **μεσσηγύς**. This is sometimes quoted as the only passage in which **μεσσηγύς** = *interim*. It commonly refers to space and not to time, and there is no need to make the exception here, as Schol. P. rightly interprets *ἀναμεταξὺ ἡμῶν καὶ τῆς τούτων πόλεως*, which meaning will be quite sufficient preparation for **πρίν** which follows.

197. **αἶσα**. Supposing the etymology which refers *αἶσα* to *ἴσος* to be correct, the usage of the word certainly seems to bear it out, as it generally implies a 'due portion.' Cp. *ληίδος αἶσα* Il. 18. 327, *ἐλπίδος αἶσα* Od. 19. 84, *τίω δέ μιν ἐν καρὸς αἴσῃ* Il. 9. 378. See also Il. 6. 333 *ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν* = 'in due proportion and not disproportionately.' Thus **αἶσα** signifies also *vitae portio* (Juv. 9. 127) in Il. 1. 416 *ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔ τι μάλα δήν*. With *αἶσα* may be joined a *genit. auctoris*, as *Διός, δαίμονος αἶσα* Od. 11. 61; or a *genit. appositionis*, as *αἶσα θανάτοιο* Il. 24. 428. Sometimes *αἶσα* seems to be used quite impersonally, as in the phrase *ἴῃ αἴσῃ* Il. 22. 477; or, again, as a power or person, as in the present passage, and Il. 20. 127; a tendency to which usage is seen from its being joined with such words as *παρέστη* Od. 9. 52, *ἆσε* 11. 61. See Nägelsbach, Hom. Theolog. 122 foll.

κατά need not be taken in composition with **νήσαντο**, but as an adverbial addition. Cp. Od. 14. 226 *τά τ' ἄλλοισίν γε κατὰ ῥιγηλὰ πέλονται*, and 349 *κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας*. We may perhaps render 'span *off* for him with their thread at his birth.' Eusebius (Praep. Evang. 6. 8) has remarked that the Homeric poems do not countenance fatalism: that no more is meant here than when we say that there are some things we cannot escape. So Alcinous declares, 'we will do our part by him' (this by itself excludes the notion of fate, and so does **ἅσσα** that follows), 'and then *whatever* his own efforts cannot avert will befall him.'

κλῶθες, *μεταπλασμός ἐστι τοῦ κλωθοὶ ἀπ' εὐθείας τῆς κλωθώ* Schol. B. H. P. Q. T. The notion of three **Μοῖραι** is post-Homeric, appearing first in Hesiod (Theog. 218, 906). Here the **κλῶθες** are merely the half-personified agency of *αἶσα*, cp. Il. 20. 126 *πείσεται ἅσσα οἱ αἶσα | γεινομένῳ ἐπένησε λίνῳ*. This is an instance of a personification that stops short of mythology; cp. **ἅρπυιαι** Od. 1. 241. The epithet **βαρεῖαι**, 'stern,' is no more than could have been said of **αἶσα**. Buttm. Mythol. 1. 293 and Bekk. adopt the reading in the text with Hesych.

199. **εἰ δέ**, 'but if he is one of the gods come down from heaven, then (**ἔπειτα**) this is some strange thing which the gods are intending towards us.' For **ἔπειτα** with this sort of inferential force see note on Od. 1. 65, and cp. Il. 6. 350; 9. 437; 12. 234; 22. 49.

200. **ἄλλο τι** is used euphemistically for 'some withdrawal of favour.' It was the majestic appearance of Odysseus,

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αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἑκατόμβας,
δαίνυνταί τε παρ' ἄμμι καθήμενοι ἔνθα περ ἡμεῖς.
εἰ δ' ἄρα τις καὶ μοῦνος ἰὼν ξύμβληται ὁδίτης,
οὔ τι κατακρύπτουσιν, ἐπεί σφισιν ἐγγύθεν εἰμέν,
ὥς περ Κύκλωπές τε καὶ ἄγρια φῦλα Γιγάντων.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Ἀλκίνο', ἄλλο τί τοι μελέτω φρεσίν· οὐ γὰρ ἐγώ γε
ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οὐ δέμας οὐδὲ φυήν, ἀλλὰ θνητοῖσι βροτοῖσιν·
οὕς τινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας ὀϊζὺν
ἀνθρώπων, τοῖσίν κεν ἐν ἄλγεσιν ἰσωσαίμην.

204. *ξύμβληται*] *προπαροξύτονον* Schol. P. Bekk. *ξυμβλῆται*. Nauck considers *ξυμβλῆται* the subjunctive, and *ξύμβληται* indicative. 210. *βροτοῖσιν*·] *στικτέον εἰς τὸ βροτοῖσιν, τὸ οὔστινας ἀφ' ἑτέρας ἀρχῆς· ὑποστικτέον δὲ εἰς τὸ ἀνθρώπων* Schol P.

and his sudden revelation in their presence, that suggested this conjecture to Alcinous; see Od. 6. 229 foll. The line occurs in a different connection Il. 6. 128.

201. For the thought, cp. Catull. Pel. et Thet. ad fin. 'praesentes namque ante domos invisere castas | heroum et sese mortali ostendere coetu | caelicolae, nondum spreta pietate, solebant .. | sed postquam .. | quare nec tales dignantur visere coetus, | nec se contingi patiuntur lumine claro.'

πάρος is used with present tense, as in Od. 4. 811, etc.

204. **εἰ δ' ἄρα**, 'and if a traveller should meet them on his lonely way, they make no concealment.' That is, they appear not only in public at our sacrifices, but privately as well.

205. **κατακρύπτουσιν** = 'dissimulant;' as in Od. 4. 247 *ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἤισκε*.

ἐγγύθεν is generally taken here as 'near-related,' like *ἀγχίθεοι* Od. 5. 35; 19. 279; h. Hom. Ven. 201. Welcker (die Phäak. Rhein. Mus. 1833, p. 219) seems to take **ἐγγύθεν** here in its usual sense of 'neighbouring to,' as though the Phaeacians lived in a sort of celestial country, like the Hyperboreans; and this accords well with Nitzsch's remark, that those distant nations who seemed to dwell on the confines of the world are represented as especial favourites of the gods. So Poseidon visits the Aethiopians (Od. 1), who are called *ἔσχατοι ἀνδρῶν*, and Herodotus (3. 106) says, *αἱ δ' ἐσχατιαί κως τῆς οἰκεομένης τὰ κάλλιστα ἔλαχον*. See Plat. Phileb. 16. C *οἱ μὲν παλαιοὶ κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες*. But, on the other hand, Hesiod describes the Giants and the Cyclopes, who are here mentioned as a parallel case to the Phaeacians, as children of Earth, and Acusilaus and Alcaeus assign the same descent to the Phaeacians. With the use of *ἐγγύθεν* to express near relationship compare the use of *σχεδόν* in Od. 10. 441 *καὶ πηῷ περ ἐόντι μάλα σχεδόν*.

208. **ἄλλο τί τοι μελέτω**, i.e. 'turn your thoughts to something else;' meaning that there was no such ground for anxiety as Alcinous surmised.

211. **οὕς τινας**. With the form of sentence cp. Od. 1. 219 *ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων, | τοῦ μ' ἔκ φασι γενέσθαι*. Here the words are equivalent to 'quoscunque nostis hominum prae ceteris aerumnam tolerantes, illis me aequare possem.'

With **ἴστε .. ὀχέοντας** compare *ᾔδεεν .. ἐόντα* Od. 23. 29, and with **ἐν ἄλγεσιν**

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καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.
ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ·
οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
ἔπλετο, ἥ τ' ἐκέλευσεν ἕο μνήσασθαι ἀνάγκῃ
καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἡ δὲ μάλ' αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων
ληθάνει ὅσσ' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.
ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἠοῖ φαινομένηφιν,
ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
καί περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
κτῆσιν ἐμήν, δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,

213. καὶ μᾶλλον ἐγώ] γρ. καὶ πλεῖον' ἐγώ Schol. P. 215. δορπῆσαι] ἐν τισι γράφεται δειπνῆσαι· οὔπω δὲ ὥρα τοῦ ἀρίστου Schol. P. 217. ἕο] Ζηνόδοτος ἕο γράφει ἀντὶ τοῦ ἑαυτῆς Schol. H. P. This is a mistake of the Schol. ἕο is the reading of Aristarchus, while Zenodotus wrote ἑοῦ. See La Roche and Dind. ad loc., and Schol. on Il. 2. 239. 221. ἐνιπλήσασθαι] αὕτη μέντοι ποιητικωτέρα, ἡ δὲ Ἀριστάρχου ἐμπλησθῆναι Schol. H. P., probably ἐνιπλησθῆναι, cp. Athenaeus 10. 412 D. 222. ὀτρύνεσθαι] ὅτι ἀπαρέμφατον (infinitive) ἀντὶ προστακτικοῦ, ὅπερ ἀγνοῶν Ζηνόδοτος γράφει ὀτρύνεσθε Schol. H. P.

compare αἴσῃ ἐν ἀργαλέῃ φθίσει Il. 21. 61, ἴῃ ἐν τιμῇ Il. 9. 319.

213. **καὶ δέ**, 'aye, and.' Il. 23. 80, 494; 24. 370; Od. 4. 391; 16. 418.

For **καὶ μᾶλλον** = 'vel magis,' Ameis quotes Od. 2. 334; 4. 819; 8. 154; 15. 198; 18. 22, 216; Il. 8. 470; 13. 638; 19. 200; 22. 235.

214. **ξύμπαντα** means 'from first to last.'

ἰότητι. Curtius connects ἰότης with a root ἰσ = 'wish,' as in Skt. *ish-tas*, 'desired;' compare ἵ-μερος, and, perhaps, Ἰσ-μήνη, Ἴσμαρος.

216. **ἐπὶ γαστέρι**, 'there never was anything more shameless than (lit. 'beyond') an angry belly.' For this formula of comparison cp. Hdt. 4. 118 οὐδὲν ὑμῖν ἐπὶ τούτῳ ἔσται ἐλαφρότερον, Thuc. 3. 45 ἐπ' αὐτοῖς οὐδὲν ἔλασσον.

217. Here **ἔπλετο** and **ἐκέλευσεν** are aorists of custom.

220. **ἐκ-ληθάνει.** This form of the verb is causative, like ἐκλέλαθον Il. 2. 600.

224. **καί περ.** The only passage in Homer where **καί** stands in immediate juxtaposition to **περ**. Elsewhere they are separated, as *ne . . quidem* in Latin.

καὶ λίποι. So Il. 5. 685 ἔπειτά με καὶ λίποι αἰὼν | ἐν πόλει ὑμετέρῃ, where ἔπειτα, 'thereafter,' adds a similar force to that expressed here by the participial clause **ἰδόντα κ.τ.λ.** The addition of **καί** emphasises **λίποι αἰών**, so as to make it mean the worst thing that could happen. Cp. Romeo and Juliet, 2. 6 'But come what sorrow can, It cannot countervail the exchange of joy That one short minute gives me in her sight.'

228. This line has occurred already, sup. 184. Nitzsch supposes that in the

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οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς
ἥσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.
τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα
καλά, τά ῥ' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξί·
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
'Ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν;
οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἱκέσθαι;'
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'ἀργαλέον, βασίλεια, διηνεκέως ἀγορεῦσαι

232. ἀπεκόσμεον] See critical note on sup. 174. 239. φῆς] τὸ φῆς ἐν τῷ ἐνεστῶτι (present) μὲν κατὰ παράδοσιν ὀξύνεται καὶ σὺν τῷ ἰῶτα γράφεται . . . εἰ δὲ περισπασθῇ ἄνευ τοῦ ἰῶτα γράφεται καὶ ἀντὶ τοῦ ἔφης λαμβάνεται Eustath. ad loc., similarly Schol. P. Q. φῇς is the preferable reading here and in Od. 14. 117; Il. 5. 473; and φῄς in Od. 1. 391; Il. 4. 351; 14. 265; 17. 174. La Roche, H. T. 375.

former passage it may be an interpolation; perhaps we may consider that, during the intervening conversation, the guests have remained with the cups in their hands.

232. **ἔντεα** is used here of implements or apparatus; compare Virgil's phrase 'Cerealia arma' Aen. 1. 181. *ἔντεα* is also used (h. Hom. Apoll. 489) for the tackling of a ship, as frequently *ὅπλα*.

237. The common rendering of this line is, 'this will be the first thing I shall ask thee.' But it fails to give the full emphasis due to **αὐτή**. Rather the meaning is, '*I* will begin (the conversation) by asking thee this.' The use of **πρῶτον** to introduce the act of one, who, as we say, 'takes the initiative,' is not rare. Cp. Od. 2 39 *πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπε*, describing the speech of Telemachus, in which, though Aegyptius had already spoken, the young prince was the first to make the debate personal between him and the chiefs. Similarly, Od. 9. 224 *ἔνθ' ἐμὲ μὲν πρώτισθ' ἕταροι λίσσοντ' ἐπέεσσι*, i.e. 'before ever I thought about it myself;' cp. also Il. 9. 34 *ἀλκὴν μέν μοι πρῶτον ὀνείδισας ἐν Δαναοῖσι* (doubtless referring to Il. 4. 370), where *πρῶτον ὀν.* seems equivalent to *ἦρξας ὀνειδίζειν*. In Il. 24. 557, *ἐπεί με πρῶτον ἔασας . . ζώειν*, the meaning is, 'since thou hast begun kindly relations in allowing me to live.' The words of Arete in the present passage are put into the mouth of Penelope, Od. 19. 104, where she is left alone with Odysseus, after the retirement of the company (for the presence of the old attendant need not be reckoned), and the rendering suggested above is even more appropriate there. Cp. Virgil's phrase, 'dictis occupat ultro.'

239. **φῇς** (see crit. note) = 'nonne dicebas,' with reference to sup. 152.

241. **ἀργαλέον**. Cp. Virg. Aen. 2. 3 'infandum regina iubes renovare dolorem.'

διηνεκέως, from stem *ἐνεκ*, as in *ἤνεγκα* (cp. *ποδηνεκής, κεντρηνεκής*), is properly used of that which 'moves,' or 'is carried' right through, and so is closely analogous in etymology and meaning to the Lat. *per-pet-uus*. Translate here, 'at full length.'

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κῆδε', ἐπεί μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·
τοῦτο δέ τοι ἐρέω ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.
'Ωγυγίη τις νῆσος ἀπόπροθεν εἰν ἁλὶ κεῖται,
ἔνθα μὲν Ἄτλαντος θυγάτηρ, δολόεσσα Καλυψώ,
ναίει ἐυπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων
οἶον, ἐπεί μοι νῆα θοὴν ἀργῆτι κεραυνῷ
Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
[ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἑλὼν νεὸς ἀμφιελίσσης
ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
νῆσον ἐς 'Ωγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα
ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἠδὲ ἔφασκε

250. *ἔλσας*] Al. *ἐλάσας*, perhaps the reading of Zenodotus. *ἐκέασσε, διχῶς* Schol. P. This implies two readings, namely *ἐκέασσε* and *ἐκέδασσε*. 251–258.] *ἀθετοῦνται δὲ στίχοι η'· ὕστερον γὰρ ταῦτα λέγεται* (12. 447–453) *εἰ δὲ προείρητο, οὐκ ἂν ἐπαλιλλόγει* Schol. H. P. Buttm. refers this remark to vv. 251–258. The most suspicious lines are vv. 254, 255, as being the mere repetition of what Odysseus had just said. *ἀπέφθιθεν*] Al. *ἀπέφθιθον*. Et. Mag. quotes *ἀπέφθιθον, ἀπὸ τοῦ ἀποφθίω*.

242. **οὐρανίωνες.** Curtius (G. E. p. 569) maintains that the termination here is merely amplificative, and that *οὐρανίωνες* stands in the same relation to *οὐράνιοι* that *αὐλών* does to *αὐλός*, *κοινών* to *κοινός*, *κύφων* to *κυφός*. See note on *Ὑπερίων* Od. 1. 8. In Il. 5. 898 *Οὐρανίωνες* seems to be used as a true patronymic of the Titans, as 'sons of Uranus;' though Nägelsbach (Hom. Theol. 74 foll.) interprets even that passage of the gods of Olympus. Aristarchus notices a difference between *Οὐρανίωνες* and *'Ολύμπιοι*, remarking, on Il. 15. 225, *ἐνερτέρους δὲ καλεῖ καὶ οὐρανίωνας καὶ ὑποταρταρίους καὶ Τιτᾶνας τοὺς περὶ Κρόνον θεούς* (Lehrs, Aristarch. 191). Here, however, the reference is unmistakably to the gods of heaven.

245. **δολόεσσα.** This epithet, which represents Odysseus' experience of Calypso, rather than her currently received character, means not 'treacherous' or 'false,' but only 'sly,' or scheming to keep him for her husband.

247. **μίσγεται.** That 'no one associates with her' is only a way of describing her lonely home *ἀπόπροθεν εἰν ἁλί*. Cp. Od. 6. 205 of the Phaeacians, *οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ | ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος*.

248. Join **ἐφέστιον** with **ἤγαγε**, 'brought me to be her guest,' *ἐπὶ τὴν οἰκίαν αὐτῆς ἐπιξενωθησόμενον* Schol. V. Cp. Od. 23. 55 *ἦλθέ μοι αὐτὸς ζωὸς ἐφέστιος*.

251. **ἔνθα** takes up the moment of the shipwreck.

255. **λαβοῦσα** is an unusual word in such a connection: we should expect *ὑποδεξαμένη*, or *κομισσαμένη*. But, probably, it implies that Calypso *made* him stay.

256. **ἐνδυκέως.** See note on *ἀδευκής* Od. 4. 489. Various etymologies have been proposed of the word; e.g. from *δεύκω = φροντίζω*, or from *ἐν-δύω* in

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θήσειν ἀθάνατον καὶ ἀγήρων ἤματα πάντα·
ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]
ἔνθα μὲν ἑπτάετες μένον ἔμπεδον, εἵματα δ' αἰεὶ
δάκρυσι δεύεσκον, τά μοι ἄμβροτα δῶκε Καλυψώ·
ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
καὶ τότε δή μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι
Ζηνὸς ὑπ' ἀγγελίης, ἢ καὶ νόος ἐτράπετ' αὐτῆς.
πέμπε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκε,
σῖτον καὶ μέθυ ἡδύ, καὶ ἄμβροτα εἵματα ἕσσεν,
οὖρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε.
ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἤματα ποντοπορεύων,
ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
δυσμόρῳ· ἦ γὰρ ἔμελλον ἔτι ξυνέσεσθαι ὀϊζυῖ
πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,
ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,

261. ὄγδοον] Dindorf conjectures ὀγδόατον, which Bekk. adopts, the initial vowel making a synizesis with δή, as Od. 12. 399. In the reading in the text ὄγδοον must be scanned as a dissyllable. 269. ὑμετέρης] The reading approved by Schol. P. Al. φαιήκων. 272. κέλευθα] Ameis and La Roche κέλευθον, Nauck reads κέλευθα. See note below.

the sense of 'penetrating,' 'going thoroughly through.' It is simpler to suppose a root δευκ or δοκ, the variation between ο and υ being caused by the influence of Aeolic: so that ἐνδυκέως will be nearly equivalent to κατὰ δόξαν, *dec-enter*. See Curtius, G. E. 589. But this so-called Aeolic change is open to some doubt here.

259. ἔμπεδον, 'continuously.' πέδον or πεδίον, 'solid ground,' gives this meaning to ἔμπεδον by a process similar to that by which *durare*, in the sense of 'lasting,' comes from *durus*. Bekker remarks that ἔμπεδον stands here before a word beginning with a Ϝ, and suggests ἔμπεδα, comparing Od. 19. 113 τίκτει δ' ἔμπεδα μῆλα. But it may be doubted whether ἔμπεδα does not there mean either 'strong young ones,' or 'young that come to maturity.'

272. κέλευθα. See J. E. Ellendt (Bemerk. über Hom. Sprachgebr. Königsb. 1863), who draws a distinction between κέλευθα and κέλευθος or κέλευθοι. The singular κέλευθος is, he says, a single definite 'way' or 'path' = Lat. *via*; and κέλευθοι = *viae*, e.g. Il. 3. 406 θεῶν δ' ἀπόεικε κελεύθου, 11. 504 οὐδ' ἄν πω χάζοντο κελεύθου, 13. 399 πολέεσσι δὲ θῆκε κέλευθον, compare also Od. 4. 680; 1. 195. So too in the plural, Il. 13. 335 ἤματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους, 10. 66 πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι, Od. 10. 86 ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι. In these three passages κέλευθοι signifies, just as the singular κέλευθος, certain definite directions or paths. But κέλευθα is properly used, where (as in air or sea) the path conceived of is an indefinite one; or where only progress through a certain space is meant. Thus Il. 14. 17; 15. 620 ἀνέμων λιγέων λαιψηρὰ κέλευθα, Od. 3. 177 ἰχθυόεντα κέλευθα, Od. 24. 10 εὐρώεντα, 20. 64 ἠερόεντα, and often ὑγρὰ κέλευθα. Ellendt con-

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ὤρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα
εἴα ἐπὶ σχεδίης ἁδινὰ στενάχοντα φέρεσθαι.
τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγώ γε
νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,
πέτρῃς πρὸς μεγάλῃσι βαλὸν καὶ ἀτερπέι χώρῳ·
ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἷος ἐπῆλθον
ἐς ποταμόν, τῇ δή μοι ἐείσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίη νὺξ
ἤλυθ'· ἐγὼ δ' ἀπάνευθε διιπετέος ποταμοῖο
ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα

273. *οὐδέ τι*] Nitzsch *οὐδ' ἔτι*.

trasts especially Od. 5. 383 *ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους* with 10. 20 *ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα*, because in the former passage the word *ἄλλων* implies that each wind has its own *κέλευθος*, which are there opposed to the *κέλευθος* of Boreas; whereas in the latter, *κέλευθα* is quite general, meaning the 'outgoings' of the winds collectively. The distinction of form is evidently not the mere consequence of metrical exigency; nor does the difference of meaning lie between singular and plural; for cp. Soph. Trach. 130 of the regular orbit of the Bear, *ἄρκτου στροφάδες κέλευθοι*, Apoll. Rhod. 1. 500 *ἄστρα σεληναίη τε καὶ ἠελίοιο κέλευθοι*. But there is no need in the present passage to write with Ameis and La Roche *κέλευθον*, for Odysseus means nothing more than 'my progress:' his way home was, in his conception, uncertain and trackless. For an attempt to distinguish *ὁδός* and *κέλευθος* see note on Od. 4. 389.

With the accusative here after **κατέδησε** cp. Od. 14. 61 *ἦ γὰρ τοῦ γε θεοὶ κατὰ νόστον ἔδησαν*. Another construction appears in Od. 4. 380, 469 *ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου*.

273. **ἀθέσφατον.** Apollon. Lex. 13. 5 interprets this by the words *πολὺν οἷον οὐδ' ἂν θεὸς φατίσειεν διὰ τὸ πλῆθος.* Düntz. on Od. 20. 211 regards the prosthetic *α* as intensive, so making *ἀθέσφατος* identical with *θεσπέσιος*.

οὐδέ τι. This, though introduced as a co-ordinate clause, really gives the result of the raising of this tremendous sea, 'so that the wave suffered me not,' etc.

276. **τόδε λαῖτμα**, 'yonder gulf.' He points in the direction of the sea. **λαῖτμα** is the object of **διέτμαγον**, and *νηχόμενος* is added as giving the means by which he made his way through it.

278. **βιήσατό .. κε**, 'would have crushed me as I climbed out upon the shore.' The aorist giving the completed meaning of *βιᾶσθαι*. For **ἐκβαίνειν** in this sense see Od. 5. 415.

279. **καί** is epexegetic, = 'against the huge rocks, that ugly spot.' Cp. Aesch. P. V. 31 *ἀνθ' ὧν ἀτερπῆ τήνδε φρουρήσεις πέτραν.*

283. **ἐκ δ' ἔπεσον**, a pregnant phrase = 'and coming out of the water I sank down, rallying my spirit;' this doubtless means by deep gasps for breath. The result of this effort is described Od. 5. 458 *ἐς φρένα θυμὸς ἀγέρθη*. Cp. Apollon. Lex. *δηλοῖ δὲ συνάγων καὶ ἀνακτώμενος τὴν ψυχήν.*

285. **ἐκβάς**, sc. from the ravine in which the river ran; cp. Od. 5. 462 *ἐκ ποταμοῖο λιασθείς.*

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ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.
ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἦτορ,
εὗδον παννύχιος καὶ ἐπ' ἠῶ καὶ μέσον ἦμαρ·
δύσετό τ' ἠέλιος, καί με γλυκὺς ὕπνος ἀνῆκεν.

289. δύσετο] Eustath. 1580. 17 Ἀρίσταρχος οὐ γράφει δύσετο, ἀλλὰ δείλετο, ὅ ἐστιν ἐς δύσιν ἀνέκλινε. Et. Mag. 290. 6 ἐχρῆν δείλετο, εἰς δείλην ἐτράπη· ἡμέρα γὰρ ἦν ἔτι. Similarly Schol. H. P. 'δείλετο est coniectura Aristarchi, qui ut discrepantiam tolleret veterem scripturam immutare non dubitavit. Si δείλετο librorum fide niteretur certe Aristarchus eos excitare hoc loco non praetermisisset' La Roche, ad loc.

286. **ἠφυσάμην.** This is the process described Od. 5. 487 χύσιν δ' ἐπεχεύατο φύλλων. In both passages, words are applied to leaves that are proper to liquids; compare φυλλοροεῖν.

289. **δύσετο.** See crit. note. Buttm. Lexil. s. v. δείλη, urges the authority of **δείλετο** because, he says, had Aristarchus not received it from earlier times, he would have been inventing (contrary to his character) from conjecture a verb of which elsewhere no traces exist; and, moreover, he would have succeeded in establishing this invention as a rival to the authentic reading (since Eustath. has it in his text, and some of the Scholia refer to it alone). Had the form existed previous to criticism, it must have been the original reading; for while **δύσετο,** as being more common, might spring from δείλετο, the converse could not happen. Grammatically, Buttm. defends δείλετο on the analogy of θέρμετο, ὅπλεσθαι, etc. Finally, following Eustath., he draws attention to the agreement produced by this reading between the division of the day as here given, and Il. 21. 111 ἔσσεται ἢ ἠὼς ἢ δείλη ἢ μέσον ἦμαρ. As a further argument for δείλετο it is urged that δύσετο involves a difficulty which δείλετο relieves. If δύσετο be read, it seems to make sunset synchronise with the waking of Odysseus; while in the account of the same day, given in Od. 6, many things are transacted after his waking,—e. g. his interview with Nausicaa, his bathing, his eating, and then the progress, at a foot's pace, towards the town; *after* which, as he halts outside the town, comes sunset, described in the same words (6. 321), δύσετό τ' ἠέλιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο. 'Nay,' says Buttm., 'even this second point of time still falls so early in the day that Athena finds it necessary to make Odysseus, who is going from thence into the town, invisible.'

It is then argued that the substitution of δείλετο gives an earlier time of day, and removes the difficulty. But the fact is, that in Homer δείλη is as much tied (etymology apart) to 'sunset,' as δύσετο is. For we find with δύσετο an adjunct, σκιόωντό τε πᾶσαι ἀγυιαί, which refers not to the lengthening shadows of evening, but to the actual shades of night; on the other hand, the usage of δύσετο, in Od. 6. 321 quoted above, shows the necessity of giving it a good deal of latitude on this side sunset; and, again, in Od. 8. 417 the time which it denotes is succeeded by transactions which would seem to require daylight. But if we turn to δείλη, we find it used with the very same range and the very same restrictions. It is not tied to sunset by Il. 21. 111 (quoted above), nor by Od. 17. 599 δειελιήσας, nor by ib. 606 δείελον ἦμαρ, but it is tied by Il. 21. 232 εἰς ὅ κεν ἔλθῃ | δείελος, ὀψὲ δύων, σκιάσῃ τ' ἐρίβωλον ἄρουραν, where (to borrow what Buttm. has proved under ἠέριος) δείελος must express time, and that time is identified here with sunset. In post-Homeric usage, as Buttm. has shown, δείλη meant several different times, and had a range of signification which can only be understood on the hypothesis of a prospective reference to sunset. δείλη is not the period before sunset, but is itself inclusive of sunset, the succeeding period to which is ἕσπερος Od. 18. 306. Thus it would seem that nothing was really gained by the substitution of δείλετο for δύσετο, inasmuch as both words refer alike to sunset. But there

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ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς
παιζούσας, ἐν δ' αὐτὴ ἔην ἐικυῖα θεῇσι.
τὴν ἱκέτευσ'· ἡ δ' οὔ τι νοήματος ἤμβροτεν ἐσθλοῦ,
ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.
ἥ μοι σῖτον ἔδωκεν ἅλις ἠδ' αἴθοπα οἶνον,

294.] This verse seems to come in awkwardly. We have in Od. 6. 193, 14. 511, Il. 10. 551 ἀντιάσαντα concluding the line and the sense; so that ἐρξέμεν may have been added here to keep out an elliptical construction, and a common-place is then used to complete the line.

is another consideration which perhaps allows δείλετο a further latitude; and that is its tense: δύσετο is an aorist, δείλετο an imperfect. For this grammatical reason then, and for this alone, the difficulty is a little eased by reading δείλετο. But too much stress must not be laid on this, as we have seen that even δύσετο is used with latitude. A solution is offered in conclusion, which, as it will apply to δύσετο, will apply *a fortiori* to δείλετο. We have seen from Il. 21. 111 that the day was divided into three periods, each of which, though consisting of several hours, was named from its characteristic moment; and, loosely, the name of any of these periods might apply to any moment within it. Il. 8. 66, ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ, illustrates this with regard to the first period, showing that all the time before the midday period was included in ἠώς. Similarly our text designates all the time after the midday period as δύσις or δείλη. The designation of a period by its concluding moment is illustrated by our transference of the word *noon* to midday from *nona* = 3 o'clock or ninth hour; the link being that the whole period between 12 and 3 o'clock was so designated. This extension of the meaning of δείλη is quite consistent with the subsequent division of the period into δείλη πρωία and δείλη ὀψία. Hdt. 7. 167; 8. 6; Thuc. 3. 74; 8. 26. But, perhaps, instead of seeking exactness of interpretation, it is wiser to remember a tendency in Epic poetry to use formulas with a certain carelessness, as soon as they become formulas: as, e.g. τοῖσι δὲ καὶ μετέειπε used where only two persons are present.

292. ἤμβροτεν is described as a sort of metathesis for ἥμαρτεν. Compare ἔδρακον and δέρκομαι, ἔδραθον and δαρθάνω, ἔπραθον and πέρθω. The insertion of β is analogous to the process which produces μεσημβρία for μεσημ-ρία. Curtius maintains the old etymology of ἁμαρτάνω from ἀ priv. and root μερ, as in μείρομαι, ἔμ-μορ-α. Others refer it to a different root μερ, Skt. *smar*, meaning 'to think of,' 'to remember.' Cp. μερ-μηρίζω and Lat. *me-mor*; so that the original meaning would be to 'let slip from the mind.' G. Meyer, Gr. Gr. § 25 Anmerk. treats ἤμβροτον as one of the rare (Aeolic?) examples of ρο instead of ρα repeating the sonant liquid = so that ἤμβροτον comes from a stem αμρτο.

293. ἂν is scanned long, as ἔλποιο has the digamma. For ἀντιάσαντα see Od. 6. 193.

294. ἐρξέμεν. Probably this form is an aorist. It is a difficult question to decide between this and the future, as ἔλπομαι can be used with either tense indiscriminately; as, e.g. ἔλπετο θανέειν Il. 15. 288, ἐλπόμενοι ἀπορρῖψαι 16. 282, ὅθεν οὐκ ἔλποιτό γε θυμῷ ἐλθέμεν Od. 3. 319, ἔλπετ' ἐνὶ φρεσὶ γῆμαι Od. 21. 158. If ἐρξέμεν be thus taken for an aorist we shall compare it with ἀξέμεν (ἄγω), οἰσέμεναι, imperat. οἶσε, ἀείσεο, ἐβήσετο, etc. On the other hand, the future (which would give an identical form) may be compared with Il. 12. 261 ἔλποντο δὲ τεῖχος . . ῥήξειν, Od. 3. 375 οὔ σε ἔολπα κακὸν καὶ ἀνάλκιδ' ἔσεσθαι. In Schol. H. P. Q. V. ἐρξέμεν is interpreted by the aor. πρᾶξαι, and Eustath., writing ἔρξειν, seems to lean towards the future.

295. αἴθοπα, used in Homer of οἶνος, χαλκός, καπνός, is variously rendered, e.g. Hesych. interprets it, in its use with οἶνος, by μέλας (πυρώδης) ἢ θερμαντικός. Probably the common meaning is 'fiery-looking,' equally well used of the brilliant colour of wine, the

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καὶ λοῦσ' ἐν ποταμῷ, καί μοι τάδε εἵματ' ἔδωκε.
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ξεῖν', ἦ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε
παῖς ἐμή, οὕνεκά σ' οὔ τι μετ' ἀμφιπόλοισι γυναιξὶν
ἦγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἱκέτευσας.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'ἥρως, μή μοι τοὔνεκ' ἀμύμονα νείκεε κούρην·
ἡ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἕπεσθαι·
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε,
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ξεῖν', οὔ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ,
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,

301. ἐς ἡμέτερον] ἡμετέρου· Ἀττικὸν δὲ τὸ σχῆμα ὡς, ἐς διδασκάλου Schol. H. P. See on Od. 2. 55. 311–316.] τοὺς ἓξ Ἀρίσταρχος διστάζει Ὁμήρου εἶναι. εἰ δὲ καὶ Ὁμηρικοί, εἰκότως αὐτοὺς περιαιρεθῆναί φησι. πῶς γὰρ ἀγνοῶν τὸν ἄνδρα μνηστεύεται αὐτῷ τὴν θυγατέρα, καὶ οὐ προστρεπόμενος ἀλλὰ λιπαρῶν; Lehrs, Aristarch. p. 339, interprets εἰ καὶ Ὁμηρικοί as 'etiamsi nihil continent quod a consuetudine sermonis et antiquitatis Homericae abhorreat.'

flashing surface of metal, or the gleam of fire showing through smoke.

297. ἀληθείην, 'as the truth;' predicative to ταῦτα.

301. σὺ δ' ἄρα πρώτην ἱκέτευσας. This clause really gives the reason why it was wrong in her not to think of bringing Odysseus; '*for* it was to her first thou didst make thy supplication.' See on sup. 53, and cp. Il. 4. 60, 61.

305. Eustath. characterises, with charming simplicity, the account that Odysseus gives of himself and Nausicaa: καὶ ὅρα ὡς ψεύδεται φανερῶς ὁ Ὀδυσσεύς. ὅπερ ἐν καιρῷ ποιήσειεν ἂν ὁ σοφός.

δείσας αἰσχυνόμενός τε. Notice the conjunction of aorist and present participles, the former denoting the sudden fear that came over him, and the latter the abiding condition of modesty; cp. Il. 1. 331 ταρβήσαντε καὶ αἰδομένω, 2. 374 ἀλοῦσά τε περθομένη τε. The second participle stands almost parenthetically here, as μὴ ἐπισκύσσαιτο follows directly after δείσας. Düntz. supposes that ἐπισκύζεσθαι describes the exhibition of anger by the wrinkling of the brow, ἐπι-σκύ-νιον, comparing σκυδ-μαίνειν, σκυ-θρός.

306. ἰδόντι takes up ἕπεσθαι, 'should you catch sight of me following her.'

307. δύσζηλοι (-ζέω), 'quick to anger,' 'touchy.' For the constructio ad sensum Nitzsch compares φῦλα γυναικῶν . . σύμφοροι Hes. Theog. 593; where however there is a variant σύμφορα.

309. οὔ μοι τοιοῦτον . . κῆρ, μαψιδίως κεχολῶσθαι, cp. ἡμεῖς δ' οὐ νῦν τοῖοι ἀμυνέμεν Od 2. 60, and note there. The infinitive explains τοιοῦτον.

310. ἀμείνω αἴσιμα πάντα, 'fair measure in all things is best;' cp. sup. 51 θαρσαλέος ἀνὴρ . . ἀμείνων . . τελέθει, Od. 17. 578 κακὸς δ' αἰδοῖος ἀλήτης = 'it will never do for a mendicant to be shy.' See also Soph. Antig. 1327 βράχιστα γὰρ κράτιστα τἀν ποσὶν κακά.

311. αἲ γὰρ . . ἐχέμεν. The most perfect parallel to this construction is

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τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγώ περ,
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὖθι μένων· οἶκον δέ κ' ἐγὼ καὶ κτήματα δοίην,
εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὔ τις ἐρύξει
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὄφρ' εὖ εἰδῇς,
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ
λέξεαι, οἱ δ' ἐλόωσι γαλήνην, ὄφρ' ἂν ἵκηαι

314. οἶκον δέ κ'] Hermann, Opusc. iv. 161 de partic. ἄν, maintains that instead of the common reading δέ τ' we must adopt δέ κ'. Bekker accepts the alteration, which has the further corroboration of a reading κἀγώ in a MS. at Breslau, and La Roche and Nauck agree. 318. αὔριον ἔς] Most modern editors since Nitzsch concur in this punctuation. But the majority of MSS. divide the verse at αὔριον. So Schol. P. ἐς τῆμος δὲ, μέχρι τοῦτο: and Schol. P. T. ἕν ἐστι τὸ τῆμόσδε τὸ δὲ ἐς τόδε καὶ ἐς τῆμόσδε ταὐτὸν δηλοῦσιν. So Eustath. 319. ἐλόωσι] Schol. P. gives both ἐλάσουσι and ἐλάωσι.

Od. 24. 376 αἲ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον, | οἷος Νήρικον εἷλον . . τοῖος ἐών τοι χθιζὸς ἐν ἡμετέροισι δόμοισι, | τεύχε' ἔχων ὤμοισιν, ἐφεστάμεναι καὶ ἀμύνειν | ἄνδρας μνηστῆρας. The *regular* construction in such passages is either that of a wish, Od. 4. 341 αἲ γὰρ . . τοῖος ἐὼν οἷός ποτ' . . ἐπάλαισεν ἀναστάς . . τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς, or that of a prayer, as Il. 7. 179 Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν. Our text, and the parallel, Od. 24. 376, mingle the two constructions; the wish becomes the prayer under the influence of vehement emotion. Bernhardy, Synt. 357, quite unreasonably ascribes the infinitive to the effect of **τοῖος**. A sort of similarity exists in Il. 19. 258 foll. ἴστω νῦν Ζεὺς . . μὴ μὲν ἐγὼ κούρῃ Βρισηίδι χεῖρ' ἐπενεῖκαι, which is a confusion between the form of an oath and the calling of Zeus to witness.

312. **τά τε φρονέων**, 'feeling as I feel,' i.e. 'coming to an agreement with me;' agreeing to stay as I should wish thee to do, instead of wishing as now to go home. Cp. Hdt. 1. 60 τὠυτὸ φρονήσαντες οἵ τε τοῦ Μεγακλέους στασιῶται καὶ οἱ τοῦ Λυκούργου.

314. **οἶκον δέ κ'**. This reading (see crit. note), though not an absolutely necessary correction, makes the construction much clearer. If it is still preferred to retain δέ τ', we must either regard **δοίην** as the independent optative in apodosis (cp. κόμην ὀπάσαιμι φέρεσθαι Il. 23. 151), or as a continuation of the wish expressed, 'and O! that I might give thee a house.' Köchly, Dissert. de Od. 1. p. 34, rejects the whole passage with great contempt: 'ipsi versus a lyticorum machinis alienissimi solitam compilatorum artem redolere videntur. . . . Itaque non dubito quin aliquis — idem fortasse qui 6. 245 adscripsit — totum locum composuerit eo consilio ut quae Nausicaa, 6. 244, 277 sqq. de Ulixe sponso leviter iactavisset, patris auctoritate quasi confirmaret, memor simul eorum quae Menelaus, 15. 68 sqq. Telemacho respondet.' This is most arbitrary criticism.

316. **μὴ τοῦτο**, 'I pray this may not be the will of Zeus;' sc. that any of the Phaeacians should detain thee. Cp. Od. 17. 399 μὴ τοῦτο θεὸς τελέσειε.

317. **ἐς τόδ'**, i.e. 'for a certain day, and that to-morrow.' **ἐς τόδ'** thus anticipates **αὔριον ἔς**. For the use of ἐς cp. the expression εἰς ὅ κε. **αὔριον** is properly the neuter of an adjective, used as χθιζόν Il. 19. 195, πρώιον Il. 15. 470, νέον Od. 1. 175, etc.

318. **τῆμος δέ**, 'and all the while;' sc. during the voyage. The period, of which **τῆμος** is a pronominal prolepsis, is described presently by the words **ὄφρ' ἂν ἵκηαι**. Or, perhaps, **τῆμος** may be rendered more simply, 'when the morrow comes.'

319. **ἐλόωσι**, cp. πόντον ἐλαύνοντες

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πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν,
εἴ περ καὶ μάλα πολλὸν ἑκαστέρω ἔστ' Εὐβοίης,
τήν περ τηλοτάτω φάσ' ἔμμεναι οἵ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἦγον ἐποψόμενον Τιτυὸν, Γαιήιον υἱόν.
καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν
ἤματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται
νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἅλα πηδῷ.'
  Ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
  'Ζεῦ πάτερ, αἴθ' ὅσα εἶπε τελευτήσειεν ἅπαντα
Ἀλκίνοος· τοῦ μέν κεν ἐπὶ ζείδωρον ἄρουραν
ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἱκοίμην.'
  Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.

326. *ἀπήνυσαν*] A gloss in M. gives *ἀπήγαγον*, which appears also in the lemma of Schol. H. P. with interpretation in P. *ἤγουν ἐγκατῴκισαν*. 330. In Schol. E. two different readings are preserved in the latter half of this line, *εἶπε πρὸς ὃν μεγαλήτορα θυμόν* and *ἰδὼν εἰς οὐρανὸν εὐρύν*.

Il. 7. 6, 'they will row thee through the calm sea.'

323. **Ῥαδάμανθυς**, Aeol. **Βραδάμανθυς**, is represented to us, Od. 4. 564, as living in Elysium, while Tityos, son of Gaea, appears in Od. 11. 576 as suffering in Hades for his audacities committed in Phocis. There seems no clue to the early form of legend commemorated here. It is just possible to imagine that Scheria was not far from Elysium, so that the Phaeacian sailors were at hand to carry Rhadamanthus from thence on his visit to Tityos. But the object of the visit is equally obscure. Eustath. attempts a solution, saying, *ὁ Ῥαδάμανθυς ἐπὶ θέαν τοῦ Τιτυοῦ ἐλθεῖν πλάττεται, ἢ διὰ θαῦμα τοῦ μεγέθους, ἢ καὶ ἵνα δίκαιος ὢν κατὰ τὴν ἱστορίαν σωφρονίσῃ αὐτόν*.

324. **Γαιήιον.** With this use of the adjective cp. **Ποιάντιον υἱόν** Od. 3. 190.

325. **τέλεσσαν . . . ἀπήνυσαν.** The meaning of the words is almost identical. Perhaps *τελεῖν* regards more the accomplishment of the journey, and *ἀπανύειν* the arrival at the destined goal, as the addition of *οἴκαδε* suggests.

326. **ἤματι τῷ αὐτῷ**, 'on that very day;' the expression being nearly identical with the Attic use of *ὁ αὐτός*.

328. **πηδῷ**, 'with the oar-blade;' cp *πηδάλιον*. Perhaps the word is connected with *πηδᾶν*, because the oar-blade seems to spring from the water at the end of the stroke; we may compare *ἁλία χερσὶ παραπτομένα θρώσκει πλάτα* Soph. O. C. 716.

332. **ἐπὶ . . ἄρουραν**, 'would be spread throughout the world,' i.e. by the praise which Odysseus would accord him in his gratitude.

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αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·
αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι,
ὤτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·
"Ὄρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή.'
ὣς φάν· τῷ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι.
ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ·
Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο,
πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

347. πόρσυνε] γρ. πύρσαινε ἐν ταῖς Ἀριστάρχου Schol. P.

340. **στόρεσαν** takes up the process described in the foregoing lines.

λέχος is the 'bedstead,' firmly framed together.

ἐγκονέουσαι is found only in the fem. particip., here and in Od. 23. 291; Il. 24. 648. ἀμφιέποντες is similarly used to describe the exertions of men, Od. 3. 118.

342. **Ὄρσο**, see on Od. 6. 255.

κέων, the shorter form only here.

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ΟΔΥΣΣΕΙΑΣ Θ.

Ὀδυσσέως σύστασις πρὸς Φαίακας.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
ἂν δ' ἄρα διογενὴς ὦρτο πτολίπορθος Ὀδυσσεύς.
τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο
Φαιήκων ἀγορήνδ', ἥ σφιν παρὰ νηυσὶ τέτυκτο.
ἐλθόντες δὲ καθῖζον ἐπὶ ξεστοῖσι λίθοισι
πλησίον· ἡ δ' ἀνὰ ἄστυ μετῴχετο Παλλὰς Ἀθήνη,
εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
νόστον Ὀδυσσῆϊ μεγαλήτορι μητιόωσα,
καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον·
'Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
εἰς ἀγορὴν ἰέναι, ὄφρα ξείνοιο πύθησθε,
ὃς νέον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα
πόντον ἐπιπλαγχθείς, δέμας ἀθανάτοισιν ὁμοῖος.'

9.] After this verse, Cod. Vindob. 56 inserts *ἢ λαοὺς μὲν ἄνωγ' ἀγορήνδ' ἰέναι Φαιήκων.*

3. **πτολίπορθος** (*πτολιπόρθιος* Od. 9. 504, 530). This epithet is in the Odyssey used only of Odysseus, Od. 16. 442; (Il. 2. 278), with special reference to the craft by which he enabled the Greeks to take Ilium. Elsewhere it is used in a more general sense as an epithet of Ares, Il. 20. 152; of Enyo, Il. 5. 333; of Achilles, Il. 15. 77; of Oileus, Il. 2. 728; of Otrynteus, Il. 20. 384. Cp. Od. 1. 2.

6. **λίθοισι.** Cp. Il. 18. 497 foll. *λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι .. οἱ δὲ γέροντες | εἵατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ.* The process of fixing these solid stone seats is described in Od. 6. 267.

7. **πλησίον**, 'near together.'

11. **Δεῦτ' ἄγε.** Notice the use of the formula *ἄγε* with the plural number, as in Od. 2. 212, 252, etc. Nitzsch compares *εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημόται*; Aristoph. Acharn. 319. We may take **ἰέναι** in the next line as the imperatival use of the infinitive.

12. **ξείνοιο**, 'about the stranger.' So *Αἴαντος πυθέσθαι* Il. 17. 102.

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Ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραί τε καὶ ἕδραι
ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες
υἱὸν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη
θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,
καί μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι,
ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο
δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους
πολλούς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε·

15. *καὶ θυμὸν ἑκάστου*] Bekk. reads here, on the suggestion of Bentley, *θυμόν τε ἑκάστου*, because of the initial ϝ in *ἕκαστος*. 23. *πολλούς*] *ἀθετεῖ Ζηνόδοτος, οὐ γὰρ πολλοὺς ἐτέλεσεν ἐν Φαιακίᾳ, ἀλλ' ἐδίσκευε μόνον* Schol. H. Q.

15. Ameis remarks that this formula, though occurring ten times in the Iliad, is found only here in the Odyssey.

16. **ἀγοραί.** The plural here, as in **ἕδραι**, points to the different parts into which the place of assembly was divided. It seems better to take **βροτῶν** not as dependent on *ἔμπληντο* but as following *ἀγοραί τε καὶ ἕδραι*, as in *ἀνδρῶν ἀγοράς* Od. 2. 69, *βροτῶν ἄστεα* 15. 492, and the common phrase *ἔργ' ἀνθρώπων*. **βροτῶν** could hardly stand pronominally for any particular men, such as Phaeacians. But see inf. 57.

17. **ἀγρομένων.** Is this form pres. or aor.? See Monro, H. G. § 34, who notes this participle as remarkable for dropping ε, if it is to be referred to the tense *ἀγέροντο* and *ἀγέρεσθαι* (so accented in MSS.). In the undoubted aor. *ἔγρετο* the form *ἐγερ-* never occurs. It is used absolutely = 'as men gathered,' or in dependence upon *ἔμπληντο*, compare *μετὰ δὲ πρέπει ἀγρομένοισιν* inf. 172.

21. **ὥς κεν .. γένοιτο**, i.e. *qua ratione fieret acceptus;* the use of the relative abverb with *ἄν* or *κε* suggesting not only the purpose, but the accomplishment of the result. Compare for the use of *ὡς ἄν* or *κεν* with the optative Od. 8. 239; 13. 402; 15. 538; 16. 297; 17. 165, 362; 19. 311; 23. 135; 24. 83; Il. 19. 331.

πάντεσσι will only include all the Phaeacians in the assembly.

22. **ἐκτελέσειεν.** It is difficult to reconcile the plain meaning of the words with the actual facts subsequently recorded (see crit. note). Nitzsch states that Crates attempted to elicit a new sense from the words, interpreting *ἐκτελ. ἀέθλους* of the full *narration* by Odysseus of all his past troubles; and *πειρᾶσθαι* in the sense of 'questioning about;' cp. Od. 4. 119; 13. 336. But this forced rendering is disproved by Od. 21. 180 *τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον*. Eustath. explains the line thus—*τὸ δὲ ἐκτελέσειεν ἀέθλους πολλοὺς οὐ πρὸς ἐνέργειαν κεῖται ἀλλὰ κατὰ τὸ φύσει δύνασθαι. εἰ γὰρ καὶ μόνον ἐδίσκευσεν ὁ Ὀδυσσεύς, οὐχ ὑποδὺς καὶ ἑτέρους ἀέθλους, ἀλλ' ἐπεὶ ἐν οἷς αὐτὸς εὐδοκιμεῖν εἴπῃ ἐν ἐκείνοις ἀπαγορεύσουσιν οἱ Φαίακες, τρόπον τινὰ καὶ τούτους τοὺς πολλοὺς ἐξετέλεσεν ὧν οἱ Φαίακες ὑπεξεχώρησαν αὐτῷ.* For **ἐκτελέσειεν** does not imply that Odysseus was challenged to many contests; he was challenged only to the quoit-throwing; but the result of this one contest was his discharge in full for all the contests to which he might else have been challenged; and for *all* these the care of Athena qualified him. The use of the accusative **τούς** with **πειρᾶσθαι** resembles that of the cognate accusative, sc. *πεῖραν πειρᾶσθαι*, cp. Od. 4. 119 *ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.* It is doubtful whether *πειρᾶσθαι* can take a direct accusative of the object. In Il. 18. 600 *τροχὸν .. κεραμεὺς πειρήσεται αἴ κε θέῃσι*, the accusative *τροχόν* is the

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‘Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ὄφρ’ εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
ξεῖνος ὅδ’, οὐκ οἶδ’ ὅς τις, ἀλώμενος ἵκετ’ ἐμὸν δῶ,
ἠὲ πρὸς ἠοίων ἢ ἑσπερίων ἀνθρώπων·
πομπὴν δ’ ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι.
ἡμεῖς δ’, ὡς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.
οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ’ ἐμὰ δώμαθ’ ἵκηται,
ἐνθάδ’ ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.
ἀλλ’ ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν
πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα
κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
δησάμενοι δ’ εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ
ἔκβητ’· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα

35. κούρω] A few MSS. mistaking the voice of κρινάσθων wrote κοῦροι.

anticipated subject of the next clause; and in νῦν μὲν πειρᾶται τάχα δ’ ἴψεται υἷας Ἀχαιῶν Il. 2. 193, if the verse is genuine, the accusative may depend solely on ἴψεται.

29. **ἠέ . . ἤ.** These two clauses serve as an expansion of **ὅς τις**, ‘whoever he may be, whether he be come from the men of the East or,’ etc. Compare οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα, | ἢ εὖ ἦε κακῶς νοστήσομεν Il. 2. 253, οὐκ ἂν γνοίης ποτέροισι μετείη, | ἠὲ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ’ Ἀχαιοῖς Il. 5. 85. For this geographical use of **πρός** with the genitive cp. Od. 21. 347 ὅσσοι νήσοισι [κοιρανέουσι] πρὸς Ἤλιδος, ‘off Elis.’ On the sense of the words, cp. Schol. Q. οὕτως δὲ οἱ παλαιοὶ ἐμέριζον ἐς δύσιν καὶ ἀνατολὴν τὰ κοσμικά. οὐ γάρ τ’ ἴδμεν ὅπῃ ζόφος οὐδ’ ὅπῃ ἠώς (Od. 10. 190).

30. **ἔμπεδον εἶναι.** That is, ‘that it should be assured.’ **ἔμπεδος**, of a boon which has been promised, has the same ambiguity which the English word ‘certain’ has, similarly used. The boon is prospectively certain, when it is promised; which is the application of ‘certain’ here: it is retrospectively certain, when the promise holds good still, or when the promise is fulfilled. But cp. Il. 2. 393 μισθὸς δέ οἱ ἄρκιος ἔστω, and Buttm. Lexil. § 28.

31. **πάρος**, here as in inf. 36, and Od. 4. 627, in its regular idiomatic use for wont or custom.

32. **οὐδὲ γὰρ οὐδέ**, see on Od. 3. 27. The second **οὐδέ** determines the negation to a particular part of the sentence, namely, ἄλλος τις.

35. **πρωτόπλοον**, ‘for her first voyage.’ The ship has never been to sea before.

κούρω. The use of the dual here is not idiomatic but irrational; it is of course due to the effect of δύω immediately following, as in inf. 48. In Il. 4. 453 we find ποταμοὶ ῥέοντες . . συμβάλλετον ὕδωρ, but there such rivers only are specified as come down from two sides into a valley and thus are naturally parted into two groups. In Il. 9. 182, 192, 196 τὼ δὲ βάτην, etc., there is a loose use of the dual, as the personages alluded to are Ajax, Odysseus, Phoenix, and two heralds; yet even there it serves to mark off the two leading figures, Ajax and Odysseus, from the rest, cp. Od. 9. 90.

36. **κρινάσθων.** The Schol. P. interprets this passively ἐπιλεχθήτωσαν κατὰ γειτονίαν, but the voice is middle, and has an indefinite plural subject unexpressed, as χευάντων Od. 4. 214, where see note. Transl. ‘Let people choose,’ meaning ‘let us choose.’ Homer never uses the termination in -σθωσαν.

38. **ἔκβητε**, ‘leave the ship again;’ see Od. 4. 785, and Appendix I. § 9.

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ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.
κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι
σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ
ἔρχεσθ', ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·
μηδέ τις ἀρνείσθω· καλέσασθε δὲ θεῖον ἀοιδὸν,
Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν
τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀείδειν.'
῟Ως ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο
σκηπτοῦχοι· κῆρυξ δὲ μετῴχετο θεῖον ἀοιδόν.
κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα
βήτην, ὡς ἐκέλευσ', ἐπὶ θῖν' ἁλὸς ἀτρυγέτοιο.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νῆα μὲν οἵ γε μέλαιναν ἁλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ,
ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι,
πάντα κατὰ μοῖραν· ἀνὰ θ' ἱστία λευκὰ πέτασσαν.
ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα
βάν ῥ' ἴμεν 'Αλκινόοιο δαΐφρονος ἐς μέγα δῶμα.
πλῆντο δ' ἄρ' αἴθουσαί τε καὶ ἕρκεα καὶ δόμοι ἀνδρῶν

45. *τέρπειν*] Al. *τερπνήν*. Eustath. quotes both readings. 49. *ἐπὶ θῖν' ἁλὸς ἀτρυγέτοιο*] *γρ. ἱερὸν μένος 'Αλκινόοιο* Schol. M. 55. *ἐν νοτίῳ*] See on Od. 4. 785 *'Αριστοφάνης νοδίῳ* Schol. H. 'Haec sedes glossae Hesychianae *ἐννοδίῳ, ἀγκυροβολίῳ*. Nimirum pro *ἐν νοτίῳ* Aristophanes legebat *ἐννοδίῳ*, quod male alii divellebant' Buttm.

θοήν, a proleptic epithet meaning, 'which shall be soon ready;' cp. Od. 2. 257 *λῦσεν δ' ἀγορὴν αἰψηρήν*. Perhaps our 'hasty meal' comes near enough.

40. **οἱ ἄλλοι . . ἔρχεσθε**, see Od. 1. 132.

44. **τῷ γάρ ῥα**, 'for he above all men hath from heaven the gift of minstrelsy, to please therewith, on whatever theme his spirit prompts him to sing.' Hence the name Demodocus = *populo acceptus*.

47. **μετῴχετο**, 'went for,' like the common use of *μετέρχεσθαι*.

49. **βήτην**, here the irrational use of the dual is extended to the verb.

57. **αἴθουσαι**, the plural, because including both *αἴθουσα αὐλῆς*, and *αἴθουσα δώματος*. **ἕρκεα** is used for the outdoor premises enclosed by the yard-wall, and so is nearly identical with *αὐλή*. In Od. 16. 341 *λίπε δ' ἕρκεά τε μεγαρόν τε* is equivalent to 'left the premises,' though the sentence has the form of a prothysteron. In Od. 20. 164 Eumaeus comes in with three swine, and, while he talked with Odysseus, *τοὺς μέν ῥ' εἴασε καθ' ἕρκεα καλὰ νέμεσθαι*, sc. in the *αὐλή*. This is corroborated by Od. 20. 176, where Melanthius comes in later to the same place with his goats, *καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ*. In Od. 21. 238 the women are bidden to close the doors, and not to come out *ἤν τις . . κτύπου ἔνδον ἀκούσῃ | ἀνδρῶν ἡμετέροισιν ἐν ἕρκεσιν*. **δόμοι** are the various

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[ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἠδὲ παλαιοί].
τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἱέρευσεν,
ὀκτὼ δ' ἀργιόδοντας ὗας, δύο δ' εἰλίποδας βοῦς·
τοὺς δέρον ἀμφί θ' ἕπον, τετύκοντό τε δαῖτ' ἐρατεινήν.
Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,
τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·
ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν ἀοιδήν,
τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας,
κὰδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν
αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἑλέσθαι

58.] 'Non habetur hic versus in Harl., et aliis nonnullis codd.; omissus ille fortasse tanquam supervacaneus, vel propter similes sup. 17; et Od. 1. 395' Bothe. Neither the Scholl. nor Eustath. notice it. 67. *κρέμασεν*] Ἀριστοφάνης δῆσε φόρμιγγι Schol. H. 'Scripsisse videtur Aristophanes *δῆσεν φόρμιγγα*. Praemitti autem debebant huic scholio verba *οὕτως αἱ Ἀριστάρχου*, ad receptam (*κρέμασεν*) relata: sed ea seorsim leguntur ad repetitum hunc versum inf. 105' Buttm.

apartments of the house. The Schol. H. joined *δόμοι ἀνδρῶν*, interpreting the words by *οἱ ἀνδρῶνες*, but this is wrong.

61. **ἀμφί θ' ἕπον.** This expresses the 'preparation,' between the flaying of the animal and getting it ready for table. So *ἀμφιέπειν κρέα* Il. 11. 776, *βοῦν* Il. 18. 559.

62. **ἐρίηρον.** The prefix *ἐρι*, which some identify with *ἀρι*, perhaps from *ἀρ-είων*, merely strengthens the sense of the word. *ἐρίϝηρος* is referred by Curtius to a root *var*, 'to choose;' compare also *ἦρα, ἐπι-ήρανος*. This form from the *o* declension occurs only here, and inf. 471, and Od. 1. 346. We find *ἐρίηρος* in Il. 4. 266. It is common in the metaplastic form *ἐρίηρες* and *ἐρίηρας*. The epithet may be rendered 'worthy.'

64. **ὀφθαλμῶν μὲν ἄμερσε.** Curtius, p. 574, notices that for the Homeric *ἀμέρδειν*, Pindar writes *ἀμείρειν*, the two forms being referable to *ἀμερj-ω*. The root is *μερ*, 'to apportion.' Taking *expertem facere* as the original sense of *ἀμέρδειν*, we must, says Curtius, in those cases where, by itself, it means 'to blind,' refer it to a different root, sc. *μαρ*, 'to be bright,' and so we may compare it with *ἀμαυροῦν*.

These words remind us of 'blind Thamyris and blind Maeonides,' and of our own poet who in these words parallels their lot with his own. The author of the Hymn to Apollo gives as the description of himself, *τυφλὸς ἀνήρ, οἰκεῖ δὲ Χίῳ ἐνὶ παιπαλοέσσῃ*, which line seems to be the foundation of the tradition of the blindness of Homer, in the first place; and, secondarily, of the tradition which takes the description of Demodocus in the text to be intended by the poet for himself.

68. **αὐτοῦ**, a pronominal adverb, particularised by *ὑπὲρ κεφαλῆς*. The use of *αὐτοῦ* followed by a closer epexegesis is very common, e.g. *αὐτοῦ τῷδ' ἐνὶ δήμῳ* Od. 2. 317, *αὐτοῦ παρ' ἐμοί* Od. 16. 74, *αὐτοῦ ἐπ' ἐσχατιῇ* Od. 10. 96, *αὐτοῦ μετ' ἀνδράσι* Od. 9. 96, *αὐτοῦ κατὰ δώματα* Od. 20. 159, *αὐτοῦ πρόσθε ποδῶν* Il. 16. 741, *αὐτοῦ προπάροιθε θυράων* Od. 16. 344, *αὐτοῦ ἔνθα* Il. 8. 207: see Aulin, de Epexegesi, p. 16.

ἐπέφραδε, 'signified to him [that he had put it there] so that he might reach it with his hands.' The action of *φράζω* (of which **ἐπέφραδε** is redupl. aor.) probably means here that he guided Demodocus' hand to the place where the harp was hanging; it does not necessarily imply that he *told* him

κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,
πὰρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε,
νεῖκος 'Οδυσσῆος καὶ Πηλείδεω 'Αχιλῆος,

73. *ἀνῆκεν*] *γράφεται ἐνῆκεν* Schol. E. *ἀνδρῶν*] *τὸ δὲ* **οἴμης**, *οἱ μὲν μετὰ τοῦ* **ἀνδρῶν** *συντάσσουσιν ἵνα ᾖ 'κλέα ἀνδρῶν οἴμης,' κάλλιον δὲ στίζειν εἰς τὸ ἀνδρῶν* Eustath.

it was there; see Lehrs, Aristarch. p. 8 '*φράζω* nunquam est "dico" sed "indico." Cp. Apoll. Lex. ad *πεφράδοι* Il. 14. 335, *πεφράδοι· διασημάνειε, τοῦ 'Αριστάρχου σεσημειωμένου ὅτι τὸ φράσαι οὐδέποτε ἐπὶ τοῦ εἰπεῖν τάσσεται.* Ubique, quod recte et subtiliter Aristarchus observavit, *φράζειν* significat indicare. Minime obstat Od. 1. 273 (*μῦθον πέφραδε πᾶσι*), hoc dictum est fere ut *ἔπος πάντεσσι πιφαύσκων* Il. 22. 131. Rectissime hymn. Ven. 128 coniunctum vocabulum cum synonymo *δεικνύναι*, *αὐτὰρ ἐπεὶ δὴ δεῖξε καὶ ἔφρασε.* Nec (inf. 142) *αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον*, ubi annotatur *οὔτε 'Αρίσταρχος οὔτε Ζηνόδοτος οὔτε 'Αριστοφάνης ἐπίστανται τοῦτον τὸν στίχον*, vocabuli significatio absona visa, sed haud dubie aberat versus in melioribus MSS. Nam (ne de Aristophane dicam) Zenodotus certe ad vim vocis ne attenderat quidem.'

73. **κλέα ἀνδρῶν.** So in Il. 9. 186 foll. Achilles is found with his lyre, *τῇ ὅ γε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν.* These 'stories,' which were sung by the heroes themselves at the period represented by the Iliad, are in the Odyssey the property of the professional minstrel.

74. **οἴμης**, 'strain;' literally, 'way' of song. The word is always used of song, however independent it stands; cp. inf. 481 *οἴμας μοῦσ' ἐδίδαξε.* On its particular meaning see Mure, Lit. of Anc. Greece, vol. i. 170, note, 'With Homer *ἀοιδή* means all poetry or song, Epic or Lyric; *ἔπη* merely conversation or discourse. Later, *ἔπη* is the familiar phrase for every kind of recitative or Epic poetry; *ἀοιδή* or *ᾠδή* is limited to song in the stricter sense, or lyric performance. The longer, more continuous epic narrative, or Epopee, bears with Homer the title *οἴμη.*' The genitive **οἴμης** need not be accounted for by attraction. It is simpler to treat it as a partitive gen., 'from that tale the fame whereof.' So Nicanor *ἀπὸ οἴμης ἐκείνης ἧς εὐρὺ τὸ κλέος ἦν.*

75. **νεῖκος** is in apposition with **κλέα.** On this passage the Schol. H. Q. V. says, *φασὶ τῷ 'Αγαμέμνονι χρωμένῳ περὶ τοῦ κατὰ τὸν πόλεμον τέλους ἀνελεῖν τὸν ἐν Δελφοῖς 'Απόλλωνα τότε πορθήσειν τὸ Ἴλιον ὅταν οἱ ἄριστοι τῶν 'Ελλήνων στασιάσωσι· καὶ δὴ παρὰ πότον διαλεχθέντων 'Οδυσσέως καὶ 'Αχιλλέως, τοῦ μὲν 'Αχιλλέως ἀνδρείαν ἐπαινοῦντος, τοῦ δὲ 'Οδυσσέως σύνεσιν, μετὰ τὴν Ἕκτορος ἀναίρεσιν ὁ μὲν βιάζεσθαι* (sc. Troiam) *παρῄνει* (*διὸ καὶ ἀνῃρέθη*)*· ὁ δὲ δόλῳ μετελθεῖν. καὶ 'Αγαμέμνονα ὡς τελουμένου τοῦ λογίου χαρῆναι.* Eustath. gives the same story, noticing that the event proved the wisdom of the advice of Odysseus, inasmuch as Troy was taken by subtilty, whereas Achilles fell in fight. But this explanation has nothing to corroborate it: and Nitzsch gives grounds for placing the incident before the time of the Iliad, when the Greeks first landed in Tenedos, and were keeping festival in prospect of success; cp. **θεῶν ἐν δαιτὶ θαλείῃ** 76. The most trustworthy evidence is that of the fragments of the Satyric drama of Sophocles, **'Αχαιῶν σύλλογος** or **Σύνδειπνοι**, referring to which Aristotle, Rhet. 2. 26, p. 382, says, *εἴ τις φαίη, 'τὸ ἐπὶ δεῖπνον κληθῆναι τιμιώτατον· διὰ γὰρ τὸ μὴ κληθῆναι ὁ 'Αχιλλεὺς ἐμήνισε τοῖς 'Αχαιοῖς ἐν Τενέδῳ· ὁ δ' ὡς ἀτιμαζόμενος ἐμήνισε· συνέβη δὲ τοῦτο ἐπὶ τοῦ μὴ κληθῆναι.'* And Plutarch, Moral. p. 74 A *ὁ παρὰ Σοφοκλεῖ τὸν 'Αχιλλέα παροξύνων 'Οδυσσεὺς οὐ*

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ὣς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ
ἐκπάγλοις ἐπέεσσιν, ἄναξ δ' ἀνδρῶν Ἀγαμέμνων
χαῖρε νόῳ, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο.
ὣς γάρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων
Πυθοῖ ἐν ἠγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν
χρησόμενος· τότε γάρ ῥα κυλίνδετο πήματος ἀρχὴ
Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλάς.
Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
πορφύρεον μέγα φᾶρος ἑλὼν χερσὶ στιβαρῇσι
κὰκ κεφαλῆς εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα·
αἴδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
ἦ τοι ὅτε λήξειεν ἀείδων θεῖος ἀοιδός,

78. ὅτ'] La Roche ὅ τ'. See critical note on Od. 5. 357. 81, 82.] ἐν ἐνίαις τῶν ἐκδόσεων οὐκ ἐφέροντο· διὸ ἀθετοῦνται Schol. H. This notice seems incomplete; no sufficient reason being given for a general ἀθέτησις of the lines.

φησιν ὀργίζεσθαι διὰ τὸ δεῖπνον ἀλλά φησιν, Ἤδη τὰ Τροίας εἰσορῶν ἑδώλια Δέδοικας. It would seem also that after Hector's death there was no room for such an event. Nitzsch refers to the Aethiopis of Arctinus, as showing that Odysseus was then friendly to Achilles. May it not be further argued, that no quarrel of chiefs would have inspired any cheerful recollection of the oracle (78 foll.), after the discouraging experience of the μῆνις Ἀχιλλῆος? The oracle was given before the war. v. 81.

77. **ἐκπάγλοις**, i. e. which dismayed the bystanders by their fierceness, '*but* Agamemnon rejoiced.'

78. **νόῳ**, i. e. secretly.

79. **χρείων**, 'giving response,' as χρήσω δ' ἀνθρώποισι Διὸς νημερτέα βουλήν h. Hom. Ap. 132.

80. **Πυθώ** was the oldest name of the place in Phocis where Apollo's oracle was established. In h. Hom. Ap. 362 foll. the name was derived from πύθεσθαι because of the 'rotting' carcase of the Python which lay there, ἐνταυθοῖ νῦν πύθευ ἐπὶ χθονὶ βωτιανείρῃ .. ἐξ οὗ νῦν Πυθὼ κικλήσκεται. Others derive it from πυθέσθαι, where the quantity of the vowel suggests a difficulty. Δελφοί was properly the name of the people; the word first occurs h. Hom. 28. 14 Δελφῶν ἐς πίονα δῆμον. Voss (says Nitzsch) dates it from about B.C. 620. O. Müller would explain **λάινος οὐδός** of a subterranean treasure-house, see the description of the building of the temple by Trophonius, h. Hom. Ap. 295 foll., from which Nitzsch dissents.

81. **τότε**, 'then;' namely, when Agamemnon consulted the oracle. The war with Troy was just beginning, the κακῶν τρικυμία was just rolling on (**κυλίνδετο**), soon to sweep so many lives away. The story appears in a different shape on the authority of Demetrius Phalereus (quoted by Schol. E. H. M. Q. R. on Od. 3. 267), Μενέλαος ἅμα τῷ Ὀδυσσεῖ ἐλθὼν ἐς Δελφοὺς τὸν θεὸν ἤρετο περὶ τῆς μελλούσης ἔσεσθαι ἐς Ἴλιον στρατείας.

85. **κὰκ κεφαλῆς εἴρυσσε**. The **φᾶρος**, a square piece of cloth, was put on so as to cover the left arm and shoulder. The right arm was bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

87. **ὅτε λήξειεν**, 'each time he stopped.' For this iterative force of the optative with ὅτε or a relative pronoun cp. Od. 11. 584 foll., 591 foll.; 12. 237–241; Il. 10. 489 foll. At every pause in the story Odysseus poured a thank-offering to the gods, in remembrance of their constant care of him.

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δάκρυ' ὀμορξάμενος κεφαλῆς ἄπο φᾶρος ἕλεσκε,
καὶ δέπας ἀμφικύπελλον ἑλὼν σπείσασκε θεοῖσιν·
αὐτὰρ ὅτ' ἂψ ἄρχοιτο καὶ ὀτρύνειαν ἀείδειν
Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
ἂψ Ὀδυσεὺς κατὰ κρᾶτα καλυψάμενος γοάασκεν.
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν
ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·
ἤδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἐίσης
φόρμιγγός θ', ἣ δαιτὶ συνήορός ἐστι θαλείῃ·
νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν
πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν,
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
πύξ τε παλαιμοσύνῃ τε καὶ ἅλμασιν ἠδὲ πόδεσσιν.'
Ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.
κὰδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν,
Δημοδόκου δ' ἕλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο
κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἥν περ οἱ ἄλλοι
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

92. ἂψ] ὁ Ἀριστοφάνης αἶψ' Ὀδυσεὺς γράφει Schol. H. 98. δαιτός] This is the reading of Aristarchus: others inverted the position of δαιτός and θυμόν Schol. H. 99. θαλείῃ] Eustath. remarks that some wrote ἑταίρῃ for θαλείῃ. It seems more likely that ἑταίρη was a gloss upon συνήορος from Od. 17. 271. 103. παλαιμοσύνῃ] Al. παλαισμοσύνῃ. οὕτω δίχα τοῦ σ γράφειν φασὶ τὸν Ἀρίσταρχον Eustath., who adduces the analogous form Παλαίμων. 105.] See on sup. 67. Here Schol. H. gives on κρέμασεν the words οὕτως αἱ Ἀριστάρχου.

99. **συνήορος** = 'linked with;' cp. ἐν δέ τε φόρμιγξ | ἠπύει ἣν ἄρα δαιτὶ θεοὶ ποίησαν ἑταίρην Od. 17. 271.

107. **ἦρχε . . ἄλλοι** = 'praeibat illi eam ipsam viam quam ceteri ibant.' For αὐτός, signifying 'the same,' cp. Od. 10. 263 τὸν δ' ἂψ ἠνώγεα αὐτὴν ὁδὸν ἡγήσασθαι, 16. 138 αὐτὴν ὁδὸν . . ἔλθω, Il. 12. 225 ἐλευσόμεθ' αὐτὰ κέλευθα. Cp. Soph. Ant. 929 ἔτι τῶν αὐτῶν ἀνέμων αὑταὶ ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσι, where however it is possible that αὑταὶ [? αὐταί] tacitly borrows the article from the preceding τῶν αὐτῶν.

108. **ἀέθλια** means here the 'games,' i.e. the tests of prowess. So in Od. 21. 4 the bow and axe-heads, by which the manhood of the suitors was to be tested, are called ἀέθλια καὶ φόνου ἀρχή, cp. 24. 169. In Od. 21. 117 the signification of the word is uncertain: Telemachus, in alluding to this trial of strength, speaks of himself as οἷός τ' ἤδη πατρὸς ἀέθλια κάλ' ἀνελέσθαι, where some render the words, 'to lift up the tests,' sc. the instruments of the trial—bow and axe-heads (cp. πελέκεας . . ἀναιρήσεσθαι Od. 21. 261); and others take

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βὰν δ' ἴμεν εἰς ἀγορήν, ἅμα δ' ἕσπετο πουλὺς ὅμιλος,
μυρίοι· ἂν δ' ἵσταντο νέοι πολλοί τε καὶ ἐσθλοί.
ὦρτο μὲν Ἀκρόνεώς τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς
Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς
Ποντεύς τε Πρῳρεύς τε, Θόων, Ἀναβησίνεώς τε
Ἀμφίαλός θ', υἱὸς Πολυνήου Τεκτονίδαο·
ἂν δὲ καὶ Εὐρύαλος βροτολοιγῷ ἶσος Ἄρηϊ
Ναυβολίδης, ὃς ἄριστος ἔην εἶδός τε δέμας τε
πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.

116. **Ναυβολίδης**] The common reading is Ναυβολίδης θ', which La Roche rightly alters on the authority of Cod. Venet. 613; remarking, 'Solo patris nomine Homerus homines obscuros appellare non solet, sed tantum eos qui auditoribus aliunde erant noti, quales sunt Πηλείδης, Ἀτρείδης, Τυδείδης, Μενοιτιάδης, alii, quod ad Naubolidem minime pertinet . . . in delendo θ' praeierunt me Bekk. 2. et Grashof.' Nauck adopts this reading.

them in the commoner sense of 'carrying off the prize;' cp. ἀέθλια ἴσ' ἀνελόντες Il. 23. 736. This is very likely the original meaning, as it is the usual one, of the word; cp. ἀέθλια ποσσὶν ἄροντο Il. 9. 124, ἀέθλια ἠνείκαντο ib. 127. And the apparent confusion between the contest and the prize is not peculiar to Homer, but we see it in such a common idiom as Ὀλύμπια νικᾶν. In Latin, too, 'certamen' bears a double meaning, i. e. generally of the contest, and occasionally of the prize, as, apparently, Ov. Met. 13. 129 'tanti certaminis heres:' so, too, 'palma' stands usually for the prize and sometimes for the winner, as 'iam tertia palma Diores' Aen. 5. 339.

As we have μηρία, μῆρα and μηροί with doubtful differences of signification, so we find ἀέθλιον, ἄεθλον [ἆθλον], and ἄεθλος [ἆθλος] with a like uncertainty. ἄεθλον in Od. 11. 548, and ἄεθλα often (as, e. g. Il. 23. 259) have the meaning of 'prize;' while in Od. 24. 89 ἄεθλα seems to stand for 'contest.' This double meaning is not found with ἄεθλοι [ἆθλοι], which uniformly signifies 'contest' or 'toil.' The gender of ἄθλων inf. 160 is still uncertain, for though the addition of οἷά τε there might seem to imply the neuter, yet such phrases as κτῆσιν ὀπασσεν | οἷά τε ᾧ οἰκῆι ἄναξ εὔθυμος ἔδωκεν (Od. 14. 63) show that οἷά τε may be used quite adverbially; cp. Od. 3. 73; 9. 128; 11. 536, so that ἄθλων may well be the genitive from ἄεθλος [ἆθλος]. The Schol. Harl. on Od. 4. 242 draws the distinction thus, ὁ ἆθλος ἀρσενικῶς μόνος ὁ ἀγών, τὸ ἆθλον δὲ καὶ τὸ ἐπινίκιον καὶ ὁ ἀγών. On the line inf. 160, see Lehrs, Aristarch. p. 149, note, who quotes, as a parallel, Il. 7. 238 βῶν | ἀζαλέην . . τό μοι ἔστι with the interpretation ὅτι προτάξας τὸ θηλυκὸν οὐδέτερον (neuter) ἐπήνεγκε τό μοι ἔστι πρὸς τὸ σημαινόμενον, ὡς τὸ νεφέλη δέ μιν . . τὸ μὲν οὔ ποτε (Od. 12. 74), showing that it is not to be supposed that Aristarchus confounded ἄεθλον and ἄεθλος. See the note generally for the post-Homeric use of the words. The etymology is extremely uncertain. Curtius considers the α as a mere prefix, ἀ-εθ-λον, and would refer the εθ to the same root as Lat. *vă(d)s*, as in *vadari*. Bergk. Rhein. Mus. 1864, p. 603, proposes to connect ἄεθλον (as if ἄερθλον) with ἀείρω.

111. Almost all Phaeacian names are taken from circumstances of seafaring life, with the exception of Alcinous, Arete, Laodamus, Polybus, and Rhexenor. **Πρῳρεύς** is properly the 'look-out man' who passes the word to the steerer; yet it probably has no such special significance here, but, like **Ποντεύς** and **Πρυμνεύς**, is derived at haphazard from sea-terms. The etymology of **Ναυβολίδης** would seem to be βολίς, a plummet for sounding.

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ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
Λαοδάμας θ' Ἅλιός τε καὶ ἀντίθεος Κλυτόνηος·
οἱ δ' ἤ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι.
τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες
καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο.
τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνηος ἀμύμων·
ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνοιιν,
τόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δ' ἐλίποντο.
οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
ἅλματι δ' Ἀμφίαλος πάντων προφερέστατος ἦεν·
δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεύς,
πὺξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο.
αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,
τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·
'Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλον

121. **ἀπὸ νύσσης**, *ἀπὸ τῆς ἀφετηρίας* Schol. B. Q. i. e. from the starting line; exactly equivalent to our word, 'the scratch,' cp. *νύσσω*. It seems impossible to take **δρόμος** of the 'course;' it rather is 'the running was kept up at full speed.' Cp. *τῶν ἐπὶ ἶσα μάχη τέτατο* Il. 12. 436, *τέτατο κρατερὴ ὑσμίνη* Il. 17. 543, and especially Il. 23. 373 *ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι | ἂψ ἐφ' ἁλὸς πολιῆς, τότε δὴ ἀρετή γε ἑκάστου | φαίνετ', ἄφαρ δ' ἵπποισι τάθη δρόμος, ὦκα δ' ἔπειτα | αἱ Φηρητιάδαο ποδωκέες ἔκφερον ἵπποι*, compared with ib. 758 *τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος, ὦκα δ' ἔπειτα | ἔκφερ' Ὀιλιάδης*.

122. **πεδίοιο**, local genitive, 'over the plain.' So we have *πεδίοιο* joined with such verbs as *δίεσθαι, ἰέναι, ἐπισσεύεσθαι, ἔρχεσθαι, θέειν, ἀτύζεσθαι, διώκειν, ἕλκειν*, etc.

124. **ὅσσον . . ἡμιόνοιιν**. Parallel with this passage is Il. 10. 351 *ἀλλ' ὅτε δή ῥ' ἀπέην ὅσσον τ' ἐπὶ οὖρα πέλονται | ἡμιόνων· αἱ γάρ τε βοῶν προφερέστεραί εἰσιν | ἑλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον*, etc. From this it has been inferred that *οὖρα ἡμιόνων* signify the distance by which mules are in advance of oxen at the end of a furrow, having begun abreast of them. But in Il. 23. 431 we have, as another measure of distance by which one competitor outstrips another, *ὅσσα δὲ δίσκου οὖρα κατωμαδίοιο πέλονται, | ὅν τ' αἰζηὸς ἀφῆκεν ἀνήρ*, i. e. 'a quoit's range.' It is better, then, not to complicate the question with the relative difference in speed between mules and oxen, but to follow the Schol. on Il. 10. 351 *οὖρα τὰ ὅρια καὶ πέρατα τῆς αὔλακος ἣν τὸ ὀρικὸν ζεῦγος τέμνει. ἄλλως ὅσον ἀροτριῶσα ἡμίονος ὑπὸ μίαν ὁρμὴν ὑπογράφειν δύναται, ὅ ἐστι πλέθρον*. This expression, 'mules' range in ploughing, finds an exact parallel in our measure of length 'furlong,' i. e. 'furrow-long.' Such popular measures of distance are 'bowshot,' 'stone's-throw,' etc., and somewhat similar are the conventional uses of ell, cubit, hand, barleycorn, fathom, stone.

125. **ὑπεκπροθέων**, 'slipping forward in advance.' This is parallel to the use of *ἐκφέρειν* in Il. 23. 373, 758 quoted above.

λαοὺς ἵκετο, 'reached the crowd of people,' who were standing at the *νύσσα* to watch the runners coming back down the second lap of the *δίαυλος*.

127. **ἀπεκαίνυτο.** See on Od. 4. 725.

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οἶδέ τε καὶ δεδάηκε· φυήν γε μὲν οὐ κακός ἐστι,
μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὕπερθεν
αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης
δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.
οὐ γὰρ ἐγώ γέ τί φημι κακώτερον ἄλλο θαλάσσης
ἄνδρα γε συγχεῦαι, εἰ καὶ μάλα καρτερὸς εἴη.'
Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε·
'Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.
αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον.'
Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,
στῆ ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε·
'Δεῦρ' ἄγε καὶ σύ, ξεῖνε πάτερ, πείρησαι ἀέθλων,
εἴ τινά που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους.
οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος ὄφρα κ' ἔῃσιν,
ἤ ὅ τι ποσσίν τε ῥέξῃ καὶ χερσὶν ἑῇσιν.
ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλά τοι ἤδη

142. *αὐτὸς νῦν*] See note on text, sup. 68. *οὔτε Ἀρίσταρχος, οὔτε Ἀριστοφάνης, οὔτε Ζηνόδοτος ἐπίστανται τοῦτον τὸν στίχον* Schol. H. *οὗτος ὁ στίχος ἐν ταῖς Ἀρισταρχείαις οὐ φέρεται* ibid. 144. *στῆ*] *γρ. βῆ* Schol. M.

134. **οἶδέ τε καὶ δεδάηκε**, so Od. 4. 493 *ἴδμεναι οὐδὲ δαῆναι*. If these words are not actual synonyms, the combination may mean, 'knows by having learned.' Ameis quotes Plaut. Trin. 850 'quem ego nescio neque novi.'

135. **ὕπερθεν**, a fixed quasi epithet of **χεῖρες**, as attached to the upper part of the trunk. Cp. Il. 5. 122 *γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν*, Il. 13. 75 *μαιμώωσι δ' ἔνερθε πόδες καὶ χεῖρες ὕπερθεν*, Od. 12. 248; 22. 173, 406, and so, doubtless, Aesch. Ag. 1594 *τὰ μὲν ποδήρη καὶ χερῶν ἄκρους κτένας | ἔθρυπτ' ἄνωθεν*, taking *ἄνωθεν* with *κτένας χερῶν*. Conversely we have *μηροὶ | εὐφυέες κνῆμαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν* Il. 4. 146, *κεφαλαί τε πρόσωπά τε νέρθε τε γοῦνα* Od. 20. 352.

136. **μέγα τε σθένος.** Here *μέγα* is strictly an epitheton ornans—'his greatness of strength.' Some take this clause as if it were the summing up of the foregoing details, but it is simpler to couple it directly with **φυήν**, and to regard *μηρούς τε . . στιβαρόν* as an appositional epexegesis of *φυήν*. The athletic form of Odysseus is similarly described Od. 18. 67 *φαῖνε δὲ μηροὺς | καλούς τε μεγάλους τε, φάνεν δέ οἱ εὐρέες ὦμοι, | στήθεά τε στιβαροί τε βραχίονες.*

In what follows, **οὐδὲ . . δεύεται**, the meaning is, 'he is not past the prime of life;' **συνέρρηκται** means 'he is broken down.'

139. **συγχεῦαι**, 'to unstring,' 'weaken,' is generally used of the mind, as Il. 9. 612 *θυμὸν συγχ.*, Il. 13. 808 *νόον*. Here it is used of the body. Livius Andronicus, in his translation of this line, renders *συγχεῦαι* by 'macerare.'

142. **πέφραδε μῦθον**, 'make known thy will.' See crit. note.

146. **ἔοικε** = 'par est.' This is the primitive praise of *γυμναστική*. The common form of the infinitive is *ἴδμεναι*, but **ἴδμεν** occurs also inf. 213 and Il. 11. 719.

147. **ὄφρα κ' ἔῃσιν**, 'as long as he lives.' So *ἦσαν* Od. 2. 119, *ἐόντος* 1. 289.

150. **δέ** is here the paratactical equi-

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νηῦς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἤ περ ἄεθλοι,
ὃς πρὶν μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ἧμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'
Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' ἄντην·
'οὐ γάρ σ' οὐδέ, ξεῖνε, δαήμονι φωτὶ ἐίσκω
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται,
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκληῖδι θαμίζων,
ἀρχὸς ναυτάων οἵ τε πρηκτῆρες ἔασι,

158. νείκεσέ τ' ἄντην] γρ. φώνησέν τε Schol. M. 161. θ' ἅμα] γρ. θαμά Schol. H.

valent to γάρ. It introduces a reason for throwing off all care.

ὁδός, as πομπή elsewhere = 'the homeward voyage.'

154. **καὶ μᾶλλον.** This combination does not express any higher degree of precedence: καί is the emphatic addition often prefixed to adverbs of intensity, as καὶ μάλα καλόν Od. 1. 318.

156. **μεθ' ὑμετέρῃ ἀγορῇ,** 'in the midst of your assembly.' The preposition with the dative generally is used with plurals, but here with a collective noun, as in μετ' ἀνδρῶν ἀριθμῷ Od. 11. 449.

158. **ἄντην,** 'to the face.'

159. **οὐ . . οὐδέ.** See on Od. 3. 28. The repetition of οὐ points the force of the negative to the single word δαήμονι. In **γάρ** we have a sneering reference to the confession in l. 154.

160. **ἄθλων, οἷά τε.** See note on sup. 108.

161. Transl. 'But to such an one as plies with a many-benched ship, captain of a crew that are traders, and is either in charge of a freight or vigilant over a home-cargo of greedily gotten gains; no athlete's mould is thine.'

162-164. For **πρηκτῆρες** cp. Od. 3. 72 κατὰ πρῆξιν. It is quite needless to adopt Cobet's conjecture πρητῆρες. In **φόρτου τε . . καί** the conjunctions are disjunctive. Compare for similar instances Il. 15. 273 τὸν μέν τ' ἠλίβατος πέτρη καὶ δάσκιος ὕλη εἰρύσατο, ib. 634 ἤ τοι ὁ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν | αἰὲν ὁμοστιχάει, and see Od. 2. 374. **φόρτος** is the freight which a merchant takes out with him, to exchange for the ὁδαῖα which he wishes to bring back: this meaning will be very appropriate to ὁδαῖα, which properly means that which is connected with, the object of, a voyage. Eustath. merely interprets the word by ἐφόδια, which would mean the necessaries for the journey. The signification of home-cargo is further established by Od. 15. 415 foll., where the Phoenicians are represented as landing on the Syrian isle, with a rich cargo, μυρί' ἄγοντες ἀθύρματα 416; they abide there a whole year 455, getting together a cargo, ὦνον ὁδαίων 445, till the ship was laded ἤχθετο 457. According to this rendering **κερδέων θ' ἁρπ.** makes the natural epexegesis to **ὁδαίων,** the profit gained by the home-cargo. On **φόρτου μνήμων** cp. Wolf, Proll. in Homer, § 89 'nullus usus scripti in rebus domesticis et mercatura;' with note, ibid. 'At Odyss. θ. 163 in navi commemoratur φόρτου μνήμων. Jam conferat aliquis, si poterit, Romanos homines *a memoria.* Nos antiquum usum sequimur Odyss. φ. 95. Neque curamus Eustathii explic., ὁ γραμματεὺς ἤτοι ἀποσημάντωρ διὰ γραμμάτων· ἢ καὶ ἄλλως, λογιστής, ἐπιμελητής. Tametsi haec satis produnt veterum Interpp. sententiam. Ceterum riderent si hoc legerent institores et propolae

φόρτου τε μνήμων καὶ ἐπίσκοπος ᾖσιν ὁδαίων
κερδέων θ' ἁρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.'
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
'ξεῖν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας.
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἂρ φρένας οὔτ' ἀγορητύν.
ἄλλος μὲν γὰρ εἶδος ἀκιδνότερος πέλει ἀνήρ,
ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν

163. *ἐπίσκοπος*] *'Αριστοφάνης ἀντὶ τοῦ ἐπίσκοπος ἐπίστροφος* Schol. E. Q. *ᾖσιν*] *ὑπάρχοι* Schol. E. *γρ. εἴσι καὶ εἰσέρχῃ* Schol. H. lege *εἶσιν ὅ ἐστιν ἔρχεται* Buttm. *ᾖσιν* has the authority of Eustath. Cod. Harl., etc. and Herodian on Il. 10. 38. *ὁδαίων*] *γρ. ἑταίρων* Schol. P. 167.] Nauck calls attention to Il. 4. 320 *ἀλλ' οὔ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν*. It would certainly improve the sense here to write *ἅμα πάντα* for *πάντεσσι*. 169. *γάρ*] With Bekk. instead of *γάρ τ'*, the *τε* being added unnecessarily to lengthen the syllable *γάρ*.

nostri. Ex quo ordine ego ipse aliquando audivi mulierem quandam illiteratissimam nec cetera valentem ingenio, cum enumerationem faceret mercium, quas variis in oppidis conditas haberet, adeo longam ut fortasse cum *μνήμονι* Phoeniciae navis certare potuisset.' Nitzsch reminds us of the political meaning of *μνήμων* and its compounds, quoting Aristot. Pol. 7. 8. 7 *καλοῦνται δὲ ἱερομνήμονες καὶ ἐπιστάται καὶ μνήμονες καὶ τούτοις ἄλλα ὀνόματα συνεγγύς*. The Amphictyonic *ἱερομνήμονες* were those who 'had charge' of the religious ceremonies connected with the League. *μεμνῆσθαι* is to keep in mind not necessarily a thing past, but sometimes a thing present; Il. 23. 361 *παρὰ δὲ σκοπὸν εἷσεν . . ὡς μεμνέῳτο δρόμου καὶ ἀληθείην ἀποείποι*. According to Curtius, *αἰσυμνήτης*, i.e. *αἰσο-μνή-τη-ς*, contains the same root.

167. **οὕτως**, 'so true is it that;' like Lat. *adeo*, e.g. Liv. 27. 9. 1 'adeo ex parvis saepe magnarum momenta rerum pendent,' ib. 5. 38. 4 'adeo non fortuna modo sed ratio etiam cum barbaris stabat.' **χαρίεντα** is sometimes taken as a predicate, with each of the substantives in the following line, 'so true it is that the gods give not *in perfection* to all men, either form or mind or eloquence;' but a comparison of Il. 4. 320; 13. 729 foll., seems to settle the general meaning as equivalent to *οὐ* **πάντα** *πάντεσσι χαρίεντα διδοῦσιν*. Cp. Liv. 22. 51 'non omnia nimirum eidem dii dedere.'

170. **μορφὴν . . στέφει.** Two doubts may arise about this construction: whether **μορφὴν** is accusativus objecti, or a quasi-cognate accusative; and whether **ἔπεσι** is a remoter object or an instrumental. On the first point we are led to the conclusion that *μορφήν* is the quasi-cognate accusative, 'puts a crown of grace upon;' as if **στέφει** were equivalent to *περιτίθησι*. For, inf. 175, *χάρις ἀμφιπεριστέφεται* is the same construction converted into the passive; such too is the ordinary construction with *στέφειν* as in Il. 18. 205 *ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων*, and with similar words, e.g. inf. 569 *ὄρος πόλει ἀμφικαλύψειν*. As to the second point, it might seem doubtful if *στέφει* can govern a dative of the remote object, as Nitzsch gives it, 'puts grace upon his words,' and the alternative might suggest itself, 'puts grace upon him by means of his words;' yet this rendering if applied to 175 would be forced in the extreme; besides which, there is in *ἔπεα per se* no idea of grace or eloquence, and again, an unexpressed dativus commodi (*οἱ*) would be awkward. Therefore we must prefer to make *ἔπεσι* a dative of remoter object, but at the same time to regard *στέφει* as standing for *περιστέφει*, an abbreviation which would be softened by *ἀμφιπεριστέφεται* following. Cp. Od.

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τερπόμενοι λεύσσουσιν, ὁ δ' ἀσφαλέως ἀγορεύει,
αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὣς εἰσορόωσιν.
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
ἀλλ' οὔ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν,
ὡς καὶ σοὶ εἶδος μὲν ἀριπρεπὲς, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐσσι.
ὤρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν

175. ἀμφιπεριστέφεται]. Perhaps better written with ἀμφί separate, see Lehrs, Aristarch. 395.

10. 410 ὡς δ' ὅτ' ἂν ἄγραυλοι πόριες . . ἀμφιθέουσι μητέρας· ὣς ἐμὲ κεῖνοι . . δακρυόεντες ἔχυντο, where ἔχυντο governs ἐμέ in virtue of ἀμφιθέουσι preceding. So again εἰπεῖν governs the accusative of a person addressed, as equivalent to προσειπεῖν, though no προσειπεῖν be near, e. g. Il. 17. 651 καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον. Compare for the sense of our passage Od. 11. 367 σοὶ δ' ἔπι μὲν μορφὴ ἐπέων.

οἱ δὲ . . ἀγρομένοισιν. This is one of those sentences in which the clauses are divided and counterchanged: see on Od. 4. 192; so that οἱ δέ τ' . . λεύσσουσιν forms one clause with αἰδοῖ μειλιχίῃ, and ὁ δ' ἀσφαλέως ἀγορεύει joins on with μετὰ δὲ πρέπει ἀγρομένοισιν. This interpretation, in which Nitzsch agrees, is satisfactorily borne out by the parallel passage in Hes. Theog. 81 ὅντινα τιμήσωσι Διὸς κοῦραι μεγάλοιο . . ὁ δ' ἀσφαλέως ἀγορεύων | αἶψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσε . . ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὣς ἱλάσκονται | αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν. It is also required by the natural meaning of **αἰδοῖ μειλιχίῃ**, which is, 'with submissive reverence;' for **αἰδώς** does not take the meaning of dignity; the nearest approach to which is found in h. Hom. Cer. 214 ἐπί τοι πρέπει ὄμμασιν αἰδὼς | καὶ χάρις, ὡς εἴ πέρ τε θεμιστοπόλων βασιλήων. The other way is to remove the comma after ἀγορεύει and to translate αἰδοῖ μειλιχίῃ 'with winning modesty.'

171. Of **ἀσφαλέως ἀγορεύει**, 'his address goes surely on to its point,' we have Socrates' interpretation, Xen. Mem. 4. 6. 15, where, after mentioning how Socrates' method (διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου) carried persuasion with it, Xenophon adds, ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεῖ ἀναθεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους. This ἀσφάλεια is something better than fluency; and the Homeric gauge of oratory was far too true to make fluency the highest meed of praise. Cp. Il. 3. 213 foll.

176. **ἄλλως . . τεύξειε**, i. e. 'change it,' sc. for the better; if, that is, he had to produce another specimen. Cp. Od. 20. 211 νῦν δ' αἱ μὲν γίγνονται ἀθέσφατοι, οὐδέ κεν ἄλλως | ἀνδρί γ' ὑποσταχύοιτο βοῶν γένος εὐρυμετώπων, Il. 14. 53 ἦ δὴ ταῦτά γ' ἑτοῖμα τετεύχαται, οὐδέ κεν ἄλλως | Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτήναιτο. So also, as a possible interpretation of Od. 11. 613 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο, i. e. 'change the pattern.'

177. **ἀποφώλιος.** The derivation of this word is most uncertain; it is commonly compounded of ἀπό-ὄφελος, while others refer it to a root φα, 'to blow,' or to ἀπάφεσθαι, 'to cheat.' Autenrieth proposes to refer the latter part of the word to the same root as φύω and φώς, so as to mean, 'grown out of shape.'

178. **ὤρινάς μοι θυμόν.** The asyndeton is significant. Odysseus has been carried by his warmth to the extreme limits of the freedom which as a stranger he would wish to allow himself, and he hastens to excuse himself to the company. The asyndeton expresses his anxiety to make amends

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εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,
ὡς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὀίω
ἔμμεναι, ὄφρ' ἥβῃ τε πεποίθεα χερσί τ' ἐμῇσι.
νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
ἀλλὰ καὶ ὣς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·
θυμοδακὴς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.'
Ἦ ῥα καὶ αὐτῷ φάρει ἀναΐξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ

182. ἔχομαι] The Etym. Mag. gives, with evident reference to this passage, ἄχομαι· τὸ λυποῦμαι· νῦν δ' ἄχομαι κακότητι, πλεονασμῷ τοῦ θ ἄχθομαι. Cp. Od. 18. 256; 19. 129.

and to resume the demeanour of courtesy.

179. **νῆις**, 'untrained,' as Il. 7. 198. In the next line **μυθεῖαι** describes the somewhat artificial and pompous manner in which the suggestion was expressed. 'I am not untrained in contests, as thy highflown imputation runs, but I trow I was for prowess among the first, when I was sure of my mettle and strength of hand.'

181. As **πεποίθεα** is pluperf. so **ἔμμεναι** must also be a past tense; cp. Il. 5. 638 ἀλλοῖόν τινά φασι βίην Ἡρακληείην | εἶναι . . ὅς ποτε δεῦρ' ἐλθὼν . . ἐξαλάπαξε πόλιν.

182. **ἔχομαι.** So ἔχεται κακότητι Od. 17. 318, κακοῖς ἔχεαι πολέεσσιν 18. 123, ἀχέεσσιν ἔχομαι 19. 168.

183. **ἀνδρῶν . . πείρων.** The participle belongs properly to *κύματα*, as in the phrase *πέλαγος τάμνειν* Od. 3. 175, and is extended by zeugma to *πτολέμους*, with which we should rather expect such a word as *τολυπεύων*. The line occurs, Od. 13. 91, 264; Il. 24. 8.

186. **αὐτῷ φάρει.** For an interesting note on this idiomatic use of the *sociative dative* see Monro, H. G. § 144. Quoting such ordinary uses as ἵπποισι καὶ ἅρμασι πέμπε Od. 4. 8; τῇ γῇ δουλεῦσαι, *to be enslaved country and all*, Thuc. 1. 81, he shows that the addition of *αὐτός*, meaning 'without change,' 'just as they were before,' emphasises this *sociative* sense. Other instances are found in Od. 14. 77 αὐτοῖς ὀβελοῖσιν, 20. 219 αὐτῇσι βόεσσιν, 21. 54 αὐτῷ γωρυτῷ, Il. 8. 290 αὐτοῖσιν ὄχεσφιν, 9. 542 αὐτῇσιν ῥίζῃσι καὶ αὐτοῖς ἄνθεσι, 8. 24 αὐτῇ γαίῃ αὐτῇ τε θαλάσσῃ, 20. 482 αὐτῇ πήληκι. Sometimes the preposition *σύν* is added as well, as αὐτῇ σὺν φόρμιγγι Il. 9. 194; cp. also Il. 14. 498; Od. 13. 118.

In *αὐτοβοεί*, *αὐτοχειρίῃ*. etc., we see traces of the same construction.

187. **πάχετον.** In Od. 23. 191 we have *θάμνος . . πάχετος δ' ἦν ἠύτε κίων*, where the Schol. suggests that *πάχετος* is the accusative of a neuter noun, 'in thickness,' on the strength of which Bothe would write *πάχετος* here. But on the present passage the Schol. and Et. Mag. consider **πάχετον** as a syncopated form of *παχύτερον*, thus assimilating the word to *μείζονα*. It is better to regard it however as of the positive degree, a collateral form of *παχύς*, analogous in formation to *περιμήκετος*. The difficulty which this interpretation leaves is the presence of an adjective in the positive degree between two comparatives. **μείζονα** however is not coordinate with **στιβαρώτερον**, to which alone *ἢ οἵῳ* belongs; it simply means, 'greater' than those among which it lay; *μέγιστον* was not necessary because the others were of uniform size. The **δίσκος** (*δικεῖν*, 'to throw') seems generally, as here, to have been made of stone; the *σόλος* (cp. Il. 23. 826) of iron, brass, or wood: but the descriptions of the two instruments do not harmonise. See Nitzsch, ad loc. The Phaeacians had already thrown their *δίσκοι*, and Elatreus had won.

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ᾗ οἴῳ Φαίηκες ἐδίσκεον ἀλλήλοισι.
τόν ῥα περιστρέψας ἧκε στιβαρῆς ἀπὸ χειρός,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπτηξαν ποτὶ γαίῃ
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,
λᾶος ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντων
ῥίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Καί κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα
ἀμφαφόων· ἐπεὶ οὔ τι μεμιγμένον ἐστὶν ὁμίλῳ,
ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ' ἄεθλον·
οὔ τις Φαιήκων τόδε γ' ἵξεται οὐδ' ὑπερήσει.'
Ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
χαίρων οὕνεχ' ἑταῖρον ἐνηέα λεῦσσ' ἐν ἀγῶνι.

192. σήματα] τινὲς δὲ βήματα Schol. V. πάντων] Al. πάντα. See Schol. on Il. 23. 843 μετενήνεκται δὲ ἐκ τῆς Ὀδυσσείας, καὶ ἐκεῖ εὐλόγως ἐστὶν 'ὑπέρβαλε σήματα πάντων' πλείονες γὰρ δισκεύουσι. The reading of Codd. Vindd. 133. 56 gives πάντων as the reading here too, for which reason Ameis and La Roche receive it into the text. 198. τόδε γ'] τόδε γ' ἵξεται Ἀρίσταρχος Schol. M. Al. τόν γ' or τόνδ'. 200. ἐνηέα] τὸν προσηνῆ· ὁ δὲ Ζώιλος [? Zenodotus] . . . ὡς ὄνομα ὑπέλαβεν Schol. A. on Il. 17. 204.

189. **περιστρέψας**, 'with one whirl.' Cp. Il. 19. 130 ὣς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος | χειρὶ περιστρέψας.

191. There is an intentional sarcasm in the high-sounding epithets applied to the Phaeacians in contrast with their abject terror at the whiz of the quoit. Cp. for a similar case of irony, Il. 5. 862 τόσον ἔβραχ' Ἄρης, **ἆτος πολέμοιο**.

192. **σήματα**, 'marks,' were, very likely, pegs stuck in the ground to mark the distance at which each quoit fell, the quoit itself being taken up.

193. **ἔθηκε** is interpreted by Il. 23. 358 σήμηνε δὲ τέρματ' Ἀχιλλεύς.

τέρματα are the various distances at which each quoit falls, so that the σήματα register the τέρματα.

195. **καί κ' ἀλαὸς . . διακρίνειε**, 'even a blind man could distinguish.' So Od. 6. 300 καὶ ἂν πάις ἡγήσαιτο.

196. The meaning of **ὁμίλῳ** is the mass of marks that showed where the other quoits had fallen, and as the Phaeacians were fairly matched against one another, the marks were tolerably close together.

197. **θάρσει τόνδε γ' ἄεθλον**, 'be of good heart as to this trial of strength at any rate:' **ἄεθλον** is an accusative of reference with θάρσει, as μή μοι θάνατόν γε παραύδα Od. 11. 488.

198. **τόδε γε**. Adopting the reading of Aristarchus (see crit. note) we may suppose **τόδε** to refer back to σῆμα, or, more likely, to be a neuter, referring generally to λίθον or δίσκον or whatever was thrown. So νεφέλη δέ μιν ἀμφιβέβηκε . . τὸ μὲν οὔ ποτ' ἐρωεῖ Od. 12. 75. If τόν γ' or τόνδ' be read, the reference to λίθον or δίσκον is of course clear.

ὑπερήσει, 'throw beyond it.'

200. **ἐνηέα**, always used of close friends. Cp. Il. 17. 204 τοῦ δὴ ἑταῖρον ἔπεφνες ἐνηέα τε κρατερόν τε. Benfey supposes the word to have been originally ἐνηνής and so to be connected with ἀπηνής. Curtius is inclined to support Düntzer in referring it to root αϝ seen in ἀΐω, 'to understand' or 'listen to,' others again would derive it from root αϝ, 'to blow' or 'breathe' as if the meaning of the epithet came from the metaphor of a favourable wind.

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καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσι·
‘ Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ' ὕστερον ἄλλον
ἥσειν ἢ τοσσοῦτον ὀίομαι ἢ ἔτι μᾶσσον.
τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
δεῦρ' ἄγε πειρηθήτω, ἐπεί μ' ἐχολώσατε λίην,
ἢ πὺξ ἠὲ πάλῃ ἢ καὶ ποσίν, οὔ τι μεγαίρω,
πάντων Φαιήκων πλήν γ' αὐτοῦ Λαοδάμαντος.
ξεῖνος γάρ μοι ὅδ' ἐστί· τίς ἂν φιλέοντι μάχοιτο;
ἄφρων δὴ κεῖνός γε καὶ οὐτιδανὸς πέλει ἀνήρ,
ὅς τις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων
δήμῳ ἐν ἀλλοδαπῷ· ἕο δ' αὐτοῦ πάντα κολούει.
τῶν δ' ἄλλων οὔ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω,
ἀλλ' ἐθέλω ἴδμεν καὶ πειρηθήμεναι ἄντην.

202. Τοῦτον νῦν ἀφίκεσθε] γρ. δὲ καὶ ἐφίκεσθε Eustath. This implies a reading *τούτου*. Cp. Schol. E. *τοῦδε τοῦ δίσκου πρῶτον ἐφικέσθω τις*, as Buttm. gives it.

That the word means ‘kind’ or ‘true’ admits of no doubt.

ἐν ἀγῶνι, ‘in the lists;’ so inf. 260 *καλὸν δ' εὔρυναν ἀγῶνα*. **ἀγών**, like *ἀγορά*, means primarily nothing more than ‘assembly,’ from *ἄγω*, compare *λῦτο δ' ἀγών* Il. 24. 1, and see Lehrs, Aristarch. p. 149 ‘*Ἀγών usurpatur pro ἄγυρις, συναγωγή*, Il. 8. 298 *θεῶν ἀγών, coll.* 16. 500; 18. 376 *θεῖος ἀγών*. De *νεῶν ἀγών* cp. Il. 16. 239, 500.’

201. **κουφότερον**, ‘more gaily;’ hitherto his countenance had worn an anxious look, cp. sup. 149, now he challenges them to beat him in a second throw.

202. **τάχα δ' ὕστερον**, here *τάχα* is ‘presently,’ and *ὕστερον* is not equivalent to *δεύτερον*, nor is it an adjective joined with *ἄλλον*, but an adverb expressing a point of time: it goes however closely with *ἄλλον*, cp. 9. 351 *καὶ ὕστερον ἄλλος ἵκοιτο | ἀνθρώπων*.

203. **τοσσοῦτον**, ‘as far,’ neuter adverb, parallel with **μᾶσσον** = ‘further still.’

204. **τῶν δ' ἄλλων** refers proleptically to an exception first mentioned in v. 207 *πλήν γ' αὐτοῦ Λαοδάμαντος*. The words *τῶν ἄλλων* here are repeated there in the phrase *πάντων Φαιήκων*. Of the five (Od. 6. 62) sons of Alcinous, three (8. 118), probably the unmarried ones, were aspirants in these games; Odysseus declines ‘only Laodamas,’ emphasizing the ‘only’ by **αὐτοῦ**. Laodamas stood prominently before him as having (sup. 145) on the part of the Phaeacians delivered the challenge. If then guestship were a good reason for not entering the lists even with Laodamas, who was the challenger, it would be understood to bar the other two.

206. **ἢ καὶ ποσίν**, the reason for the qualifying addition of *καί* before *ποσίν* is given inf. 230.

208. **τίς ἂν . . μάχοιτο**; ‘Who would care to strive with his entertainer?’ For a similar tone of question introduced by the optative with *ἄν* see Od. 4. 443.

209. **οὐτιδανός** = ‘good for nothing,’ ‘profitless,’ whether to others or to one's own self. Here in the latter sense, as explained by the words (211) *ἕο δ' αὐτοῦ πάντα κολούει*, ‘he cuts short all his own welfare.’

210. With **ἔριδα ἀέθλων** compare *ἔριδος ἀγών* Soph. Aj. 1163.

211. **κολούει** (*κόλος*, ‘docked,’ ‘shortened’) is further connected with *κυλλός* and, perhaps, according to Curt. with *κείρω*.

212. **ἀθερίζω** is connected etymologically with *θερ-απεύω, θρη-σκος*.

213. **ἴδμεν**, see on sup. 146. ‘But

πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι ἄεθλοι.
εὖ μὲν τόξον οἶδα ἐύξοον ἀμφαφάασθαι·
πρῶτός κ' ἄνδρα βάλοιμι ὀιστεύσας ἐν ὁμίλῳ
ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἑταῖροι
ἄγχι παρασταῖεν καὶ τοξαζοίατο φωτῶν.
οἶος δή με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
δήμῳ ἔνι Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί.
τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,
ὅσσοι νῦν βροτοί εἰσιν ἐπὶ χθονὶ σῖτον ἔδοντες.
ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθελήσω,
οὔθ' Ἡρακλῆι οὔτ' Εὐρύτῳ Οἰχαλιῆι,
οἵ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων.

I am ready to make his acquaintance, and to match myself against him.' The unexpressed object to ἴδμεν is found in τῶν ἄλλων τινα, sup. καὶ λέγειν, γνώσει τάχα.

214. **πάντα**, 'thoroughly well skilled am I;' **οὐ κακὸς** is a litotes to express positive excellence.

216. Rapidity and accuracy in shooting are what Odysseus claims for himself. For, though he was surrounded by comrades, all of them engaged in shooting at the enemy, he would be the *first* (**πρῶτος**) to pick off his man, singling him out in the midst of a *close throng*.

ἐν ὁμίλῳ. Cp. Eustath. τὸ δὲ, εἰ καὶ μάλα πολλοὶ ἑταῖροι, καὶ ταχυτοξότην τὸν Ὀδυσσέα εἶναι δηλοῖ, ὅς εἰ καὶ πάνυ πολλοὶ περὶ αὐτόν εἰσιν, ἀλλὰ πρῶτος αὐτὸς βαλεῖ τὸν δυσμενῆ.

218. **τοξαζοίατο** is used with personal gen. as Od. 22. 27. Cp. Soph. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν ἱείς.

219. The bow, as Nitzsch observes, was used by Philoctetes as his battle-arm, whereas Odysseus used it only in contests of skill, or exceptionally in the fight, so that Philoctetes might well be expected to surpass him. Cp. Il. 2. 719.

222. **σῖτον ἔδοντες**, 'men,' as distinguished from gods, who feed on ambrosia, and from wild beasts, and perhaps from ogres and the like who are uncivilized and plant no corn. Compare ἀρούρης καρπὸν ἔδουσι Il. 6. 143, ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτήν Il. 13. 322. Cp. Od. 9. 191.

223. **οὐκ ἐθελήσω**, 'I would not care.'

225. **ἐρίζεσκον** only means 'matched themselves;' which interpretation can alone suit (223) προτέροισιν ἐριζέμεν. And of the two men mentioned Eurytus alone actually contended with immortals. Nitzsch notices that, according to Homer (cp. Od. 11. 606), Heracles is represented with the bow. The club and the lion's skin were first assigned to him by Peisander of Rhodes (Ol. 33); or by Stesichorus, somewhat later. See Amphitryon's praise of the advantages of archery in battle, Eurip. Herc. Fur. 190 foll.

The bow of Eurytus descended through his son Iphitus to Odysseus, in whose hands its fame did not suffer. Thus Odysseus stands in the same relation to Eurytus as Philoctetes to Heracles. This part of the story is rehearsed in Od. 21. 13. The epithet **Οἰχαλιῆι** refers to Oechalia, a Thessalian town on the Peneus. There were several towns of the same name, in Euboea, in Aetolia, and in Messenia, which all laid claim to Eurytus as their countryman. But the claim lies only between the Thessalian and Messenian town in the present passage; see Il. 2. 596, 730. The form of the story in Od. 21. 14 foll. seems to suggest a preference for the Messenian locality.

περὶ τόξων, 'about archery.' So ἐρίζειν περὶ ἴσης Il. 12. 423, ἐρίζειν περὶ μύθων Il. 15. 284.

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τῷ ῥα καὶ αἶψ' ἔθανεν μέγας Εὔρυτος, οὐδ' ἐπὶ γῆρας
ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
ἔκτανεν, οὕνεκά μιν προκαλίζετο τοξάζεσθαι.
δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις ὀιστῷ.
οἴοισιν δείδοικα ποσὶν μή τις με παρέλθῃ
Φαιήκων· λίην γὰρ ἀεικελίως ἐδαμάσθην
κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε.
'Ξεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,
ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἥ τοι ὀπηδεῖ,
χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς

232, 233.] Bekk. omits the words between ἐπεὶ οὐ and ἐπηετανός.

226. **αἶψ' ἔθανεν**, cp. Il 6. 130 *οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος | δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν.*

229. **ἀκοντίζω** extended to **ὀιστῷ** forms a zeugma.

ὅσον οὐκ, i. e. 'farther than.'

230. **οἴοισιν** used adverbially = 'only.' **ποσίν** is here used for 'racing,' as *τόξων* (225) for archery.

232. **κομιδή**, 'I had not sufficient provision on shipboard.' But perhaps **κομιδή** means more generally 'comfort,' including supply of food under it; cp. Il. 8. 186; 23. 411, where *κομιδή* is used of the feeding and tending of horses, Od. 14. 124, where it is used of men, and Od. 24. 245, where it signifies the 'care' taken of a garden. We might then translate, 'I had no constant comfort on shipboard.' Odysseus is referring to the period preceding his actual shipwreck, during which time want of food and comfort had so reduced him, that when he had to swim for his life, he was all the more 'sorely spent in many waters.' But seeing that the ship was properly provisioned before starting, Od. 5. 265 foll., there seems to be something wrong here. Perhaps he means that his shipwreck had shortened his enjoyment of the good things on board, and had consigned him to the tender mercies of the *κύματα πολλά*. The Schol. E. Q. T. has a strange note on the passage—*εἰπὼν κύμασιν ᾐνίξατο τὴν ναυαγίαν· προσθεὶς δὲ τὸ 'ἐπεὶ οὐ κομιδὴ κατὰ νῆα' τὴν τῆς θεοχολωσίας ἐκάλυψε βλάβην.* But this fact he had betrayed—if he ever meant to conceal it—already, Od. 7. 270.

236. **ἐπεί** is answered by no grammatical apodosis (cp. Od. 3. 103), but the virtual apodosis begins inf. 241 *ἀλλ' ἄγε.*

237. **ἀλλ' ἐθέλεις**, 'but art willing to let us see thy prowess which keep thee company.' Two clauses depend with equal closeness upon **ἐθέλεις**, the one giving a reason, *χωόμενος . . νείκεσσεν*, and the other a consequence (not a *purpose*) *ὡς ἄν, κ.τ.λ.*, 'in such manner that no one would think slightingly of thee;' for the willingness had already passed into act, and the specimen of prowess there given was not to be gainsaid. Somewhat similar is Il. 14. 91 *μῦθον ὃν οὔ κεν ἀνήρ γε διὰ στόμα πάμπαν ἄγοιτο | ὅς τις ἐπίσταιτο κ.τ.λ.* Others, as Bothe, would render *ὡς ἄν . . ὄνοιτο*, 'quemadmodum nemo virtutem tuam vituperaverit qui,' etc., making the words describe the method of the chiding (*νείκεσσεν*). So apparently Eustath. *μέμψεται μὲν γάρ τις ἴσως τὸν Ὀδυσσέα καθὰ καὶ ὁ Λαοδάμας· οὐ μὴν φρενήρης ἐκεῖνος ἀνὴρ ὁποῖος καὶ ὁ φρεσὶν ἄρτια βάζων.*

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νείκεσεν, ὡς ἂν σὴν ἀρετὴν βροτὸς οὔ τις ὄνοιτο
ὅς τις ἐπίσταιτο ᾗσι φρεσὶν ἄρτια βάζειν·
ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλῳ
εἴπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι
δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,
ἡμετέρης ἀρετῆς μεμνημένος, οἷα καὶ ἡμῖν
Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξέτι πατρῶν.
οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,
ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,

240. **ἐπίσταιτο**]. Schol. V. gives in lemma ἐπισταίη, probably a later reading *metri gratia*. 241. **ἄλλῳ**] γρ. ἄλλοις Schol. P.

240. **ἄρτια βάζειν**, 'to speak with sound judgment.' **ἄρτιος** is equivalent to *sanus*, and hence is either 'sound' as here, or 'sincere' as in Od. 19. 248 ὅτι οἱ φρεσὶν ἄρτια ᾔδη. The final vowel of **ἐπίσταιτο** is lengthened in arsis before the digamma.

243. **δαινύῃ**. In Od. 19. 328 we find δαινύῃ. Ameis suggests δαινύεαι, which Monro, H. G. § 18 accepts; preferring in Od. 19. 328, to read δαινύε'.

244. **οἷα .. πατρῶν**, 'what prowess Zeus bestoweth on us, from our fathers' times right on.' This use of **ἐπί** with the dative may be illustrated by Od. 13. 60 γῆρας .. καὶ θάνατος τά τ' ἐπ' ἀνθρώποισι πέλονται, 8. 554 ἐπὶ πᾶσι τίθενται .. τοκῆες [ὄνομα]. But most apposite to the sense is Od. 14. 227 αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τά που θεὸς ἐν φρεσὶ θῆκεν, | ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις. Nitzsch considers that the idea which the following description is intended to convey is that of a people devoted to peace. So the Schol. τὸν εἰρηνικὸν βίον δηλοῖ διὰ τούτων τὸν τῶν Φαιάκων. But there is a certain colour of luxury in it all, which was a common theme of the Sophists. Heracleides of Pontus is quoted by Schol. H. Q. on Od. 13. 119, as giving a very severe estimate of the character of the Phaeacians, whose one quality, according to him, was an absorbing selfishness, συνειδότας γὰρ ἑαυτοῖς φιληδονίαν καὶ ἀπολαυστικὸν τρόπον, καὶ δεδιότας μή τις αὐτοὺς ἄλλος ἐπελθὼν ἐκβάλῃ ἀπὸ τῆς χώρας, δύο ταῦτα ὑποκρίνασθαι, φιλοξενίαν τε πρὸς τοὺς παρόντας ταχεῖάν τε ἀπόπεμψιν πρὸς τοὺς ἐλθόντας κ.τ.λ. We have of course a reflection of this feeling in Horace's 'pinguis Phaeaxque' Ep. 1. 15. 24; and (ib. 2. 28–31) 'Alcinoique | in cute curanda plus aequo operata iuventus, | cui pulcrum fuit in medios dormire dies, et | ad strepitum citharae cessatum ducere curam.' Bothe, in defending the genuineness of the passage which has been called in question, gives a very sensible view of the conditions of Phaeacian life: 'terram illi beatam incolentes, tutique ab hostium incursionibus, nihil habent quod serio agant praeter rem nauticam, eamque ipsam facillimam. Igitur tempus epulis continuis transigunt, citharoedos requirunt, saltatione delectantur; denique molli vestitu gaudent, balneisque et somno vel, si mavis, amori operam dant. Tales profecto describere Phaeaces debuit poeta si modo sibi constare voluit, cum praesertim famam de illis acceptam antiquissimam referat, neque eos exemplar nobis virtutis ac temperantiae exponat . . . . Apage igitur Catones qui luxum serioris temporis hisce verbis commendari putant.'

247. **ἄριστοι**, supply εἰμέν from the preceding line. Here the omission of the substantive verb occurs in a clause coupled to a preceding one containing a finite verb. Cp. Od. 7. 89 σταθμοὶ δ' ἀργύρεοι ἐν χαλκέῳ ἕστασαν οὐδῷ, | ἀργύρεον δ' ἐφ' [= ἐπῆν] ὑπερθύριον, 20. 208 τέθνηκε καὶ εἰν Ἀίδαο δόμοισι, Il. 16. 768 αἵ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους | ἠχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων, 17. 688 πῆμα θεὸς Δαναοῖσι

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αἰεὶ δ' ἡμῖν δαίς τε φίλη κίθαρίς τε χοροί τε
εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.
ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι,
παίσατε, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν,
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυῖ καὶ ἀοιδῇ.
Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν
οἰσέτω, ἥ που κεῖται ἐν ἡμετέροισι δόμοισιν.'
Ὣς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ
οἴσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.
αἰσυμνῆται δὲ κριτοὶ ἐννέα πάντες ἀνέσταν
δήμιοι, οἳ κατ' ἀγῶνας ἐὺ πρήσσεσκον ἕκαστα,

251. παίσατε] ἐντελῶς διὰ τὸ μέτρον· Ἀττικῶς δὲ ἀντὶ τοῦ παίξατε Schol. Q. Ζηνόδοτος παίσατον εἶπεν, οὐ κακῶς Schol. H. Q. The lemma of E. has also παίξατε. La Roche quotes from Cram. An. Ox. 4. 419, 8 to the effect that παίξω is the regular future of παίζω.

κυλίνδει | νίκη δὲ Τρώων. For the omission of εἰμί cp. Il. 20. 434; 21. 108, 482; Od. 18. 64; of ἐσσί Il. 2. 201; 8. 423; Od. 4. 206; 18. 126: of εἰμέν, Il. 8. 205; 9. 225; Od. 2. 60; 6. 203: of ἐστέ, Il. 1. 335; 7. 281; Od. 10. 463: of ἦν, Il. 1. 404; 3. 214; Od. 7. 87, 90; 12. 235: of ἦσαν, Il. 2. 217; 4. 90; 11. 692: of ᾖ, Il. 1. 547; 5. 481; Od. 15. 394: of ἔσται, Il. 18. 278.

249. **ἐξημοιβά**, 'changes of raiment.' The force of ἐξ implies that they are worn successively. Cp. ἐπημοιβοὶ χιτῶνες Od. 14. 513.

εὐναί need mean nothing more than plenty of sleep in warm and comfortable beds; though the notion of φιλότης καὶ εὐνή may be included; cp. also Od. 11. 249. Eustath. seems to lean to this, saying, δηλοῖ γὰρ οὐχ ἁπλῶς κοίτας, ἀλλὰ καί τι πλέον, εἰ χρὴ σεμνῶς φράσαι τὸ σεμνόν [? τὸ ἄσεμνον].

250. **βητάρμονες**. παρὰ τὸ ἐν ἁρμονίᾳ βαίνειν Schol. B.

251. **παίσατε**, from παίζω, as Od. 6. 106; 23. 147. There was a v. l. παίξατε, see crit. note, and Schol. V. interprets παίσατε by πλήξατε, as if referring it to παίω. This dance of the Phaeacians was figured on the throne of the Amyclaean Apollo by Bathycles of Magnesia, whose date is placed by Thiersch in Ol. 29, and by Sillig, with greater probability, in Ol. 40. Compare καὶ Φαιάκων χορός ἐστιν ἐπὶ τῷ θρόνῳ καὶ ᾄδων ὁ Δημόδοκος Pausan. 3. 18. 7. Even the later of the two dates assigned would be evidence that the Homeric poems were popularly known before the Peisistratidean recension, and that the Odyssey then contained the episode of the Phaeacians.

258. **αἰσυμνῆται**, not exactly 'umpires,' but regulators of games, 'masters of the lists.' They were δήμιοι, public officers, not servants attached to the king's household: distinguished from other public officers (such as the *public* κήρυκες, called in Od. 19. 135 δημιοεργοί, cp. Od. 1. 109) by the designation **οἳ κατ'.. ἕκαστα**, where the tense **πρήσσεσκον** shows that their regular duties, and not only what they did on this particular occasion, are meant. The Schol. derives the word from αἴσιον and νέμειν, Curtius, with greater probability, gives αἰσο-μνή-τη-ς, from αἶσα and root μνα, 'one who thinks about, or attends to, the rights of the competitors.' The υ is in accordance with Aeolic usage; compare ὄνομα and ὄνυμα. Döderl. seeks to connect the latter part of the word with ὑμνεῖν. On the αἰσυμνητεία or αἱρετὴ τυραννίς of the Aeolians, Ionians, and Mityleneans, see Aristot. Pol. 3. 10.

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λείηναν δὲ χορόν, καλὸν δ' εὔρυναν ἀγῶνα.
κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν
Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι
πρωθῆβαι ἵσταντο, δαήμονες ὀρχηθμοῖο,
πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς
μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ.
Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν
ἀμφ' Ἄρεος φιλότητος ἐυστεφάνου τ' Ἀφροδίτης,

260. **χορός** here is the ground on which they danced, as again in 264; **ἀγών**, the ring of spectators, as already in 200, 238. It is called **καλός** either from its commodious size, or from its diversified and animated look.

264. **πέπληγον**. Cp. Virg. Aen. 6. 644 'pars pedibus plaudunt choreas.'

267. As to the question of the genuineness of this Lay of the Net of Hephaestus, repugnance to the low morality of the Lay would influence ancient critics and scholiasts to reject it as an interpolation. Yet we may infer that Aristarchus, Rhianus, and Herodian accepted it, from their having commented on it, as we know by their interpretations and readings, of 288, 299, 307, 352, and 355, while no mention has been made of their rejecting it. And Apion, as we know from the reference in the Schol. on Aristoph. Pax 788, maintained it *πρὸς τοὺς ἀθετοῦντας*. (He was contemporary with Tiberius and Claudius.) Ancient criticism then on the whole acknowledges the genuineness of the Lay. In the next place it cannot be denied that, the theme once taken for granted, the manner in which the tale is told is worthy of Homer. As Mr. Gladstone says, 'The general character of the colouring, diction, and incident is Homeric enough.' And (as he argues at length) the low morality of the tale is owing to the fact that the heroes of it are gods and not men. Indelicacy in Homer is reserved for legends of the gods, in agreement with 'the tendency which the Pagan religion already powerfully showed, to become itself the primitive corrupter of morality, or, to speak perhaps more accurately, to afford the medium through which the forces of evil and the downward inclination would principally act for the purpose of depraving it.' In support of this, 'in the Iliad there appear to be but two passages which can fairly be termed indelicate. One is the account of the proceeding of Juno, with the accompanying speech of Jupiter, Il. 14. 312–328 and 346–353. . . The other passage is that which in a few words contains the sensual advice given by Thetis, as a mother, to her son Achilles, in his grief, by way of comfort, Il. 24. 130. . . Homer would have put no such language as this into the mouth of one of his matrons.' In addition, the affinity of the lay to Homeric mythology is strengthened by the 'undesigned coincidence,' that it gives point to the otherwise unexplained trait mentioned Il. 21. 416 *τὸν δ'* [Ἄρηα] *ἄγε χειρὸς ἑλοῦσα Διὸς θυγάτηρ Ἀφροδίτη*. Lastly, the lay fits perfectly into the place in which it stands. It occasions no interruption nor discord. It is appreciably in harmony with Phaeacian light-heartedness. The more serious contests have already been relieved by the skilled grace of the dancers, and the minstrel who sang the grave lay of Odysseus' variance with Achilles must tune his lyre to a merrier theme. And whereas thrice that day his art comes into requisition, of his serious lays—the first and last—we are satisfied merely to be told the subject; but in that vein which is most characteristic of the Phaeacians, we crave and we are gratified with an actual specimen of his minstrelsy. What is to be said on the other side? It is true, in the first place, that the minstrel has been fetched for the purpose of playing to the dancers; just as in the *χορός* on the shield of Achilles, Il. 18. 590–606 *μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς | φορμίζων*, Od. 1. 421 *οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερό-*

ὡς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι
λάθρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ᾔσχυνε καὶ εὐνὴν
Ἡφαίστοιο ἄνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν
Ἥλιος, ὅ σφ' ἐνόησε μιγαζομένους φιλότητι.
Ἥφαιστος δ' ὡς οὖν θυμαλγέα μῦθον ἄκουσε,
βῆ ῥ' ἴμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομεύων,

268. Ἡφαίστοιο δόμοισι] Ἡφαίστοιο ἄνακτος Schol. H. 271. Ἥλιος] ἅπαξ δὲ εἴρηται Ἥλιος· Ἠέλιος γὰρ ἀεί φησιν Ἰακῶς Schol. H. ἐνταῦθα τρισυλλάβως λέγει τὸν θεόν Schol. P. V. Nauck suggests Ἠέλιος, ὃ νόησε.

εσσαν ἀοιδὴν | τρεψάμενοι τέρποντο, Hes. Scut. Herc. 280–282 οἱ δ' ὑπὸ φορμίγγων ἄναγον χορὸν ἱμερόεντα. | ἔνθεν δ' αὖθ' ἑτέρωθε νέοι κώμαζον ὑπ' αὐλοῦ, | τοίγε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῷ καὶ ἀοιδῇ κ. τ. λ.; and this lay is a voluntary and superadded contribution to the hilarity of the day. It is true also that as to the mythology, 'there is something rather more marked in the personal agency of the Sun than the poems elsewhere present; and undoubtedly Apollo is made to assume a tone wholly singular and unsupported by what is told of him in the rest of the poems (335). It is true too that Odysseus, in inviting Demodocus to his third lay, passes over all this in silence, whilst he alludes to the first and previous one (489);—for the reason, no doubt, that the first was kindred in subject to the one which he wished to elicit. This is all that can be said against the lay, and it is not much. Arguments from verbal peculiarities can be raised here; but so they can upon any book of the Odyssey, and they have no real weight: such are (267) the rarity of ἀμφί with the genitive; the similarity of the beginning to the opening of the Hymn to Dionysus: the title Ἥλιος (271) for the sun, appearing elsewhere in the form Ἠέλιος: the use of the uncommon word μιγάζεσθαι, and lastly, the designation of the gods (325, 335) as δωτῆρες ἐάων (cp. Il. 24. 528). When all has been said we must submit to be ruled by the consideration that the lay as a whole, and in the place in which it stands, is neither unworthy of Homer nor unlike him. (Several of the above remarks have been taken from Gladstone, Homer and the Homeric Age, vol. 2. pp. 461–464, and Welcker's Kleine Schriften, vol. 2. p. 32.)

ἀμφί only here and in Il. 16. 825 joined with the genitive; but compare τοῦ δ' ἀμφιτρομέω Od. 4. 820.

Ἀφροδίτη. Cp. Schol. H. Q. T. ὅλως δὲ Ὅμηρος οὐκ οἶδεν Ἥφαιστον Ἀφροδίτῃ συνοικεῖν, Χάριτι δὲ αὐτὸν συμβιοῦντα· Δημόδοκος δὲ τῇ ἰδίᾳ μυθοποιίᾳ. This Charis (Il. 18. 382) is by Hesiod (Theog. 945) called Aglaia; and we must frankly acknowledge the existence of separate myths about the partner of Hephaestus. This difference is one upon which the Chorizontes establish an argument as to the long period which separates the composition of the Odyssey from that of the Iliad. But Nitzsch remarks, very pertinently, that the same idea lies at the bottom of both forms of the legend, viz. the union of a goddess of grace with the god who was the representative of the highest development of art.

269. **πολλὰ δ' ἔδωκε.** Schol. B. strangely anticipates the story by rendering this, ὁ Ἄρης μοιχάγρια ἔδωκε πολλά. The reference is rather to the presents given by Ares to Aphrodite to win her consent.

270. **ἄφαρ.** With this word begins the direct narration of the story; the preceding clauses are under the government of ὡς.

271. **Ἥλιος.** The same form occurs in Hymn. 31. 1. Curtius, comparing the Cretan form of the word, viz. ἀβέλιος, with the Laconian ἀβώρ, i. e. ἀϝως or αὔως, proposes to refer ἀϝέλιος to root υς, 'burn.' From αὔως comes Lat. 'ausosa' (*aurora*), and the Roman gentile name 'Auselius' (*Aurelius*), on which Paul. Diac. says, Epit. 23 'Aureliam familiam ex Sabinis oriundam a Sole dictam putant, quod ei publice a populo Romano datus sit locus in quo sacra facerent Soli qui ex hoc Auseli dicebantur.'

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ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
ἀρρήκτους ἀλύτους, ὄφρ' ἔμπεδον αὖθι μένοιεν.
αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον κεχολωμένος Ἄρει,
βῆ ῥ' ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
ἀμφὶ δ' ἄρ' ἑρμῖσιν χέε δέσματα κύκλῳ ἁπάντῃ·
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
ἠύτ' ἀράχνια λεπτά, τά γ' οὔ κέ τις οὐδὲ ἴδοιτο,
οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν
εἴσατ' ἴμεν ἐς Λῆμνον, ἐυκτίμενον πτολίεθρον,
ἥ οἱ γαιάων πολὺ φιλτάτη ἔσκεν ἁπασέων.
οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης,

284. ἔσκεν] The MSS. and lemm. of Schol. E. H. P. Q. vary between ἐστίν and ἔσκεν. In Schol. H. P. Q. we read γράφεται ἔπλετο πασέων. 285. ἀλαοσκοπιήν] So

275. **αὖθι μένοιεν**, 'might bide where they were,' sc. Ares and Aphrodite; unless we make *δεσμοί* the subject of *μένοιεν*.

276. **δόλον**, 'snare' or 'trap:' applied in this sense to the wooden horse, inf. 494; to bait for fishes, Od. 12. 252, and to a mouse-trap, Batrach. 116.

278. **ἑρμῖσιν** (*ἕρμα*), properly 'supports,' here = 'bed-posts.'

χέε, 'dropped,' and inf. *ἐξεκέχυντο*, express graphically the subtle and pliable nature of the net. The verb *χέω* suggests the same set of ideas as the adjective *ὑγρός*, as in Pind. Pyth. 1. 9 *ἀετὸς* . . *ὑγρὸν νῶτον αἰωρεῖ*.

279. **καθύπερθε μελαθρόφιν**, the second and more explicit word is the epexegesis of the first. A similar form of epexegesis is found in Od. 4. 348 *οὐκ ἂν ἐγώ γε* | *ἄλλα* **παρὲξ** *εἴποιμι* **παρακλιδόν**, Il. 2. 668 **τριχθὰ** . . *ᾤκηθεν* **καταφυλαδόν**. **μέλαθρον** is the roof-beam or rafter, as Schol. T. *κυρίως τὸ μέσον τῆς στέγης ξύλον τὸ ὕπατον*. He derives it from *μέλας* because it became blackened by the smoke. See on Od. 11. 278.

280. **τὰ** . . **ἴδοιτο**, for this particular repetition of the negative, Nitzsch compares Ar. Ach. 1079 *οὐ δεινὰ μὴ 'ξεῖναί με μηδ' ἑορτάσαι*; But **οὐδέ** here = *nequidem*, the chains could not so much as be seen.

281. Join **περὶ** . . **δολόεντα**, 'exceeding cunning.'

282. **πάντα**, probably adverbial, 'completely;' as sup. 214.

283. **εἴσατ' ἴμεν**, 'made show of going.' So Ovid, on the same subject, A. A. 2. 579 'fingit iter Lemnon.' Lemnos was the island where Hephaestus alighted after his fall from heaven, Il. 1. 590, where he was received by the Sintians, called inf. 294 *ἀγριόφωνοι*. They were originally (Strabo 12. 3. 20) a Thracian people, and were called in later times *Σαπαῖοι*. From Il. 14. 230, 281 we infer that *Λῆμνος* was the name of the city as well as of the island, and that it belonged to the Thoas of Argonautic fame. In the Schol. to Apoll. Rhod. 1. 604 Lemnos is called *δίπολις*, referring to the towns Myrina and Hephaestia. The soil of Lemnos is thoroughly volcanic, and there was a burning-mountain in it called Moschylos. The Sintians, as their connection with Hephaestus would suggest, seem to have been smiths by trade; and there was an import of metals to the island, Il. 7. 467 *νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι* . . *ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί*, | *ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἴθωνι σιδήρῳ*.

285. **ἀλαοσκοπιήν**, 'kept no blind man's watch.' So Düntzer, 'non caecis

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ὡς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κιόντα·
βῆ δ' ἴμεναι πρὸς δῶμα περικλυτοῦ Ἡφαίστοιο,
ἰσχανόων φιλότητος ἐυστεφάνου Κυθερείης.
ἡ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος
ἐρχομένη κατ' ἄρ' ἕζεθ'· ὁ δ' εἴσω δώματος ᾔει,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Δεῦρο, φίλη, λέκτρονδε τραπείομεν εὐνηθέντε·
οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλά που ἤδη
οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.'
Ὣς φάτο, τῇ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι.
τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
τεχνήεντες ἔχυντο πολύφρονος Ἡφαίστοιο,
οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.
καὶ τότε δὴ γίγνωσκον, ὅτ' οὐκέτι φυκτὰ πέλοντο.

most MSS. La Roche gives *ἀλαὸς σκοπιήν* as the reading of Aristarchus. *ἀλαὸν σκοπιήν* seems to have been the reading of Zenodotus. Nauck proposes *ἅλιον σκοπιήν*. 288. *ἰσχανόων*] A reading *ἰχανόων* is quoted in Et. Mag. p. 478. 46, etc. Κυθερείης] *γρ.* 'Ἀφροδίτης Schol. P. 292. *φίλη*] Al. *γύναι*. *εὐνηθέντε*] The MSS. vary between the dual and plural. La Roche gives the decision in favour of the former. 294. *ἀγριοφώνους*] 'Huc Porsonus Apollonii et Hesychii *ἀκριτοφώνους* referebat' Bekk. 299. *πέλοντο*] 'Ριανὸς πέλοι[το] *γράφει* Schol. H.

oculis vidit.' The words contain an oxymoron, the attributive part of the compound contradicting the other part. But Ahrens (Philol. 27. 255) would make *ἀλαός* here another form of *ἀλεός* (*ἀλϝός*) = 'vain,' connected with *ἀλύω*, so that *ἀλαοσκοπιή* would mean 'a fruitless watch.' The phrase occurs only here in the Odyssey, but is found in Il. 10. 515; 13. 10; 14. 135.

χρυσήνιος. The horses of Ares are called *χρυσάμπυκες* Il. 5. 358.

288. **ἰσχανόων**, 'eager for;' lit. 'clinging to.' So Il. 23. 300 *μέγα δρόμου ἰσχανόωσαν*.

292. **τραπείομεν.** The 2nd aor. subjunct. pass. of *τέρπω*. The change from *ταρπ-* to *τραπ-* being the same as from *καρδία* to *κραδία*. For the termination see note on *ἐπιβείομεν* Od. 6. 262. This was the interpretation of Schol. H., Apoll. Lex. and Hesych, according to which **λέκτρονδε** is to be joined with **εὐνηθέντε**, uniformly with Il. 3. 441 *ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε*. The phrase *λέκτρονδε εὐνηθέντε* is then equivalent in construction to *θῶκόνδε καθίζανον* Od. 5. 3. But some commentators, referring *τραπείομεν* to *τρέπω*, joined it directly to *λέκτρονδε*. Bekker, with Ameis, puts a colon after *λέκτρονδε*, taking it in close connection with *δεῦρο*. Ameis compares Musaeus 248 *δεῦρό μοι εἰς φιλότητα*.

294. **Σίντιας**, see sup. 283.

ἀγριόφωνος is equivalent to *βαρβαρόφωνος* Il. 2. 867.

299. **ὅτ' οὐκέτι φυκτὰ πέλοντο**, 'when there was no more chance of escape.' Cp. *ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται* Od. 20. 223. The emphasis thrown on **τότε δὴ** seems to declare for the reading **ὅτ**[ε], but many modern editors prefer **ὅ τε**, i. e. *ὅτι τε*, comparing Od. 3. 166; 12. 295.

With **φυκτά** in the sense of an abstract noun = 'escape' cp. *ἶσα* = 'equality,' Od. 2. 203, *ἄριστα* = 'success,' Od. 3. 129. The reading (see crit. note) **πέλοιτο** for *πέλοντο* perhaps

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ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις,
αὖτις ὑποστρέψας, πρὶν Λήμνου γαῖαν ἱκέσθαι·
Ἠέλιος γάρ οἱ σκοπιὴν ἔχεν εἶπέ τε μῦθον.
[βῆ δ' ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ·]
ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ᾕρει·
σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι·
'Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδησθε,
ὡς ἐμὲ χωλὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη
αἰὲν ἀτιμάζει, φιλέει δ' ἀΐδηλον Ἄρηα,
οὕνεχ' ὁ μὲν καλός τε καὶ ἀρτίπος, αὐτὰρ ἐγώ γε
ἠπεδανὸς γενόμην· ἀτὰρ οὔ τι μοι αἴτιος ἄλλος,

303.] Omitted in most MSS, and evidently borrowed from Od. 2. 298. 307. γελαστά] The reading of the MSS. and of Aristarchus and Herodian. ἐργ' ἀγέλαστα Apoll. Lex.; Et. Mag. 224. 47; Eustath. which Nauck follows. 310. ἀρτίπος] γρ. ἄλκιμος Schol. P.

shows that ὅ τε for ὅτι was known to the Scholl.

300. **ἀμφιγυήεις.** This epithet is commonly rendered 'lame of both feet,' from γυιός, γυιόω. Hephaestus was lame from his birth, Il. 18. 397; cp. κυλλοποδίων ib. 371, and χωλεύων· ὑπὸ δὲ κνῆμαι ῥώοντο ἀραιαί ib. 411. But, inasmuch as the word is generally found in connection with κλυτός, or περικλυτός, or κλυτοτέχνης, it has been proposed to attach the sense to it of *ambidexter*, i. e. having a strong effective arm on either side, 'Hephaestus of the two stout arms;' in which case it will be referred to γυῖον.

305. **γέγωνε,** imperf. tense; cp. Il. 14. 469; 24. 703. See Monro, H. G. § 27.

307. **ἔργα γελαστά** (see crit. note), 'deeds of mockery;' or, perhaps, 'deeds to raise your laughter,' as inf. 326. But this is hardly the tone of indignation which we should expect, nor does it so well suit **οὐκ ἐπιεικτά,** which means 'unyielding,' and so 'hard,' 'cruel,' like σχέτλιος. Cp. μένος οὐκ ἐπιεικτόν Il. 5. 892, σθένος 8. 32, πένθος 16. 549.

309. **ἀΐδηλος** is generally taken as meaning in Homer 'annihilating,' 'making unseen,' ἀφανίζων, distinct from the later signification, 'unseen,' 'invisible' (ἀ-ἰδεῖν). It is used as an epithet of fire Il. 2. 455; of ἔργα Il 5. 872 (with v. l. καρτερὰ ἔργα); of Athena, as a term of abuse applied to her by Ares, Il. 5. 880; of Ares himself, here and Il. 5. 897; of Melanthius, Od. 22. 165; and of ὅμιλος μνηστήρων Od. 16. 29; on most of which passages the Scholl. interpret by ἀδηλοποιός. Savelsberg (Zeitschr. für Gymn. 1865) regards ἀΐδηλος as a compound of ἀι or ἀτι (Skt. *ati*), an intensive prefix, and δαίειν, δέ-δηα, so that the meaning would be 'fiercely burning.' The form ἀι for ἀτι is found, according to Savelsberg, in ἀΐ-ζηλος, αἰζηός. Düntzer, on the present passage, connects the latter part of the compound with δηλέομαι. Others attempt to combine in the word two meanings derivable from α-ἰδεῖν, making the Homeric signification to be 'that on which one cannot look,' because it is too horrible; and 'that on which one cannot look,' because it is 'invisible,' the common meaning in later authors.

310. **ἀρτίπος.** With the termination cp. ἀελλόπος Il. 8. 409. It is noticeable that in the composition ο is dropped, as the word is equivalent to ἄρτιος τοὺς πόδας. See Monro, H. G. 124 *b*.

311. **ἠπεδανός,** 'weakly;' a word of uncertain derivation.

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ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον.
ἀλλ' ὄψεσθ', ἵνα τώ γε καθεύδετον ἐν φιλότητι,
εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὁρόων ἀκάχημαι.
οὐ μέν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὕτω,
καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐθελήσετον ἄμφω
εὕδειν· ἀλλά σφωε δόλος καὶ δεσμὸς ἐρύξει,
εἰς ὅ κέ μοι μάλα πάντα πατὴρ ἀποδώσει ἔεδνα,
ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,
οὕνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.'
Ὣς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·
ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης
Ἑρμείας, ἦλθεν δὲ ἄναξ ἑκάεργος Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἑκάστη.
ἔσταν δ' ἐν προθύροισι θεοί, δωτῆρες ἑάων·

312. *γείνασθαι*] *τὸ γενέσθαι* [?], *διὰ τὸ ᾱ* Schol. H. Al. *γίνεσθαι.* 318. *ἀποδώσει*] So most MSS, but a few read *ἀποδῷσιν* with Schol. A. on Il. 1. 129, which La Roche and Nauck adopt. 325. *ἑάων*] Apparently a gen. plur. neut. from *ἐύς*, but subject to a variable breathing, as *ἑῆος* (for which Zenodotus wrote *ἑοῖο*). Buttm. thinks that the rough breathing is a corruption from the smooth, but Lehrs reserves the smooth breathing for those forms in which *υ* follows *ε*, according to the rule given (lex de spir. ad Ammon.) *τὸ ε̄ πρὸ τοῦ ο, η̄, δασύνεται, πρὸ τοῦ ῡ ψι-*

312. **τὼ . . ὄφελλον** = 'qui utinam me nunquam genuissent.'

313. He says that when they find out how they have been entrapped, they will not care to lie there one moment longer (*μίνυνθά γε*), in spite of their mutual fondness; before long (*τάχα*) they will have no fancy for lying abed and asleep, and would be glad to get away, *ἀλλά σφωε*, etc.

317. **σφωέ**, dual acc., see note on Od. 4. 62.

318. **ἀποδώσει.** The balance of MSS. authority is in favour of *ἀποδώσει*, but it should be noted that **εἰς ὅ κε** naturally is followed in Homer by the subjunctive, as in Il. 2. 332; 5. 466, etc. In Il. 3. 409 *εἰς ὅ κε . . ποιήσεται*, and Il. 21. 133 *εἰς ὅ | κε . . τίσετε*, the verbs are probably not futures of the indicative but the regular short forms of aorist subjunctive.

320. **ἐχέθυμος** is generally taken as the equivalent of *ἐχέφρων* Od. 4. 111, etc., meaning 'prudent.' But it is against Homeric usage to make *θυμός* expressive of the 'moral sense,' the constant meaning of it being 'heart,' or 'affections.' Therefore **ἐχέθυμος** may be taken as = 'having warm feeling;' and so *οὐκ . . ἐχέθυμος* will be 'heartless.' Were it not for the use of the compound *ἐχέφρων*, we should prefer to render *ἐχέθυμος* 'quae cupiditatem cohibet,' agreeably with the interpretation of Schol. B. *κρατοῦσα ὀρέξεως καὶ ἐπιθυμίας.* And perhaps the later compounds *ἐχενηίς* Aesch. Ag. 149, and *ἐχέμυθος* may serve to confirm this meaning.

322. **ἐριούνης** (*ἐρι-ὀνίνημι*) is only used in this form here and in Il. 20. 34. The usual word is *ἐριούνιος.*

323. **ἑκάεργος** is generally taken as equivalent to *ἑκηβόλος*, 'working,' i.e. shooting 'from afar.' Others compare it with the Lat. *averruncus*, from *ἑκάς* and *εἴργειν.*

324. **θηλύτεραι**, see on Od. 11. 386. **αἰδοῖ** = 'out of shame.'

325. **ἑάων** (see crit. note) seems to be gen. plur. from *ἐύς*, *Ionicè ἠύς*, with

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ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι
τέχνας εἰσορόωσι πολύφρονος Ἡφαίστοιο.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
'Οὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν,
ὡς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἷλεν Ἄρηα
ὠκύτατόν περ ἐόντα θεῶν οἳ Ὄλυμπον ἔχουσι
χωλὸς ἐών, τέχνῃσι· τὸ καὶ μοιχάγρι' ὀφέλλει.'
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἑρμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱός, Ἀπόλλων·
''Ἑρμεία, Διὸς υἱὲ, διάκτορε, δῶτορ ἐάων,
ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεὶς
εὕδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ;'
Τὸν δ' ἠμείβετ' ἔπειτα διάκτορος ἀργειφόντης·
'αἲ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἄπολλον·
δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν,
ὑμεῖς δ' εἰσορόῳτε θεοὶ πᾶσαί τε θέαιναι,
αὐτὰρ ἐγὼν εὕδοιμι παρὰ χρυσέῃ Ἀφροδίτῃ.'
Ὣς ἔφατ', ἐν δὲ γέλως ὦρτ' ἀθανάτοισι θεοῖσιν.
οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ' αἰεὶ

λοῦται. So Ebeling, Lex. Hom. s. v. La Roche H. T. 234 gives the passage somewhat differently, but sums up thus, 'die beste Ueberlieferung schreibt ἐῆος und ἐάων.' 333–342.] ἐν ἐνίοις ἀντιγράφοις οὐ φέρονται Schol. H. The grounds given are διὰ τὸ ἀπρέπειαν ἐμφαίνειν. Schol. Vind. 56 adds ἐν ἐνίοις ἀθετοῦνται.

variable breathing. We should expect the word to come from a neuter plural τὰ ἐά, the gender seeming settled by Il. 24. 528 πίθοι .. δώρων οἷα δίδωσι κακῶν, ἄλλοι δὲ ἐάων. But ἐά would give a gen. ἐῶν. Döderl. prefers to make it a feminine gen. in the usual form of the 1st declension, supplying δόσεων from δωτῆρες. Here translate, 'givers of blessings.'

328. ἰδών, aorist, 'with a glance at.' This line occurs in Il. 2. 271; Od. 10. 37, etc.

πλησίον must be taken substantively.

329. ἀρετᾷ, 'prosper,' cp. Od. 19. 114.

332. τό, 'wherefore.' So in Il. 3. 176; 7. 239; 12. 9; 17. 404.

339. αἲ γὰρ τοῦτο. Not only γένοιτο, but ἔχοιεν, εἰσορόῳτε, and εὕδοιμι are all governed by αἲ γάρ.

τοῦτο γένοιτο expresses in advance, and in skeleton as it were, what is developed in the succeeding clause. In this particular case, τοῦτο γένοιτο chiefly points onwards to ἐγὼν .. εὕδοιμι. The previous words δεσμοί .. θέαιναι being undesirable circumstances, which would not properly be wished for by themselves, but only for the sake of ἐγὼν εὕδοιμι.

340. The words δεσμοὶ μέν are answered by αὐτὰρ ἐγών.

344. οὐδὲ Ποσειδάωνα. Here οὐδέ has the force of its separate constituents οὐ δέ or ἀλλ' οὐ. Analogous to this are Il. 5. 138 λέοντα .. ὅν ῥά τε ποιμὴν | χραύσῃ μέν τ' .. οὐδὲ δαμάσσῃ, and 24. 25 ἄλλοις μὲν πᾶσιν ἑήνδανεν, οὐδέ ποτ'

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Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Λῦσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὡς σὺ κελεύεις,
τίσειν αἴσιμα πάντα μετ' ἀθανάτοισι θεοῖσι.'
Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·
'μή με, Ποσείδαον γαιήοχε, ταῦτα κέλευε·
δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι.
πῶς ἂν ἐγώ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;'
Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
'Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας
οἴχηται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω.'
Τὸν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
'οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι.'

352. *δέοιμι*] The interpretation *εὑρίσκοιμι* of Schol. V. points to a reading *δήοιμι*, which implies the omission of *σε*, or the insertion of it between *πῶς* and *ἄν*. In Schol. H. M. Q. T. V. we find *ὁ δὲ Ἀρίσταρχος πῶς ἂν εὐθύνοιμι* [*γράφει*], for which we must substitute *πῶς ἄν σ' εὐθύνοιμι*, or suppose, with La Roche, that *εὐθύνοιμι* is not the reading but the explanation of Aristarchus. It should be noticed that H. and M. omit [*γράφει*]. The lemma of E. gives *πῶς ἂν ἐγώ σε, φέριστε, μετ' ἀθανάτοισι δέοιμι*; 353. *δεσμόν*] 'Porsonus de H. ad vers. 353, "Schol. *χρέως* et *χρείως*. *Ἀρίσταρχος δὲ δασμὸν γρ.* sc. pro *δεσμόν*"' Buttm. Here Q. reads *δεσμόν*. La Roche remarks that probably this Schol. refers neither to 353 nor 355, but to 359, giving *δεσμόν* as the Aristarchean reading for the v. l. *δεσμῶν*.

Ἥρῃ, in which passage however it is in correlation with *μέν*. Poseidon is represented as the most venerable of the gods of Olympus, next to Zeus; he was besides uncle to Ares.

347. **αὐτὸν . . τίσειν**, 'that he himself shall pay all just requital in public presence of all the gods.'

351. **δειλαί.** Nitzsch maintains that in Homer *δειλός* must signify 'poor' and 'weak,' and so follows one interpretation of the Schol. *αἱ πρὸς τοὺς δειλοὺς καὶ ἀσθενεῖς ἐγγύαι δειλαὶ καὶ αὐταὶ καὶ μηδὲν δυνάμεναι, ὡς μὴ δυναμένων τῶν τοιούτων ἐπεξελθεῖν ἀδικήματα δι' ἀσθένειαν.* This makes **δειλῶν** refer to Hephaestus. 'Even the surety that a weak man gets is but a weak security to hold in hand,' this with direct reference to the next line **πῶς σε δέοιμι**; but the combination of *δειλός* with *οὐτιδανός* in Il. 1. 293 suggests that we may give the meaning of 'sorry,' 'wretched' to *δειλός*, and then follow the alternative interpretation of the Schol. *αἱ ὑπὲρ τῶν δειλῶν καὶ κακῶν ἐγγύαι καὶ αὐταὶ κακαί εἰσι, τὴν πίστιν ὑπὲρ τῶν τοιούτων μηδενὸς τηρεῖν δυναμένου.* Translate then, 'Even surety for a sorry fellow is a sorry thing to hold in hand.' Cp. Eustath. *ἐγγυᾷ μὲν ὁ διδούς· ἐγγυᾶται δ' ὁ λαμβάνων.* So Hephaestus asks, 'If Ares, who is a slippery fellow, refuse to pay, what is the good of your promise? I cannot put you in chains till the debt is paid.' Poseidon answers, 'In case of Ares not choosing to pay, I will pay myself.' **δέοιμι** means really 'put thee in chains,' and must not be diluted to some such meaning as 'keep a hold on thee.' Apoll. and Hesych. give *δεσμεύοιμι* (see crit. note).

353. **χρέος** 'engagement.' So *μοιχάγρια* sup. 332.

358. **οὐκ . . ἔοικε**, 'non licet neque decet.'

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Ὣς εἰπὼν δεσμὸν ἀνίει μένος Ἡφαίστοιο.
τὼ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος,
αὐτίκ' ἀναΐξαντε ὁ μὲν Θρῄκηνδε βεβήκει,
ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδὴς Ἀφροδίτη,
ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
ἔνθα δέ μιν χάριτες λοῦσαν καὶ χρῖσαν ἐλαίῳ
ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας,
ἀμφὶ δὲ εἵματα ἕσσαν ἐπήρατα, θαῦμα ἰδέσθαι.
Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἠδὲ καὶ ἄλλοι
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.
Ἀλκίνοος δ' Ἅλιον καὶ Λαοδάμαντα κέλευσε
μουνὰξ ὀρχήσασθαι, ἐπεί σφισιν οὔ τις ἔριζεν.
οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἕλοντο,
πορφυρέην, τήν σφιν Πόλυβος ποίησε δαΐφρων,
τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα.

361. **ἀναΐξαντε ὁ μὲν . . ἡ δ' ἄρα.** For this construction of a nominatival participle followed by a distribution of the subject cp. Od. 19. 230 *ὡς οἱ χρύσεοι ἐόντες ὁ μὲν λάε νεβρὸν ἀπάγχων, | αὐτὰρ ὁ ἐκφυγέειν μεμαὼς ἤσπαιρε πόδεσσι*, 24. 483 *ὅρκια πιστὰ ταμόντες ὁ μὲν . . ἡμεῖς δ' αὖ*, Il. 12. 400 *τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσαντ', ὁ μέν . . Αἴας δέ*. Similar are Il. 3. 211; 10. 224. An analogous construction without the participle is found Od. 7. 129 *ἐν δὲ δύω κρῆναι, ἡ μὲν . . ἡ δ' ἑτέρωθεν*, cp. Od. 12. 73.

362. **φιλομμειδής.** The doubling of *μ* represents the absorption of *σ*, as the original form of the word is *φιλοσμειδής* from Skt. root *smi*, as in *smi-ta-m*, 'a smile.' In Hes. Theog. 200 the form *φιλομμηδέα* (*ὅτι μηδέων ἐξεφαάνθη*) is given, but the line is rightly rejected by Gaisford.

363. **ἐς Πάφον.** Cp. Virg. Aen. 1. 419.

365. **ἐπενήνοθεν.** La Roche, Hom. Stud. 68. 16, adopts the results of Buttmann's criticism, Lexil. 130 foll. which refers *ἐνήνοθε* to a theme *ἔνθω* or *ἐνέθω*, with the meaning 'is laid upon.' Curtius, G. E. p. 226, refers both *ἀνή-νοθε* and *ἐνή-νοθε* to the same root (? *αθ*) as *ἄνθο-ς*. Ameis, ad loc., derives *ἐπ-εν-ήνοθε*, with its sister compounds *κατ-εν-ήνοθε* and *παρ-εν-ήνοθε* (the latter an Alexandrine form), from an obsolete *ἀν-έθω* belonging to a root **αν**, 'to shine.' Translate, '[such divine splendors] as deck (or 'as cover') the everliving gods.' **οἷα** is not used merely adverbially, but takes up generally the idea suggested by the emphatic epithet **ἀμβρότῳ**. Others take **οἷα** as equivalent to 'in such manner as' (cp. Od. 9. 128; 11. 364), and make **ἔλαιον** the subject to **ἐπενήνοθε**, 'it is shed over' the gods.

372. **σφαῖραν.** A good deal of information about the ball-play of the ancients is collected in Athen. 1. 25, and more in Pollux, Onomast. 9. 7. The game here described, where the ball is tossed up and caught before the leapers reach the ground, was called *ἡ οὐρανία*. Eustath. ad loc.

374. **τὴν ἕτερος.** Here begins the apodosis to **ἐπεὶ οὖν**. The antithesis to **ἕτερος** is **ὁ δέ**.

ῥίπτασκε has an anomalous *α* for *ε*: compare *κρύπτασκε* Il. 8. 272, *ἀνασείασκε* h. Ap. 403, *ῥοίζασκε* (al. *ῥοίζεσκε*) Hesiod. Theog. 835; cp. Il. 15. 23.

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ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς
ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὖδας ἱκέσθαι.
αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,
ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ
ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκεον ἄλλοι
ἑστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει.
δὴ τότ' ἄρ' Ἀλκίνοον προσεφώνεε δῖος Ὀδυσσεύς·
'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ἠμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους,
ἠδ' ἄρ' ἑτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.'
Ὣς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο,
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·

377. ἀν' ἰθύν] οἱ παλαιοὶ ὡς ἓν μέρος λόγου λαμβάνουσι [sc. ἀνιθύν as an adverb] Eustath. 380. ἑστεῶτες] The reading of Aristarch. See La Roche, H. T. 272. Al. ἑσταότες. κόμπος] γρ. δοῦπος Schol. P.

375. **ἀερθείς.** The player who was about to catch the ball leaped up (ἀέρθη) to meet it in the air. Eustath. ἀναπηδήσας καὶ ἔτι μετέωρος ὢν μετελάμβανε.

377. **ἀν' ἰθύν.** Both Eustath. and the Scholl. seem to have doubted whether to write ἀνιθύν as an adverb, or two words as in the text. In Od. 4. 434 πᾶσαν ἐπ' ἰθύν must mean 'for every enterprise;' and many commentators assign the meaning of ὁρμή to **ἰθύς** in the present passage, comparing the phrase ἀν' ἰθύν with ἀνὰ κράτος, ἀνὰ τάχος, and rendering 'with might and main.' But after the description of the special kind of ball-play where the ball was thrown into the air, it seems more natural to take **ἀν' ἰθύν** as meaning 'straight upwards;' and the translation fits in very well with the passage generally quoted as corroborating the other interpretation, viz. Il. 21. 303 πρὸς ῥόον ἀΐσσοντος ἀν' ἰθύν, which is at least as likely to be 'adverso flumine,' 'up stream,' as 'vigorously' or 'eagerly.'

379. **ταρφέ' ἀμειβομένω**, 'with frequent change,' sc. from side to side. This introduces a new feature in the ball-play. The ball was no longer only thrown up and caught, but the players began dancing, and as they danced, the ball flew from one to the other, all in time to the music. When Nausicaa plays ball with her maidens, throwing it from one to the other, the amusement is described as μολπή Od. 6. 101, ἀμείβεσθαι is used in a similar sense of a voltigeur leaping from the back of one horse to another, ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς . . ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ | θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται. The adj. ταρφέες does not occur in the sing. in Homer, but ταρφύς is found in Aesch. S. c. T. 535.

ἐπελήκεον, an imperf. from ἐπιληκέω, the present in ω formed through λέληκα from root λακ-εῖν, which Curtius connects with Lat. 'loqui.' Here it is rightly interpreted by Schol. T. as ἐπεκρότουν, 'beat time,' lit. 'made a noise in accompaniment:' that the noise was made with the feet is inferred from the words πολὺς δ' ὑπὸ κόμπος ὀρώρει.

383. **ἀπείλησας**, Schol. ἐκαυχήσω, cp. Il. 23. 872. **ἀπειλαί** is used in a similar sense, Il. 14. 479; 20. 83.

384. **ἠδ' ἄρ' ἑτοῖμα τέτυκτο**, 'and lo! thy words are fulfilled.' ἑτοῖμος is from the same root as ἐτεός and εἶναι. Cp. Il. 14. 53 ἦ δὴ ταῦτά γ' ἑτοῖμα τετεύχαται. With the tense τέτυκτο compare ἔπλετο Od. 1. 225, and inf. 571.

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ὁ ξεῖνος μάλα μοι δοκέει πεπνυμένος εἶναι.
ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὡς ἐπιεικές.
δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες
ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·
τῶν οἱ ἕκαστος φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα
καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.
αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ' ἐνὶ χερσὶ
ξεῖνος ἔχων ἐπὶ δόρπον ἴῃ χαίρων ἐνὶ θυμῷ.
Εὐρύαλος δέ ἑ αὐτὸν ἀρεσσάσθω ἐπέεσσι
καὶ δώρῳ, ἐπεὶ οὔ τι ἔπος κατὰ μοῖραν ἔειπεν.'
  Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον,
δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε·
  ''Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὡς σὺ κελεύεις.
δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη
ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος

394. ἀολλέα] ἀθρόα Schol. V. Al. ἀολλέες, probably to avoid hiatus. 404. κολεόν] Schol. H. and lemma of V. give κουλεός [? κολεός].

390. **δώδεκα γάρ**. Schol. E. Q. *δῆλον δὲ ἐκ τούτων ὅτι ἀριστοκρατία τίς ἐστιν, ἐξέχει δ' ἐν αὐτοῖς ὁ Ἀλκίνους.* In Od. 1. 394 there are said to be *πολλοὶ βασιλῆες* in Ithaca; the word signifying, as here, dependent princes. Others compare the constitution of Phaeacia with the twelve districts under the central authority of one king, as established by Theseus at Athens.

393. **τάλαντον**. Only here in the singular. The word signifies some definite amount 'weighed out,' and we may suppose it to have been not very large, as in Il. 23. 269 two talents of gold represent the *fourth* prize in a horse race.

396. **ἑ αὐτόν.** This refers to Odysseus; the combined form of the reflexive pronoun *ἑαυτοῦ* is unknown to Homer. The emphasis is on **αὐτόν**, meaning fully, 'him in his personal feelings,' while the full meaning of **ἀρεσσάσθω** is 'get him to be reconciled to himself,' the last words representing the force of the middle voice. Düntzer, followed by Nauck, would read *αὐτός* here, which gives a good meaning but is not necessary.

397. **οὔ τι ἔπος**, literally, 'he spoke no right word;' virtually equivalent to, 'the word he spoke was by no means right.' Similarly, Od. 14. 509 *οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς ἔειπες.* No doubt the phrase in Hdt. 5. 50 *οὐδένα λόγον εὐεπέα λέγεις* is imitated from the Homeric expression.

398. **οἱ δ'.. ἐκέλευον**, i.e. the chieftains to whom the proposal was made, as the next line shows, not the whole assembled company. Similarly where the same line occurs, Od. 7. 226, *ἐκέλευον* means 'gave their voices for it;' *κελεύειν* may be used either in reference to what is to be carried out by others, or (as here) to what is to be carried out by joint action. The form is varied in Il. 4. 380 *οἱ δ' ἔθελον δόμεναι καὶ ἐπῄνεον ὡς ἐκέλευον.*

404. **κολεόν**, subject to **ἀμφιδεδίνηται.** Cp. Il. 23. 560 *θώρηκα . . ᾧ πέρι χεῦμα φαεινοῦ κασσιτέροιο | ἀμφι-*

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ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται.'
Ὣς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ' εἴ πέρ τι βέβακται
δεινόν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.
σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἱκέσθαι
δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχεις.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'καὶ σύ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,

δεδίνηται, Il. 11. 30 *περὶ κουλεὸν ἦεν ἀργύρεον*, and sup. 175 *χάρις ἀμφιπεριστέφεται ἐπέεσσι*. **ἀμφιδεδίνηται**, 'encloses it;' cp. Od. 19. 56 *δινωτὴν ἐλέφαντι*, of a chair, where the meaning is somewhat different, referring to the rounded legs.

νεοπρίστου ἐλέφαντος. Homer is acquainted with ivory, but not with the elephant that produces it. Cp. Pausanias 1. 4 *ἐλέφαντα γὰρ* (sc. ivory) *ὅσα μὲν ἐς ἔργα καὶ ἀνδρῶν χρείας, εἰσὶν ἐκ παλαιοῦ δῆλοι πάντες εἰδότες· αὐτὰ δὲ τὰ θηρία, πρὶν ἢ διαβῆναι Μακεδόνας ἐπὶ τὴν Ἀσίαν, οὐδὲ ἑωράκεσαν ἀρχήν, πλὴν Ἰνδῶν τε αὐτῶν καὶ Λιβύων καὶ ὅσοι πλησιόχωροι τούτοις. δηλοῖ δὲ καὶ Ὅμηρος, ὃς βασιλεῦσι κλίνας μὲν καὶ οἰκίας τοῖς εὐδαιμονεστέροις αὐτῶν ἐλέφαντι ἐποίησε κεκοσμημένας, θηρίου δὲ ἐλέφαντος μνήμην οὐδεμίαν ἐποιήσατο. θεασάμενος δὲ καὶ πεπυσμένος ἐμνημόνευσεν ἂν πολύ γε πρότερον, ἐμοὶ δοκεῖν, ἢ Πυγμαίων τε ἀνδρῶν καὶ γεράνων μάχης.*

The names for ivory and the elephant do not seem to be common to Sanskrit and Greek. Solomon's fleet is recorded to have gone to Ophir (perhaps at the mouth of the Indus), and to have brought back among other treasures ivory, the name for which appears in Hebrew as *shen habbim*, the latter word being probably copied from the Sanskrit *ibha*. See Max Müller, Lect. on Languages, vol. i. chap. 5. Ivory is described in Homer as in use for chamber-decoration, Od. 4. 73; as material for a scabbard (as in the present passage); for a key, Od. 21. 7; for the ornamentation of reins, Il. 5. 583; of a couch, Od. 19. 55; of a bedstead, Od. 23. 200; of the head-gear of a horse, dyed or painted red, Il. 4. 141. It is not necessary to suppose, with some commentators, that the Greeks could only have had access to fossil ivory: it is far more likely that the Phoenician traders brought it into Greek ports from the East; unless indeed we find it difficult to suppose that they could have brought such monstrous teeth for sale, without spreading the story about the huge beast that carried them.

405. **πολέος . . ἔσται.** This is sometimes taken to mean simply 'he shall find it a thing of price;' which is likely enough, as men in those days did not hesitate to estimate presents by their actual value. Or, perhaps, Euryalus means to say that the gift will amply make up for the affront: thus **ἄξιον** is not prospective but retrospective, meaning not 'shall be worth much to him,' potentially or actually; but 'shall compensate him for much,' for much injury sustained, and so, for the injury sustained from me, be it small or great.

408. **πάτερ ὦ ξεῖνε.** With this arrangement of words cp. *ἔρεβος ὦ φαεννότατον* Soph. Aj. 395, *Μυκηνίδες ὦ φίλαι* Eur. Or. 1246, and even Plato, Euthyd. 271 C. *θαυμασί' ὦ Κρίτων*, where, however, Stallb. reads *θαυμασία, ὦ Κρίτων*. Cp. also Od. 4. 20.

409. **φέροιεν . . . ἄελλαι.** Cp. Hor Od. 1. 26. 1 'Tristitiam et metus | tradam protervis in mare Creticum | portare ventis,' Apoll. Rhod. 1. 1334 *ἀλλ' ἀνέμοισι | δώομεν ἀμπλακίην*, Theocr. 22. 167 *ἴσκον τοιάδε πολλά· τὰ δ' εἰς ὑγρὸν ᾤχετο κῦμα | πνοιὴ ἔχουσ' ἀνέμοιο.*

410. Cp. sup. 243. When did Alcinous first find out that Odysseus had a wife? In Od. 7. 312 his great desire was to give him Nausicaa to wife.

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μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο
τούτου, ὃ δή μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.'
Ἦ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.
δύσετό τ' ἠέλιος, καὶ τῷ κλυτὰ δῶρα παρῆεν·
καὶ τά γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί·
δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο
μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα.
τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο,
ἐλθόντες δὲ καθῖζον ἐν ὑψηλοῖσι θρόνοισι.
δή ῥα τότ' Ἀρήτην προσέφη μένος Ἀλκινόοιο·
'Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἥ τις ἀρίστη·
ἐν δ' αὐτὴ θὲς φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα.
ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ,
ὄφρα λοεσσάμενός τε ἰδών τ' εὖ κείμενα πάντα
δῶρα, τά οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,
δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.

425. ἐν δ' αὐτή] Bekk. (Hom. Blätt. 273) seems justified in reading here, as in 441, αὐτή for αὐτῇ. The Schol. B. Q. gives καὶ αὐτὴ δὲ πρόσφερε τὸ φᾶρος, pointing thereby a contrast between the action of the queen on her part, and that of the chieftains. Fäsi, Nauck, and Hentze-Ameis adopt Bekker's reading, but La Roche retains αὐτῇ in the first passage. 429. ὕμνον] Bothe, followed by Nauck, needlessly reads οἶμον, because ὕμνον is ἅπαξ εἰρ.

417. This means that by sunset all his presents had come in. The day which is described here as closing in is the one which begins with the opening line of the present book. But after this the absorbing interest of Odysseus' stories keeps all the household and guests up till the time given in Od. 13. 17.

With **παρῆεν** cp. Il. 1. 213 *καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα.*

421. **τοῖσιν δέ.** This makes a contrast to the group of the heralds, Arete and her sons; while they were busy with the stowage of the presents, Alcinous led the way for the others (i.e. for Odysseus and the Phaeacian chieftains) to seats of honour in the house.

425. If **αὐτή** be read (see crit. note) the meaning will be—besides the gifts of others do thou put in as thine own gift, etc. So inf. 441.

426. **ἀμφὶ . . ἰήνατε.** The Schol. B. joins **ἀμφί οἱ**, interpreting it *ἕνεκα αὐτοῦ*, 'for him,' which is impossible. Nitzsch joins **ἀμφί** with **ἰήνατε**, which will not apply to v. 434. It can only go with **πυρί**, meaning 'warm for him a cauldron *over* the fire,' *ἀμφί* referring specially to the legs of the tripod which bestride the fire. Cp. the imitation in Soph. Aj. 1404 *τοὶ δ' ὑψίβατον τρίποδ' ἀμφίπυρον . . θέσθε.* Here the *τρίπους* is stand and cauldron in one, see 437.

429. **ὕμνος.** This word occurs only here in the Odyssey, and nowhere in the Iliad. Curtius regards it as equivalent to *ὑφμνος* from *ὑφ*, as in *ὑφάω*, with which he might have compared the Hesiodic *ῥάπτειν ἀοιδήν.* E. Burnouf, Litt. Grecque, vol. i. p. 41, remarks, 'Quand les populations aryennes quittèrent tour à tour le centre asiatique, elles emportèrent avec elles les antiques usages qui furent communs à tous les peuples de cette

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καί οἱ ἐγὼ τόδ' ἄλεισον ἐμὸν περικαλλὲς ὀπάσσω,
χρύσεον, ὄφρ' ἐμέθεν μεμνημένος ἤματα πάντα
σπένδῃ ἐνὶ μεγάρῳ Διί τ' ἄλλοισίν τε θεοῖσιν.'
  Ὣς ἔφατ', Ἀρήτη δὲ μετὰ δμωῇσιν ἔειπεν
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ὅττι τάχιστα.
αἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ,
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἑλοῦσαι.
γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.
τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν
ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
ἐσθῆτα χρυσόν τε, τά οἱ Φαίηκες ἔδωκαν·
ἐν δ' αὐτὴ φᾶρος θῆκεν καλόν τε χιτῶνα,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
  'Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλον,
μή τίς τοι καθ' ὁδὸν δηλήσεται, ὁππότ' ἂν αὖτε

race: il en est un qui se retrouve à l'origine de toutes leurs traditions; c'est celui de sacrifier dans le feu, et d'accompagner par un chant cette cérémonie sacrée. Ce chant, mesuré et rhythmé, c'est *l'hymne, ὕμνος, mot qui en grec n'a pas de signification étymologique,* mais qui, sous sa forme sanscrite *sumna*, signifie la bonne ou la belle pensée, c'est à dire, l'expression de la pensée par excellence. La présence de ce mot dans la langue grecque la plus ancienne preuve que les Aryas de l'Oxus composaient des hymnes avant le départ des migrations qui peuplèrent la Grèce comme de celles qui conquirent l'Indus et le Gange.'

For the conjunction of **δαιτὶ . . ἀκούων** see Eustath. *ἦν γὰρ εἰπεῖν δαιτί τε τέρπηται καὶ ἀοιδῇ· ὁ δὲ ποιητὴς καινότερον κατὰ περίφρασιν ἐσχημάτισεν.*

435. **λοετροχόον**, 'for filling the bath.'

436. **ἐν δέ . . ὑπὸ δέ**, both adverbial = 'within' and 'below.'

441. See on sup. 425.

443. **ἴδε πῶμα**, 'look to the lid.' In a similar sense *εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω* Il. 2. 384; and, as an exact parallel, Theocr. 15. 2 *ὅρη δίφρον*, **Εὐνόα**, *αὐτᾷ*. Cp. Cic. ad Att. 5. 1 'antecesserat Statius, ut prandium nobis videret.'

δεσμόν. The famous knot of Gordius, which Alexander cut with his sword, is always spoken of by Plutarch as **δεσμός** (Vit. Alex. 18). Düntzer quotes Herodot. 3. 123, referring to the securing of **λάρνακες** with a knot (**καταδήσας**). The fastening of a wine-jar seems to have been by means of a string (**κρήδεμνον** Od. 3. 392).

αὐτός is emphatic in the line: Arete leaves him to do the tying for himself.

444. **δηλήσεται**, sc. the contents of the box: 'should spoil them for thee.'

ὁππότ' ἂν αὖτε. There seems no reason why **αὖτε** should not here signify 'by and by,' the meaning coming out of the antithesis to the present circumstances that *αὖτε* naturally suggests. Cp. *εἴ περ ἂν αὖτε φεβώμεθα* Il. 5. 232, *ὅτ' ἂν αὖτε νεώμεθα* 7. 335, *εἰ δέ κεν αὖτε θεοὶ δώωσι* 9. 135. But most modern commentators have preferred to render *αὖτε* 'again,' and to import into the passage a new meaning from this interpretation. See Lex. Homeric. Ebeling. s. v. where **αὖτε** is here interpreted by 'rursus,' 'denuo,' 'ut dormivisti cum ab Aeoli insula navigares. Videtur enim recte Köchly (De Odys.

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εὕδησθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ.’
  Αὐτὰρ ἐπεὶ τό γ’ ἄκουσε πολύτλας δῖος Ὀδυσσεύς,
αὐτίκ’ ἐπήρτυε πῶμα, θοῶς δ’ ἐπὶ δεσμὸν ἴηλε
ποικίλον, ὅν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,
αὐτόδιον δ’ ἄρα μιν ταμίη λούσασθαι ἀνώγει
ἔς ῥ’ ἀσάμινθον βάνθ’· ὁ δ’ ἄρ’ ἀσπασίως ἴδε θυμῷ
θερμὰ λοέτρ’, ἐπεὶ οὔ τι κομιζόμενός γε θάμιζεν,
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο·
τόφρα δέ οἱ κομιδή γε θεῷ ὣς ἔμπεδος ἦεν.
τὸν δ’ ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλον ἠδὲ χιτῶνα,
ἔκ ῥ’ ἀσαμίνθου βὰς ἄνδρας μέτα οἰνοποτῆρας
ἤιε· Ναυσικάα δὲ θεῶν ἄπο κάλλος ἔχουσα
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
θαύμαζεν δ’ Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὁρῶσα,
καί μιν φωνήσασ’ ἔπεα πτερόεντα προσηύδα·
  ‘Χαῖρε, ξεῖν’, ἵνα καί ποτ’ ἐὼν ἐν πατρίδι γαίῃ

Carm. I. 31) statuisse haec transposita esse atque post apologos legenda esse, scire igitur Areten quae nos Od. 10. 31 demum legimus; cf. W. Ribbeck, neue Jahrb. 91. 311. Etiam Antonium (Rhein. Mus. 19. 440) offenderat quod haec Aeoli utrem respicere videntur.' But it is far simpler to take it of the contrast between *then* and *now*—the sort of thought we mean to express when we say 'this time to-morrow we shall be crossing the sea.'

448. **δέδαε**, the factitive reduplicated aorist, like κεκαδεῖν, λελαθεῖν, 'made him learn it in his mind.' What she taught him was the particular complicated (ποικίλον) knot in which to tie the fastening.

449. **αὐτόδιον**, 'straightway,' like the Lat. 'e vestigio.' Observe that in compound the initial aspirate of ὁδός is dropped. Cp. ἀντήλιος, Κράτιππος, ἀπηλιώτης, etc. This may possibly be due to Aeolic origin.

451. **οὔ τι .. θάμιζεν**, 'he was not wont to be so cared for;' this is a *litotes*. **θαμίζειν** is commonly used with an accessory participle in Greek; as Plat. Rep. 328 A ὦ Σώκρατες, οὐδὲ θαμίζεις ἡμῖν καταβαίνων εἰς τὸν Πειραιᾶ, but also absolutely, as Soph. O. C. 672 ἀηδὼν .. θαμίζουσα μάλιστα.

452. **ἐπεὶ δὴ**=*ex quo*. See Od. 4. 13.

453. **τόφρα δέ**, 'but all that time,' sc. the whole period of his sojourn with Calypso.

θεῷ ὥς. This accords with the style in which Calypso had treated him. She had promised θήσειν ἀθάνατον καὶ ἀγήρων ἤματα πάντα. For the idea of the uninterrupted comfort which the gods were supposed to enjoy cp. the phrase Od. 6. 309 τῷ ὅ γε οἰνοποτάζει ἐφήμενος ἀθάνατος ὥς. This reference to the promise of Calypso is made by Schol. B.

The sense of **ἔμπεδος** is 'constant,' as we say, 'regular;' cp. Isai. 33. 16 'Bread shall be given him, his water shall be *sure*.'

461. **Χαῖρε, ξεῖν', ἵνα**, 'may it be well with thee, stranger, in order that,' etc. She wishes him well for his own sake, but the wish is quickened by affection (Od. 6. 240), which now takes the form of a hope that she may live in his memory as his benefactress. The trait

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μνήσῃ ἐμεῦ, ὅτι μοι πρώτῃ ζωάγρι' ὀφέλλεις.'
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς·
'Ναυσικάα, θύγατερ μεγαλήτορος 'Αλκινόοιο,
οὕτω νῦν Ζεὺς θείη, ἐρίγδουπος πόσις Ἥρης,
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι·
τῷ κέν τοι καὶ κεῖθι θεῷ ὣς εὐχετοῴμην
αἰεὶ ἤματα πάντα· σὺ γάρ μ' ἐβιώσαο, κούρη.'
Ἦ ῥα καὶ ἐς θρόνον ἷζε παρ' 'Αλκίνοον βασιλῆα.
οἱ δ' ἤδη μοίρας τ' ἔνεμον κερόωντό τε οἶνον.
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,
Δημόδοκον λαοῖσι τετιμένον· εἷσε δ' ἄρ' αὐτὸν
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
δὴ τότε κήρυκα προσέφη πολύμητις 'Οδυσσεύς,
νώτου ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο,
ἀργιόδοντος ὑός, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·
'Κῆρυξ, τῇ δή, τοῦτο πόρε κρέας, ὄφρα φάγῃσι,

verifies in one particular way a favourite saying of the later Greeks, e. g. Arist. Eth. Nic. 9. 7 τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας ὡς κομιουμένους τὰς χάριτας.

462. **ζωάγρια**, as Nitzsch reminds us, bears quite a different sense in the Iliad, as Il. 18. 407, where it signifies the price paid to a conqueror for sparing the life of a defeated foeman; here it is the debt of gratitude for having saved life by timely intervention. But 'the price of life' will express both meanings.

465. **οὕτω** means, 'even as thou wishest,' referring to v. 461: the infinitives **ἐλθέμεναι** (sc. ἐμέ) and **ἰδέσθαι** form an epexegesis to this.

467. **τῷ**, 'in that case;' sc. should I succeed in returning home.

καὶ κεῖθι, 'even there;' an exact answer to the words of Nausicaa, sup. 461 καί ποτ' ἐὼν ἐν πατρίδι γαίῃ.

468. **ἐβιώσαο**, 'didst give me my life:' more graphic than the Schol. εἰς τὸν βίον εἰσήγαγες, though with nearly the same meaning. In the Greek of Plato we find both ἀναβιώσασθαι and ἀναβιώσκεσθαι with a transitive force.

472. **λαοῖσι τετιμένον**. The words probably stand as an interpretation of the name Demo-docus.

475. **νώτου**, which had been served to him as a mark of honour. This line and the next are instances of interlaced clauses, since **ἀργιόδοντος ὑός** connects itself with **νώτου ἀποπροταμών**, and again **θαλερὴ δ' . . ἀλοιφή** with **ἐπὶ δὲ πλεῖον ἐλέλειπτο**. Odysseus cuts off from the chine a portion first for Demodocus: 'howbeit the portion remaining upon' the chine, after cutting that off 'was still larger, and on either side of the chine was rich fat.' The words **ἐπὶ . . ἐλέλειπτο** are intended to show the excellence of the chine in the way of size; and **θαλερὴ . . ἀλοιφή** in the way of fatness. It is not intended to satisfy us that Odysseus still had enough supper left for himself.

477. **τῇ**. See on Od. 5. 346. Here again the clauses are interlaced, for **καί μιν προσπτύξομαι** connects itself with **ὄφρα φάγῃσι**, ὄφρα governing προσπτύξομαι as well. Odysseus, in saying, 'that I may do homage to him, though sad at heart,' alludes chiefly to the tears which had been drawn from him by the first lay of Demodocus (84), and perhaps also partly to the anxiety

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Δημοδόκῳ, καί μιν προσπτύξομαι, ἀχνύμενός περ.
πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὕνεκ' ἄρα σφέας
οἴμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν.'
Ὣς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
ἥρῳ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.
'Δημόδοκ', ἔξοχα δή σε βροτῶν αἰνίζομ' ἁπάντων·
ἢ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἢ σέ γ' Ἀπόλλων.
λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον ἀείδεις,
ὅσσ' ἔρξαν τ' ἔπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί,
ὥς τε που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.
ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον

491. ἢ αὐτός] γράφεται καί, ᾗ αὐτός, ἀντὶ τοῦ καθά Schol. H.

which his deferred departure was causing him, for Alcinous had promised that he should go that very day (7. 317).

488. **ἢ σέ γε . . Ἀπόλλων.** Cp. Hes. Theog. 94 ἐκ γὰρ Μουσάων καὶ ἑκηβόλου Ἀπόλλωνος | ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί, and the same statement in the Hymns. In Il. 1. 603 Apollo is described as playing on the lyre and the Muses as singing; but here it is not the music we have to consider. The minstrel was *par excellence* the historian of early times; and thus he is indebted to Apollo, the god of prophecy (who would know the past as well as the present or the future), for his ability to tell about the wooden horse, *ὥς τέ που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας*. The Muses too, according to Hesiod and the Hymns, were the daughters of Mnemosyne; and the etymology of their very name seems to point in the same direction. See on Od. 1. 1. Nägelsbach, taking the same view (Hom. Theol. p. 114), reminds us how Calchas, under the inspiration of Apollo, knew the past as well as the future, and how the same is said of the Aeschylean Cassandra, Ag. 1196 foll.

489. **οἶτον,** 'the woe,' or 'fate,' is generally referred to *οἴσω*, on the analogy that connects *fors* with *fero*, while others derive it from the interjection *οἶ*. The next line is a description of this *οἶτος*. Bekker, without MSS. authority, rejects v. 490, and Düntzer both regards *ἔρξαν*, as followed by *ἔπαθον* and *ἐμόγησαν*, suspicious, and objects to the repetition in Ἀχαιοί.

491. With **ἄλλου** supply **παρεόντος** out of **παρεών** preceding.

492. **μετάβηθι,** 'pass over:' i.e. 'change the theme.' The theme from which he is to change must be interpreted, from the lines immediately preceding, to be not the Lay of Ares and Aphrodite, but the first (75), namely the *νεῖκος* Ὀδυσσῆος. The one would relate to the beginning, the other to the end, of the ten years' siege. The subjects here mentioned would be included within the range of the later **Μικρὰ Ἰλιάς**, from which according to Aristot. de Poet. the following tragedies were composed:—Ὅπλων κρίσις, Φιλοκτήτης, Νεοπτόλεμος, Εὐρύπυλος, Πτωχεία, Λάκαιναι, Ἰλίου πέρσις, Ἀπόπλους, Σίνων, Τρῳάδες.

ἵππου κόσμον means literally the 'preparation' or 'outfit' of the horse; i.e. the 'stratagem.' The mechanist

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δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
ὅν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεύς,
ἀνδρῶν ἐμπλήσας οἵ ῥ' Ἴλιον ἐξαλάπαξαν.
αἴ κεν δή μοι ταῦτα κατὰ μοῖραν καταλέξῃς,
αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν
ὡς ἄρα τοι πρόφρων θεὸς ὤπασε θέσπιν ἀοιδήν.'
Ὣς φάθ', ὁ δ' ὁρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν,
ἔνθεν ἑλὼν ὡς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν
βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,
Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
εἵατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·
αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.
ὣς ὁ μὲν ἑστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον

494. δόλον] Ἀρίσταρχος καὶ Ἀριστοφάνης, δόλῳ, φασίν Schol. H. 497. αὐτίκ' ἐγὼ πᾶσιν] γρ. αὐτίκα καὶ πᾶσιν Schol. H.

was assisted by Athena, as the goddess of handicraft, cp. Il. 15. 411 τέκτονος . . ὅς ῥά τε πάσης | εὖ εἰδῇ σοφίης ὑποθημοσύνῃσιν Ἀθήνης. In the present passage **σύν** is 'with help of.' Odysseus is said to have led (**ἤγαγε**) the horse into the citadel, because the stratagem was his which caused the Trojans to lead it in. So Athena says, Od. 22. 230 σῇ δ' ἥλω βουλῇ Πριάμου πόλις.

494. **ἤγαγε**. Schol. T. διὰ τούτου καὶ πτολίπορθος ὁ Ὀδυσσεύς· τὸ μὲν γὰρ κατασκεύασμα Ἐπειοῦ καὶ Ἀθηνᾶς ἦν, τὰ δὲ ἐγχειρήματα Ὀδυσσέως. Köchly, Diss. 2. 19, speaks of the phrase **ἐς ἀκρόπολιν ἤγαγε**, as 'pessime ex v. 504 detortum,' and **ἀνδρῶν ἐμπλήσας** as 'paene ridiculum, si quidem 9. 209, 212; 18. 45 memineris.'

495. **Ἴλιον**. See on this word Oscar Meyer, Quaestt. Hom. Bonn 1868, who connects *Ϝίλιον* with Skt. *vîlu*, 'a fortress;' signifying in the Vedas 'arcem caelestem, nubibus circumdatam:' so that, according to him, the story of the war at Troy is but one of many ways of describing the great sun-myth, and the struggle of the powers of light with those of darkness.

499. **ὁρμηθεὶς θεοῦ**, 'stirred by the god.' Cp. inf. 539 ὤρορε. The Schol. gives an alternative interpretation, ἐκ θεοῦ ἐμπνευσθείς· ἢ ἀπὸ θεοῦ τὴν ὁρμὴν ποιησάμενος· ἔθος γὰρ ἦν αὐτοῖς ἀπὸ θεοῦ προοιμιάζεσθαι. The second rendering, though spoiled by the explanatory clause, really expresses the ablatival force of the gen. Literally the words mean 'starting from (the inspiration of) the god.'

φαῖνε δ' ἀοιδήν. With this phrase compare ἔπος πιφαύσκειν Od. 22. 131. φημί and φαίνω are both from the same root.

500. **ἔνθεν ἑλών**. 'Having taken it up at that point [which tells] how.' Cp. Plat. Rep. 489 E ἀκούσωμεν δὴ καὶ λέγωμεν ἐντεῦθεν ἀναμνησθέντες. See also on Od. 1. 10 s. v. ἁμόθεν.

501. **ἀπέπλειον**, 'they were sailing away,' but only went as far as Tenedos.

κλισίῃσι, of which the material was wood, Il. 24. 450, etc. Canvas tents were a later invention.

502. **τοὶ δέ**, 'while those others (antithesis to *οἱ μέν*), in company with Odysseus, were by this time seated.' Odysseus is not only the contriver but the leading man of the plot.

503. **ἀγορῇ**, as the next line shows, is not the market-place, but the 'assembly.'

505. **ἄκριτα**. This epithet, as applied to words, from its radical meaning of 'without separation,' may signify either 'endless' (as Il. 2. 796), or, secondly, 'without decision,' or, thirdly, 'indiscriminate;' and this either of one person saying contradictory things, or of many

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ἥμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἥνδανε βουλή,
ἠὲ διαπλῆξαι κοῖλον δόρυ νηλέι χαλκῷ,
ἢ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
ἢ ἐάαν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,
τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν·
αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ
δουράτεον μέγαν ἵππον, ὅθ' εἵατο πάντες ἄριστοι
Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἤειδεν δ' ὡς ἄστυ διέπραθον υἷες Ἀχαιῶν
ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες.
ἄλλον δ' ἄλλῃ ἄειδε πόλιν κεραϊζέμεν αἰπήν,
αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δηιφόβοιο
βήμεναι, ἠύτ' Ἄρηα, σὺν ἀντιθέῳ Μενελάῳ.
κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην.

506. ἥμενοι ἀμφ' αὐτόν] So Schol. P. Lemma of H. gives ἀγχ' αὐτοῦ. 507. διαπλῆξαι] The reading of Aristarchus, Schol. H. Al. [? Zenodotus] διατμῆξαι. Eustath. quotes both readings.

persons contradicting each other. Virgil's description of this very debate—Aen. 2. 39 'Scinditur incertum studia in contraria vulgus'—unites two of these meanings; *incertum* expressing the 'want of decision,' and *studia contraria* the 'different views.' **ἄκριτα** corresponds rather to the last;—the contradiction between the views of different speakers.

506. **αὐτόν**, sc. τὸν ἵππον.

ἥνδανε, 'was finding favour.' Only one of the three was ultimately decided on.

σφισιν .. ἐρύσαντας. See on Od. 10. 565.

507. **κοῖλον δόρυ.** Virg. Aen. 2. 260 'cavum robur.'

508. **ἐπ' ἄκρης.** The Acropolis of Ilium (Pergamos) presented a rocky escarpment on the side of the Scamander (Menderé). **ἐπ' ἄκρης** is rightly interpreted by Schol. B. ἐπὶ κρημνῶν, the highest point of the ridge now called Bunarbaschi. Join **ἐρύσαντας ἐπ' ἄκρης** and cp. Od. 3. 171.

509. **ἢ .. εἶναι,** 'or to let it stand as a grand offering, so as to be a propitiation of the gods.' Düntzer quotes from the epitome of Arctinus, οἱ δὲ ἱερὸν αὐτὸν ἔφασαν δεῖν τῇ Ἀθηνᾷ ἀνατεθῆναι.

510. **τῇ περ.** Cp. Il. 8. 415 ὧδε γὰρ ἠπείλησε Κρόνου παῖς ᾗ τελέει περ, Il. 9. 310 ᾗ περ δὴ φρονέω καὶ ὡς τετελεσμένον ἔσται. These passages show that **τῇ περ** may be taken quite adverbially, without any grammatical reference to βουλή. Transl. 'The very way in which things were fated in the end to be accomplished.'

ἔμελλεν is used almost as an impersonal: and probably **ἀπολέσθαι** in the same way; sc. 'that ruin should come;' otherwise we may supply *αὐτούς* for a subject.

511. **ἀμφικαλύψῃ.** So δόμος ἀμφεκάλυψε Od. 4. 618. The mood, where the optative might be expected, reproduces, as far as possible, the actual wording of the oracle.

512. **ὅθ'**, i. e. ὅθι, 'wherein.'

520. **νικῆσαι καὶ ἔπειτα,** 'did after all conquer.' **καὶ ἔπειτα** serving to resume **αἰνότατον πόλεμον τολμήσαντα,** and not being a hyperbaton for **ἔπειτα** καὶ νικῆσαι.

διὰ .. Ἀθήνην. This preposition is never used in Homer with the

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.
ὡς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
ὅς τε ἑῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν,
ἄστεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ·
ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα
ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὄπισθε
κόπτοντες δούρεσσι μετάφρενον ἠδὲ καὶ ὤμους
εἴρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ ὀϊζύν·
τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί·
ὣς Ὀδυσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβεν.
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν,
ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,

524. πρόσθεν πόλιος] γρ. προπάροιθε Schol. H. This reading leaves πόλιος as a dissyllable. 525. ἄστεϊ καὶ τεκέεσσιν] Καλλίστρατος, ἄστει καὶ ὤρεσσιν Schol. P. Cp. Il. 5. 486. 526. ἀσπαίροντα ἰδοῦσα] γρ. καὶ ἀσπαίροντ' ἐσιδοῦσα Schol. P.

genitive, to express cause or agency. But it is commonly used with the accusative, as in Il. 1. 73; 10. 497; 15. 41, 71; Od. 8. 82; 11. 276, 282, 437; 13. 121; 19. 154, 523. These places do not show the later distinction between *by means of* and *by reason of*. Schol. T. rationalizes on this line, interpreting **δι' Ἀθήνην** as διὰ τὴν οἰκείαν φρόνησιν καὶ πανουργίαν.

523. **ἀμφιπεσοῦσα** should be joined with **πόσιν**, as parallel to ἀμφ' αὐτῷ χυμένη, where however the dative is used, as ἀμφὶ δέ οἱ θάνατος χύτο Il. 13. 544; but ἀμφιχέειν may be used with accusative of the object, as θείη δέ μιν ἀμφέχυτ' ὀμφή Il. 2. 41, ἀμφὶ δέ μιν θάνατος χύτο Il. 16. 414.

526. **τόν**, 'him;' not to be joined closely with the participle as in Attic Greek.

527. **οἱ δέ**, sc. the enemy.

529. **εἴρερον**, 'slavery,' is connected with εἴρω, from root σερ, whence σειρά, and is to be compared with Lat. *servus* from *sero* (*serui*). The word does not occur elsewhere in Homer, though the idea exists in the Iliad, with respect (for instance) to the daughter of Chryses, Il. 1. 29; but the circumstances described here suggest customs more barbarous than we find in Homer; so that the passage is not free from suspicion. With the construction compare εἰσφορέουσιν ὕδωρ Od. 6. 91. Here **ἀνάγουσι** may mean 'take on shipboard,' but the use of εἰσαναβαίνειν Od. 2. 172, etc., suggests the taking up with them into the captured citadel.

530. Join **τῆς .. παρειαί**. We may render **ἐλεεινοτάτῳ** 'most pitiful.' ἐλεεινόν as applied to δάκρυον is not otiose: it characterises the tears as springing from feeling: whereas such tears as those shed by Thersites in physical pain would not be ἐλεεινά.

531–532. **εἶβεν .. λείβων**. The latter is the true form of the word according to its etymology; the dropping of the initial λ being *metri gratia*. Compare λαιψηρὸς .. αἰψηρός. See Lobeck path. el. 1. 108; Curt. G. E. 439.

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Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·
οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀείδει.
ἐξ οὗ δορπέομέν τε καὶ ὤρορε θεῖος ἀοιδός,
ἐκ τοῦ δ' οὔ πω παύσατ' ὀϊζυροῖο γόοιο
ὁ ξεῖνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἵν' ὁμῶς τερπώμεθα πάντες
ξεινοδόκοι καὶ ξεῖνος, ἐπεὶ πολὺ κάλλιον οὕτως·
εἵνεκα γὰρ ξείνοιο τάδ' αἰδοίοιο τέτυκται,
πομπὴ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες.
ἀντὶ κασιγνήτου ξεῖνός θ' ἱκέτης τε τέτυκται
ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.
τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.
εἴπ' ὄνομ' ὅττι σε κεῖθι κάλεον μήτηρ τε πατήρ τε,
ἄλλοι θ' οἳ κατὰ ἄστυ καὶ οἳ περιναιετάουσιν.

541. *μάλα*] *μέγα* Schol. H. 551. *οἳ κατὰ ἄστυ*] Bekker and Fäsi write *οἱ*. See note below.

537. **σχεθέτω**, 'hush.' Cp. Od. 4. 284.

539. **δορπέομέν τε καὶ ὤρορε**, this is equivalent to saying 'since the bard was moved to sing as we sat at supper.' Commentators differ as to the tense of the intrans. **ὤρορε**, but it certainly should be taken as an aorist, and **δορπέομεν** for the unaugmented imperfect. The objection to take *ὤρορε* as a perfect (which some maintain) is that the normal form of the perf. is *ὀρ-ωρ-ε*, with the regular strong form of the root.

540. **ἐκ τοῦ δέ**, for the rules that regulate the position of *δέ* in Homer see on Od. 6. 99. La Roche and Nauck read *ἐκ τοῦδ'*.

544. **τάδε**, 'what we see here,' described by **πομπή** and **φίλα δῶρα**. It was not improper to include *πομπή* in the present circumstances, as they were celebrating a farewell supper, at which the keepsakes were presented; so that this is, as it were, the first act of the *πομπή*.

546. **ἀντί**, 'as good as,' cp. Il. 21. 75 *ἀντί τοί εἰμ' ἱκέταο*. So Aristarchus rightly interprets **ἀντιανείρας** **'Αμαζόνας** by *ἰσάνδρους* and not *ἐναντιουμένας ἀνδράσι*. See Lehrs, Aristarchus 114.

547. **ἐπιψαύῃ**. This is commonly rendered, 'who has even but a little range with his wits;' compare *εἴ κ' ὀλίγον περ ἐπαύρῃ* Il. 11. 391. But there is no objection to joining **ἐπιψαύῃ** with **πραπίδεσσι** in the sense of 'got close to wisdom.' Though *ἐπιψαύειν* is not elsewhere used in Homer. we have *ψαύειν* used probably with a dative in Il. 13. 132, and certainly in Pind. Pyth. 9. 120 *ψαύσειε πέπλοις*, like *ἀσυχίᾳ θιγέμεν* Pyth. 4. 296. Cp. also Quint. Smyrn. 8. 349 *ἄνω δ' ἔψαυε νέφεσσι | θεσπεσίη τρυφάλεια*.

548. **τῷ**, 'wherefore,' because thou art treated with such brotherly kindness.

550. **κεῖθι**, 'yonder.' A general way of referring to the home of Odysseus, which Alcinous did not yet know by name.

551. **οἳ κατὰ ἄστυ**. Here *οἵ* is the relative, subject to *εἰσί*, to be supplied from *περιναιετάουσι*, as Od. 4. 834 *ἢ ἤδη τέθνηκε, καὶ εἰν [ἐστὶ] 'Αίδαο δόμοισι*. The phrase with the article *οἱ κατ' ἄστυ* is post-Homeric.

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οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεί κε τέκωσι, τοκῆες.
εἰπὲ δέ μοι γαῖάν τε τεὴν δῆμόν τε πόλιν τε,
ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν·
ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἁλὸς ἐκπερόωσιν
ἠέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν
οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι
ἡμῖν, οὕνεκα πομποὶ ἀπήμονές εἰμεν ἁπάντων.
φῆ ποτε Φαιήκων ἀνδρῶν εὐεργέα νῆα
ἐκ πομπῆς ἀνιοῦσαν ἐν ἠεροειδέι πόντῳ
ῥαισέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν.

554. τοκῆες] γρ. γονῆες Schol. H. 569. ῥαισέμεναι] Al. ῥαίσεσθαι and ῥαίσασθαι.

552. **πάμπαν** to be joined with **οὔ τις**, not with **ἀνώνυμος**. Cp. Od. 3. 143 *οὐδ' Ἀγαμέμνονι πάμπαν ἑήνδανε*.

556. **τιτυσκόμεναι**, literally, 'aiming at it with their minds,' so *ἄντα τιτυσκομένη* Od. 21. 48, *τιτύσκεσθαι ἐγχείῃ* Il. 21. 582; and especially Il. 13. 558 *τιτύσκετο δὲ φρεσὶν ᾗσιν | ἤ τευ ἀκοντίσσαι ἠὲ σχεδὸν ὁρμηθῆναι*. These marvellous ships, endued with human sense, and anticipating the will of their masters, flit unseen over the sea, (for this is the meaning of **ἠέρι καὶ νεφέλῃ κεκαλυμμέναι**, see note on *ἠέρα* 7. 140), enjoying immunity from all danger. The same sort of story appears again partly in the legend of the 'Flying Dutchman;' partly in the tale of 'Hiawatha and his Canoe.' Welcker (Klein. Schrift. ii.) sees in the description of the Phaeacians and their ghostly ships, conveying Odysseus in a deep sleep to his home, a Greek adaptation of the Northern legend of the Ferrymen of Death, carrying over the souls of the departed to the island of Brittia, as told by Procopius (Bell. Goth. 4. 20); but this dismal office seems little suited for the gay and easy Phaeacians, who are **πομποὶ ἀπήμονες**. The mist and cloud that envelopes them is but the natural concealment of the working of supernatural power. Compare however Od. 11. 15.

560. **πόλιας** scanned as ⏑ –. So *πόλιος* in Il. 2. 811; 21. 567. Bekker and Nauck write *πόλῑς*, as in the new Ionic.

562. Join **οὔτε σφιν ἔπι** [*ἔπεστι*] **δέος**.

564. **ἀλλὰ τόδ' ὥς ποτ' ἄκουσα**, 'But this story I once heard thus told by my father's lips.'

566. **ἀπήμονες**. Poseidon was jealous of their immunity from harm, which was equivalent to independence of his authority and power.

569. **ῥαισέμεναι**, 'that he,' sc. Poseidon, 'would crush.'

ὄρος . . ἀμφικαλύψειν, 'would throw a mountain round about the city.' So

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ὣς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἢ τελέσειεν,
ἤ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ὅππῃ ἀπεπλάγχθης τε καὶ ἅς τινας ἵκεο χώρας
ἀνθρώπων, αὐτούς τε πόλιάς τ' εὖ ναιετοώσας,
ἠμὲν ὅσοι χαλεποί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
οἵ τε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής.
εἰπὲ δ' ὅ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ
'Αργείων Δαναῶν ἠδ' 'Ιλίου οἶτον ἀκούων.
τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δ' ὄλεθρον
ἀνθρώποις, ἵνα ᾖσι καὶ ἐσσομένοισιν ἀοιδή.
ἦ τίς τοι καὶ πηὸς ἀπέφθιτο 'Ιλιόθι πρὸ
ἐσθλὸς ἐών, γαμβρὸς ἢ πενθερός, οἵ τε μάλιστα
κήδιστοι τελέθουσι μεθ' αἷμά τε καὶ γένος αὐτῶν;
ἦ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδώς,
ἐσθλός; ἐπεὶ οὐ μέν τι κασιγνήτοιο χερείων
γίγνεται ὅς κεν ἑταῖρος ἐὼν πεπνυμένα εἰδῇ.'

583. αὐτῶν] Al. ἀνδρῶν, probably a gloss. 586. πεπνυμένα] γρ. κεχαρισμένα Schol. H.

Il. 8. 331 ἀλλὰ θέων περίβη καί οἱ σάκος ἀμφεκάλυψε. The meaning of Poseidon's threat is not that he will crush the city by hurling some mountain upon it; but that he will pen them in with a mountain-wall, and so cut off their access to the water, and put an end to their seafaring life.

571. ἔπλετο. The tense may be explained as expressing a culminating point = 'has come to be,' see Monro, H. G. § 78. Compare τίς δαὶς, τίς δὲ ὅμιλος ὅδ' ἔπλετο; Od. 1. 225. The truism is not unlike the dictum of Teiresias, 'aut erit aut non,' in Horace.

573. ὅππῃ, 'in what direction;' the following clause makes an epexegesis to ὅππῃ. Cp. Od. 3. 106; 9. 457; Il. 12. 48. Others render, 'how thou wentest wandering.' Cp. Od. 9. 259.

575. ἠμὲν . . δίκαιοι forms the contrast to οἵ τε φιλόξεινοι.

577. ὅ τι = 'why,' 'for what reason,' Od. 19. 464.

578. 'Αργείων Δαναῶν. The phrase 'Αργείη 'Ελένη suggests that 'Αργείων here is an epithet, referring to the home of the Δαναοί. The expression δίψιον 'Αργος has suggested to K. O. Müller to connect Δαναός with δανός, 'dry;' while others assign a meaning directly contrary to Δαναός, as if from δα, 'very' (as in δάσκιος) and να- (νάω, 'to flow'). Gladstone would make Δαναοί the epithet and 'Αργεῖοι the noun. Bekker prefers ἡρώων Δαναῶν.

581. πηός (perhaps from πέ-πᾱμαι) seems limited to connections by marriage, who are 'nearest to one after one's own blood-relations.'

582. γαμβρός connected with γαμεῖν, and πενθερός, perhaps, with a root πενθ = 'bind,' seen in πεῖσμα.

583. αὐτῶν, 'ipsorum hominum,' with reference generally to all those who have experience of the difference between 'connections' and 'relations.'

584. κεχαρισμένα εἰδώς, 'with fond heart;' cp. Il. 24. 661 ὧδέ κέ μοι ῥέζων, 'Αχιλεῦ, κεχαρισμένα θείης, i.e. 'would do a kindliness.'

585. χερείων. See on Od. 5. 211.

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ΟΔΥΣΣΕΙΑΣ Ι.

Ἀλκίνου ἀπόλογοι. Κυκλώπεια.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ
τοιοῦδ' οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.
οὐ γὰρ ἐγώ γέ τί φημι τέλος χαριέστερον εἶναι
ἢ ὅτ' ἐυφροσύνη μὲν ἔχῃ κατὰ δῆμον ἅπαντα,

5–8.] 'Versus 5–8 obelis notati in Q.' Dind. This can hardly be an ἀθέτησις, but an objection to the sentiments there conveyed. 6. ἢ ὅτ' ἐυφροσύνη] ἃ ἔπη Ἐρατοσθένης οὕτω γεγράφθαι φησίν 'ἢ ὅταν εὐφροσύνη μὲν ἔχῃ, κακότητος ἀπούσης,' .. φάσκων, τῆς ἀφροσύνης. ἀδύνατον μὲν γὰρ μὴ φρονίμους εἶναι Φαίακας, οἳ μάλα φίλοι εἰσὶ θεοῖσιν, ὡς ἡ Ναυσικάα φησί Athen. 1. 16. 28. Eustath. also quotes this variant of Eratosthenes, but with reading ὅτ' ἐυφροσύνη μὲν ἔχει κακότητος ἁπάσης, the last word being evidently an error of transcription.

1. The narrative of Odysseus, contained in bb. 9–12, was called, as early as the time of Plato, Ἀλκίνου ἀπόλογος or ἀπόλογοι, i.e. 'the story told to Alcinous.' Plato quotes the title in Rep. 614 B, where he introduces the myth of Er the Armenian—a story like the Νέκυια in Od. 11—as being not Ἀλκίνου γε ἀπόλογον, ἀλλ' ἀλκίμου μὲν ἀνδρός. Aristotle also uses the same phrase in Rhet. 3. 16. 7, and Poet. 16. 5; though, as Mayor remarks, his reference is rather to b. 8. vv. 83–95, and 521–534. The time of the action of this book is the evening of the second day after the arrival in Scheria. The words of Odysseus from vv. 1–15 refer back to what Alcinous had said in b. 8. 536 foll. At v. 16 he complies with the request in 8. 550 εἴπ' ὄνομα.

3, 4. ἦ τοι .. αὐδήν. These lines are repeated from Od. 1. 370, 1.

5. τέλος implies 'realisation' or 'consummation.' It means rather the 'highest perfection' of a thing than the 'end:' as we see from the phrase ἦμαρ τέλεσ' Ἠώς Od. 5. 390; cp. also τέλος γάμοιο Od. 20. 74, τέλος θανάτοιο, etc. In a similar sense τέλειος is used, as in τελειότατος πετεηνῶν Il. 8. 247, of most decisive augury. In the later language of philosophy, τὸ τέλος, like the Lat. 'finis bonorum,' came to mean the 'chief good.' But τέλος does not imply so much as that here, as Schol. Q. V. remarks, οὐ παντὸς δὲ βίου τὴν ἡδονὴν τέλος εἴρηκεν ἀλλὰ συμποσίου τινός. Plato, Rep. 390 B, censures the whole passage for its sensual tone; and so Lucian, Parasit. c. 10; but Eustath. says rightly that Odysseus is not here propounding a philosophy, but only chiming in with the opinion expressed by his host in 8. 248.

6. ἔχῃ κατὰ δῆμον ἅπαντα. It would seem as if the direct object to ἔχῃ was

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δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ
ἥμενοι ἑξείης, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων
οἰνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσι·
τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι.
σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα
εἴρεσθ', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;
κήδε' ἐπεί μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.
νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὄφρα καὶ ὑμεῖς
εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὕπο νηλεὲς ἦμαρ
ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.
εἴμ' Ὀδυσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει.
ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,

14. *τί πρῶτόν τοι*] So with the best MSS. Others, *τί* or *τί δ' ἔπειτα*.

not expressed, but alluded to instead, under its constituent parts: 'when joy possesses [a people] through all its individuals.' Such an interpretation might be paralleled by the phrases *θαύμαζον κατὰ δῶμα* Od. 4. 44, *τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ* Od. 2. 77. Others take **ἔχῃ κατά** as a mere inversion for *κατέχῃ*, as in *φυγὼν ὑπὸ νηλεὲς ἦμαρ*, but the simplest way is to render *ἔχῃ* 'holds' or 'reigns,' intransitively, as in Eur. I. A. 10 *σιγαὶ δ' ἀνέμων | τόνδε κατ' Εὔριπον ἔχουσι.*

11. **τοῦτό τι**, lit. 'this thing in a sort of way.' This is no hyperbaton for *τοῦτο κάλλιστόν τι φαίνεται εἶναι*, but a qualification of the general tone of the assertion by the addition of *τι*, as in such combinations as *σχεδόν τι*, *πάνυ τι*. Cp. Il. 21. 101 *τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν | Τρώων*, Il. 9. 197 *ἦ τι μάλα χρεώ*. Nitzsch compares Hdt. 4. 52 *οὕτω δή τι ἐοῦσα πικρή*.

12. **σοὶ δ' ἐμά**, 'but thine heart is set on asking me about my woeful troubles.'

13. **ἔτι μᾶλλον.** As he would do in renewing the memory of the *κήδεα στονόεντα*.

14. **τί πρῶτόν τοι.** There is no need to read with a few MSS. *τί πρῶτον, τί δ' ἔπειτα*, for the word **ἔπειτα** merely introduces a new stage in the action (see note on Od. 1. 65); 'What shall I tell thee "then" first?' In the next line, the emphasis lies on **πολλά**. It is the multitude of the sorrows he has had which makes it hard for him to know in what order to recount them.

17. **εἴδετε** and (18) **ἔω** are both subjunctives after *ὄφρα*.

19. **εἴμ' Ὀδυσεύς.** Virgil imitates this in Aen. 1. 378 'Sum pius Aeneas, fama super aethera notus.'

ὃς πᾶσι . . μέλω. It is not easy to decide whether **πᾶσι** belongs in the sense of *παντοίοις* to **δόλοισιν** or to **ἀνθρώποισι**. The latter is supported by Ἀργὼ πᾶσι μέλουσα Od. 12. 70, but the former seems settled by Od. 3. 121 *ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς | παντοίοισι δόλοισι*. Cp. Theogn. 245 *οὐδέ ποτ' οὐδὲ θανὼν ἀπολεῖς κλέος ἀλλὰ μελήσεις | ἄφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα.*

21. **Ἰθάκην εὐδείελον.** For the interpretation of this passsge see Appendix on Ithaca.

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Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι
πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλῃσι,
Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἁλὶ κεῖται
πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε,
τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὔ τοι ἐγώ γε
ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
ἦ μέν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,
[ἐν σπέεσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·]
ὣς δ' αὔτως Κίρκη κατερήτυεν ἐν μεγάροισιν
Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι.
ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.

22. **Νήριτον**] According to Eustath. and Schol. H. Q. the reading **Νήιον** was preferred by Crates and Philoxenus [*ὁ ὑπομνηματίζων τὴν Ὀδύσσειαν*]. 24. **Σάμη**] Apollodorus wrote here and in Od. 1. 246 **Σάμος**. Aristarchus **Σάμη**. 30.] The verse is wanting in the majority of MSS; nor is it quoted in Eustath. It is probably interpolated from Od. 1. 15. Wolf rejected the line and most modern editors follow him. vv. 34–36 are marked with an obelus in Ambros. Q. and one or two other MSS., a view which Nitzsch accepts, followed by Bekker. See Köchly, diss. ii. de Od. 'rem consummavit demum Sengebuschius in "Aristoniceis," p. 13, dicens "athetesin a versu 29 ad versum 36 patuisse certissimum est, ita ut versui 28 *ἧς γαίης δύναμαι* subiungatur versus 37, *εἰ δ' ἄγε τοι καὶ νόστον*."' The recurrence of *τοκήων* in vv. 34, 36, and the marring of the gnomic form of v. 34 by the addition of *γίγνεται κ.τ.λ.* makes vv. 35, 36 at least suspicious. There is a similar break of a gnomic phrase in Od. 7. 52, where however no suspicion is suggested by the MSS. or commentators, except by Nauck.

24. **ὑλήεσσα Ζάκυνθος.** See note on Od. 1. 246, where also we have *ὑλήεντι Ζακύνθῳ* and not *ὑληέσσῃ*. Similarly *ἠμαθόεις* is used as an adjective of two terminations in fifteen places, *ἀμπελόεις* in Il. 2. 561, *ποιήεις* ib. 503, the reason being probably merely metrical; see note on Od. 4. 406.

27. **κουροτρόφος**, generally rendered 'nurse of young heroes,' like *βωτιάνειρα*, an epithet of Phthia, Il. 1. 155. But the translation of **κουροτρόφος** will be modified by the special meaning assigned to *κοῦρος*, and if we take *κοῦρος* simply to mean a 'youth,' the compounded adjective may be compared with *παιδοτρόφος*, a Sophoclean epithet for **ἐλαία**, O. C. 701. **κουροτρόφος** is also used of Latona, mother of Artemis and Apollo, in Theocr. 18. 50.

28. **ἧς γαίης**, 'one's own land;' so inf. 34. On this the Schol. remarks *οὐκ εἶπεν 'ἐμῆς' ἵνα καθολικώτερος γένηται ὁ λόγος*. For this use of the possessive or reflexive pronoun with other persons than the third cp. the v. l. *δώμασιν οἷσιν* Od. 1. 402 note. This freedom of usage is illustrated by the formation of the person-endings of the passive voice of the Lat. verb, if we hold that *amor = amo-se*.

29. **αὐτόθι**, defined by the words *ἐν σπέσσι γλαφ.* So Il. 9. 617 *σὺ δ' αὐτόθι λέξεο μίμνων | εὐνῇ ἐνὶ μαλακῇ.* Cp. Od. 4. 362.

31. **ὣς δ' αὔτως**, the regular collocation in Homer for the later *ὡσαύτως δέ*.

32. **Αἰαίη**. The island where Circe lived is also called **Αἰαίη** in Od. 10. 135.

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ὡς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκήων
γίγνεται, εἴ περ καί τις ἀπόπροθι πίονα οἶκον
γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκήων.
εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.
Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,
Ἰσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς·
ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.
ἔνθ' ἦ τοι μὲν ἐγὼ διερῷ ποδὶ φευγέμεν ἡμέας
ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἕλικας βοῦς.
τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
οἵ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους
ἤπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων

34. **ὡς** = *adeo*. A general sentiment, the result of the special instances that precede, is thus introduced by *ὡς* in Od. 11. 427 *ὣς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός*, similarly with *οὕτως* in Od. 8. 167.

37. **εἰ δ' ἄγε.** See note on Od. 1. 276.

ἐνίσπω is the subjunctive, as in Il. 22. 381 *εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν*. More commonly *εἰ δ' ἄγε* is followed by the imperative, but cp. Od. 21. 217; 24. 337.

38. **ἀπὸ Τροίηθεν.** So *ἀπ' οὐρανόθεν* Od. 11. 18.

39. **Κικόνεσσι.** The Cicones, called *αἰχμηταί* Il. 2. 846, lived on the south coast of Thrace, between the rivers Hebrus and Lissus. In historical times they are found on the Hebrus, Hdt. 7. 57, 110. Ismarus, their town, lay at the foot of a mountain of the same name. Cognate with this word, Ismarus, is the name of the priest Maron, inf. 197, and Maroneia, the late name of the Ciconian city, near Lake Ismaris, Hdt. 7. 169. For the dative **Ἰσμάρῳ**, in apposition with, and more closely defining, **Κικόνεσσι** cp. Od. 8. 362 *Κύπρον ἵκανε . . ἐς Πάφον*. The Thracians were allies of Troy (Il. 2. 846), which accounts for the burning of their city by a Greek hero.

40. **αὐτούς** here makes a strong contrast with **πόλιν**. Cp. Od. 14. 265.

42. **μή τίς μοι**, 'that no one, as far as I could help it, should go away deprived of a fair share;' for **ἴση** see on Od. 1. 97. For the use of **μοι** in the sense given in the translation, like the later *ἐμοῦ γ' ἕνεκα*, cp. Plato, Rep. 343 A, where Thrasymachus expresses a doubt whether Socrates has a nurse (*τίτθη*) to look after him, because he is left in such a state of drivelling ignorance, *ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δεόμενον, ὅς γε* **αὐτῇ** *οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις*, where *αὐτῇ* means 'for aught she teaches you.' Cp. ib. 391 D; Theaetet. 143 E.

43. **διερῷ.** See on Od. 6. 201.

46. **ἔσφαζον**, sc. *οἱ ἑταῖροι*, who are the subject to *ἐπίθοντο* sup. So we find inf. 54 *ἐμάχοντο*.

47. **Κίκονες Κικόνεσσι.** See Od. 1. 313; 3. 272; 10. 82; 20. 173.

49. **ἤπειρον**, i.e. 'inland,' contrasted with the Cicones of Ismarus, who were *παραθαλάσσιοι*.

ἀφ' ἵππων, not 'from horseback,' but 'from the war-chariot.' Similarly

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ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν ἐόντα.
ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρῃ,
ἠέριοι· τότε δή ῥα κακὴ Διὸς αἶσα παρέστη
ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείῃσιν.
ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
τόφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἐόντας·
ἦμος δ' ἠέλιος μετενίσσετο βουλυτόνδε,

58. *μετενίσσετο*] Eustath. mentions *μετενείσετο* and *μετενίσετο* as other forms.

ἵππων ἐπιβήτορες Od. 18. 263. The sentence is in a concentrated form. Written out fully it would run, *ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, ἐπιστάμενοι δὲ ἐκεῖ πεζοὶ μάρνασθαι ὅθι χρή τινα πεζὸν ἐόντα μάρνασθαι*. For an antithesis given by *μὲν* .. *καί* compare Il. 1. 267 *κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο*.

50. With **πεζὸν** [sc. *τινά*] **ἐόντα** compare Od. 11. 159; 19. 221. The more natural arrangement would have been to make the words *ὅθι χρή* parenthetical, and write *πεζοὶ ἐόντες*, as the parallel to **ἀφ' ἵππων**, but the force of *χρή* seems to break up the sentence, and to introduce the accusatival construction. They know then 'how to fight from the chariot, and how to fight on foot in that part of the battle where one ought to do so.'

Mayor collects instances of heroes having to leave their chariots and fight afoot; viz. Il. 3. 29; 4. 419; 5. 594; 11. 48, 211; 12. 176; 16. 426. Compare also Caesar de Bell. Gall. 4. 33.

51. **ὥρῃ**, 'in their season.' Cp. inf. 135; Od. 17. 176.

52. **ἠέριοι**, 'in the morning.' Some connect this with *ἀήρ* as referring to the morning mists; others to *ἦρι*, which stands to *ἠ-έ-ριος* as *αὔξω* to *ἀ-έ-ξω*.

54. **στησάμενοι .. μάχην** (Il. 18. 533), 'having set the battle in array.' Cp. 1 Sam. 17. 2. So *φυλόπιδα στήσειν* Od. 11. 314, *στήσασθαι πολέμους* Hdt. 7. 9, 175, 236. It seems better to adopt this construction, for although *ἐμάχοντο μάχην* may be joined, as in Il. 15. 414 (compare also Il. 12. 175; 15. 673, both lines of doubtful authority), **στησάμενοι** can hardly stand alone, for its use is uniformly transitive; compare *στήσασθαι κρητῆρας* Od. 2. 431, Il. 6. 528, *ἱστόν* Il. 1. 480, inf. 97, *ἀγῶνα* h. Hom. Ap. 150. But it is still better to make **μάχην** the object both of the participle and the verb, as inf. *κλῖναν δαμάσαντες Ἀχαιούς*. The full subject to **ἐμάχοντο** and **βάλλον** includes both the Cicones and the men of Odysseus; this explains **ἀλλήλους**. In **πάθοιμεν** the reference is limited to Odysseus and his men only; as also in **μένομεν**.

58. **μετενίσσετο**. The preposition expresses the changed course of the sun after he has passed the zenith: up to this point his course is regarded as a rise (*ἀέξετο ἦμαρ*); afterwards it is regarded as a descent; cp. Od. 11. 18; 12. 381. The Sun-God is a charioteer, *τὸν αἰπὺν οὐρανὸν διφρηλατῶν* Soph. Aj. 845, and at the end of the day's work he unyokes his steeds, as the ploughman unyokes his oxen.

βουλυτός, sc. *καιρός*, is 'the time for unyoking oxen.' Cp. 'Sol ubi . . iuga demeret | bobus fatigatis' Hor. Od. 3. 6. 42. In Homer only the adverbial compound *βουλυτόνδε* is found, here and Il. 16. 779. Before the division of the day into hours we find frequent instances of these graphic phrases to denote particular portions of time. Thus, in Il. 11. 84 foll., the Trojans and Greeks are represented as contending all the morning with varying success, *ἦμος δὲ δρυτόμος περ ἀνὴρ ὡπλίσσατο δεῖπνον*, | ... *τῆμος* ... *Δαναοὶ ῥήξαντο φάλαγγας*. Again, in Od. 12. 439, the planks that had been sucked down the

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καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιούς.
ἓξ δ' ἀφ' ἑκάστης νηὸς ἐυκνήμιδες ἑταῖροι
ὤλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.
  Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
πρίν τινα τῶν δειλῶν ἑτάρων τρὶς ἕκαστον ἀῦσαι,
οἳ θάνον ἐν πεδίῳ Κικόνων ὕπο δῃωθέντες.
νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἱστία δέ σφιν

whirlpool re-appear at supper-time, ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν ἀνέστη | . . τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη. One such phrase, πληθούσης ἀγορᾶς, continued in use in far later times. Milton uses a similar expression in 'Comus'—

'Two such I saw, what time the laboured ox
In his loose traces from the furrow came,
And the swink'd hedger at his supper sat.'

The corresponding phrase for morning is given by Hesiod, Opp. 581 ἠὼς . . πολλοῖσιν ἐπὶ ζυγὰ βουσὶ τίθησιν.

60. **ἓξ ἀφ' ἑκάστης.** Crates interprets this to mean nothing more than seventy-two in all: there were twelve ships (inf. 159), which would give an *average* of six from each ship. Zoilus, called Ὁμηρομάστιξ, was offended at the suspicious symmetry involved in giving exactly six to each ship.

63. **ἄσμενοι ἐκ θανάτοιο,** repeated inf. 566, 'glad to have escaped death.' The full expression is given in Il. 20. 350 φύγεν ἄσμενος ἐκ θανάτοιο.

64. **οὐδ' ἄρα μοι προτέρω,** 'yet, for all that' (ἄρα, see Od. 1. 346), 'I let not my ships sail on, till we had thrice called to each one of our poor comrades.'

65. The subject to ἀῦσαι is τινα, expressing, distributively, all the remainder of the crews. For a similar use of τις compare Il. 2. 355 πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι. The Ambrose Schol. says, ἀρχαῖον ἔθος ἦν τῶν ἐπὶ ξένης ἀπολλυμένων τὰς ψυχὰς ἐκ τρίτου ἀνακαλεῖν. τοῦτο δὲ ἐγίνετο ἵνα, εἴ τις ὑπολίποιτο ἐν τῷ πεδίῳ, προσέλθοι. Eustath. adds, ἤδη δὲ καὶ ἵνα μή τις ζῶν καὶ ἐπικρυπτόμενος διὰ τοὺς πολεμίους καταλειφθείη ἐκεῖ, καὶ τοῦτο μὲν Ὁμηρικόν. But this interpretation is condemned by the words οἳ θάνον ἐν πεδίῳ. Nitzsch is careful to distinguish the τρὶς ἀῦσαι from 'valedictio,'—the 'verba novissima' of Aen. 6. 231; but it is difficult not to regard it as a similar religious act, though possibly less formal. The interpretation of Schol. H. suits the passage well, τῶν ἀπολομένων ἐν ξένῃ γῇ τὰς ψυχὰς εὐχαῖς τισὶν ἐπεκαλοῦντο ἀποπλέοντες οἱ φίλοι εἰς τὴν ἐκείνων πατρίδα, καὶ ἐδόκουν κατάγειν αὐτοὺς πρὸς τοὺς οἰκείους.

70. **ἐπικάρσιαι.** Eustath. interprets this 'head downwards,' of ships plunging their bows in the seas as they run before the wind, comparing the word with ἐπικάρ, Il. 6. 392 χαράδραι . . μεγάλα στενάχουσι ῥέουσαι | ἐξ ὀρέων ἐπικάρ ('praeceps'). An analogous form is ἀνακάρ. Nitzsch prefers the interpretation of Apoll. Lex. πλάγιαι = 'obliquae.' Compare the expression ἐπικαρσίας τοῦ Πόντου of ships moored at an angle to the Euxine, Hdt. 7. 36; and the word ἐγκάρσιος, 'athwart,' Thuc. 6. 99. The ships are regarded as drifting on with the wind abeam. The radical meaning of κάρσιος in these compounds is, according to Düntzer,

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τριχθά τε καὶ τετραχθὰ διέσχισεν ἲς ἀνέμοιο.
καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,
αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἤπειρόνδε.
ἔνθα δύω νύκτας δύο τ' ἤματα συνεχὲς αἰεὶ
κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' ἠώς,
ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες
ἥμεθα· τὰς δ' ἄνεμός τε κυβερνῆταί τ' ἴθυνον.
καί νύ κεν ἀσκηθὴς ἱκόμην ἐς πατρίδα γαῖαν,
ἀλλά με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν
καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.
Ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς ἀνέμοισι

73. προερέσσαμεν] According to Eustath. this is the reading of Aristarchus for the common προερύσσαμεν. So also Schol. M. The meaning of 'rowing,' or even 'pushing on' to land, could not come out of προερύειν. 74. συνεχές] Eustath., remarking on the lengthening of the initial syllable, states that some preferred to write συννεχές, 'doubling the consonant as in ἐννέπω.' See note on text.

'curved' or 'crooked;' compare κέρας, κυρτός.

74. σῡνεχές. The quantity of the first syllable in συνεχές and πᾱρέχῃ, Od. 19. 113, is long, because ἔχω originally had initial σ, cp. ἕξω, ἔσχον.

75. θυμὸν ἔδοντες, cp. Cicero, Tusc. Disp. 3. 26 'ipse suum cor edens.' See also Od. 10. 143, 379; Il. 6. 202. In Od. 16. 92 we find καταδάπτειν ἦτορ, and in Il. 24. 129 σὴν ἔδεαι κραδίην.

79. ἀσκηθής, according to Döderl. equivalent to ἄσκαστος, from ἀ and σκάζω. Others refer it to Skt. root *ksha*. Compare our 'un-scathed.'

80. Μάλειαν, see on Od. 3. 287; 4. 514. The proverb, 'After doubling Malea forget your home,' quoted by Strabo (8. 218), points to the dangers of the sea off that cape. Compare also 'formidatum Maleae caput' Stat. Theb. 2. 33.

The north-west wind caught Odysseus as he was doubling Malea, and drifted him past Cythera (Cerigo): he had intended to pass between the cape and the island. The same thing befel Jason with his Argonauts, Hdt. 4. 179 καί μιν ὡς πλώοντα γενέσθαι κατὰ Μαλέην ὑπολαβεῖν ἄνεμον βορέην καὶ ἀποφέρειν αὐτὸν πρὸς τὴν Λιβύην. It is an obvious conjecture that the Lotophagi occupied some place on or off the north coast of Africa, but the locality intended was, even in ancient times, a subject of doubt. Herodotus joins the Lotophagi with other African tribes, as the Nasamones, Garamantes, and Gindanes, and places them in the neighbourhood of the Syrtes, Hdt. 4. 177 ἀκτὴν δὲ προέχουσαν ἐς τὸν πόντον τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι. Pliny, N. H. 5. 44, says, 'in intimo sinu (Syrtidis maioris) fuit ora Lotophagon,' and similarly Mela, de situ orb. 1. 7. Scylax, in his Peripl. § 110 ed. Müll., is very distinct, τὰ δὲ ἔξω τῆς Σύρτιδος παροικοῦσι Λίβυες Λωτοφάγοι ἔθνος μέχρι τοῦ στόματος τῆς ἑτέρας Σύρτιδος· οὗτοι λωτῷ χρῶνται σίτῳ καὶ ποτῷ. Strabo, 17. 3. 17, puts them in the island of Meninx (Gerbi or Zerbi), τὴν δὲ Μήνιγγα νομίζουσιν εἶναι τὴν τῶν Λωτοφάγων γῆν, τὴν ὑφ' Ὁμήρου λεγομένην· καὶ δείκνυνταί τινα σύμβολα καὶ βωμὸς Ὀδυσσέως καὶ αὐτὸς ὁ καρπός. πολὺ γάρ ἐστι τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον λωτόν. The island of Meninx was called by Ptolemy Λωτοφαγῖτις. The general result of the various views is to place the Lotus-eaters' land somewhere near the little Syrtis.

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πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν
γαίης Λωτοφάγων, οἵ τ' ἄνθινον εἶδαρ ἔδουσιν.
ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἕλοντο θοῇς παρὰ νηυσὶν ἑταῖροι.
αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼν ἑτάρους προΐειν πεύθεσθαι ἰόντας
οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.
οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·
οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἑτάροισιν ὄλεθρον
ἡμετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι.
τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπόν,

83. ἰχθυόεντα· ἀτάρ] So Bekk. and most modern editors (supported by several MSS., instead of the common ἰχθυόεντ'· αὐτάρ, because αὐτάρ is not used in Homer with its first syllable in thesis. For the hiatus cp. Od. 8. 215, 216. 89. 90] Ameis, Anh. ad loc., remarks that v. 90 is placed in the oldest and best MSS., and in Eustath., before v. 89. He supposes it to have been interpolated in its present place from Od. 10. 102, before the twelfth century, and he rejects it as being irreconcilable with vv. 94, 95 (which imply the presence of more than three people), and as being foreign to Homeric usage, which does not represent such a reconnaissance in the shape of a formal embassy.

84. **ἄνθινον**, 'vegetable.' Böthe suggests ἀκάνθινον from Polybius' description of the Lotus shrub, δένδρον οὐ μέγα, τραχύ, ἀκανθῶδες (Polyb. 12. 2).

89. **ἐπὶ χθονὶ σῖτον ἔδοντες**, used here merely to characterise human beings, as in Il. 5. 347, where the expression serves to draw the distinction between gods and men.

94. This **λωτός** is not to be confounded with the grass of that name, Il. 2. 775; Od. 4. 602; Il. 14. 348. Hdt. 4. 177 describes the Lotus as follows, ὁ δὲ τοῦ λωτοῦ καρπός ἐστι μέγαθος ὅσον τε τῆς σχίνου (mastic-berry), γλυκύτητα δὲ τοῦ φοίνικος τῷ καρπῷ (the date) προσείκελος· ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ Λωτοφάγοι καὶ οἶνον. With γλυκύτητα we may compare the expression **μελιηδέα καρπόν** here. Modern travellers state that the fruit is used at the present day for food, on the north coast of Africa and far inland, and in these parts it is called Jujuba. Polybius gives a further description of the shrub (12. 2. ed. Bekk.), ἔστι δὲ τὸ δένδρον οὐ μέγα, τραχύ, ἀκανθῶδες, ἔχει δὲ φύλλον χλωρόν, παραπλήσιον τῷ ῥάμνῳ, μικρῷ βαθύτερον καὶ πλατύτερον. ὁ δὲ καρπὸς τὰς μὲν ἀρχὰς ὅμοιός ἐστι τῇ τε χρόᾳ καὶ τῷ μεγέθει ταῖς λευκαῖς μυρτίσι ταῖς τετελειωμέναις. αὐξανόμενος δὲ τῷ μὲν χρώματι γίγνεται φοινικοῦς, τῷ δὲ μεγέθει ταῖς γογγύλαις ἐλαίαις παραπλήσιος. πυρῆνα δ' ἔχει τελέως μικρόν.. ἔστι δὲ τὸ βρῶμα παραπλήσιον σύκῳ καὶ φοινικοβαλάνῳ, τῇ δ' εὐωδίᾳ βέλτιον. Theophrastus, Hist. Plant. 4. 3, distinguishes the Cyrenaic Lotus from that used by the Lotophagi; the latter was γλυκύς, ἡδὺς καὶ ἀσινής, and grew in such abundance in those parts, that the army of Ophellas on its march to Carthage subsisted on Lotus alone for some days. Mungo Park mentions the existence of a tree in the interior of Africa, the fruit of which was called by the negroes Tomberug, which they dried, pounded, and made into sweet cakes. Miquel (Hom. Flor. 19) seeks to identify the Lotus of Homer with the *dudaim* ('mandrakes' in Eng. vers.) which Reuben brought to his mother Leah, Gen. 30. 14.

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οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι,
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκῃ,
νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.
αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
μή πώς τις λωτοῖο φαγὼν νόστοιο λάθηται.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῗσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,

102. *μή πώς*] So most editions since Bekk. ii. See note on text, and Ameis, Anh. ad loc.

96. **βούλοντο . . μενέμεν**, 'would rather remain;' cp. Il. 1. 117, and Od. 3. 124.

97. **ἐρεπτόμενοι.** The word is used elsewhere of brutes feeding, Il. 2. 776; 5. 196. Here it is used of men, as is *χορτάζεσθαι* sometimes, because they are eating, or as it were 'browsing' on, *ἄνθινον εἶδαρ*. The connection of **ἐρέπτεσθαι** with *ἐρείπειν* implies a ravenous way of eating; so a river is said *κονίην ὑπερέπτειν ποδοῖιν* Il. 21. 271.

Notice here the contrast between present and aorist in **μενέμεν** and **λαθέσθαι**, the latter implying the instant abandonment of all thought of return, the former the continuous sojourn in the Lotus-eaters' land.

98. **τοὺς μέν**, 'them I proceeded to bring away forcibly to the ships, weeping; and in the hollow ships, dragging them under the thwarts, I made them fast.'

99. **νηυσὶν ἐνί** forms an antithesis to **ἐπὶ νῆας**. I took them to the ships, and 'when I had got them there,' etc.

The space **ὑπὸ ζυγά** was esteemed a secure place; Odysseus stows there the presents given him by Alcinous, Od. 13. 21, and treasures are hidden there; cp. Eur. Cycl. 144 *ἐν σέλμασιν νεώς ἐστι*.

102. **μή πως** must be read here instead of *μή πω*. We find *μή πως* used in Homer twenty-five times with optative and subjunctive moods; *μή πω* only four times, Il. 17. 422; 18. 134; Od. 22. 431; 23. 59; and in each case with an imperative. For the use of the subjunctive after a past tense (**κελόμην . . λάθηται**) cp. Il. 9. 98 *Ζεὺς ἐγγυάλιξε | σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύῃσθα*, and Od. 8. 579.

106. **Κύκλωπες.** Hesiod, or his interpolator, Theog. 144, makes this name mean 'round-eyed,' as if from *κύκλος* and *ὤψ*. It is impossible to suppose, with Göttling, that the name contains an allusion to the round walls and buildings of the so-called 'Cyclopean' architecture. If we accept the derivation from *κύκλος* or *κυκλόω* we may see in the word some connection with a nature-myth; the round central eye symbolising the sun or eye of the universe. Döderl. proposes to derive *κύκλωψ* by a sort of reduplication from *κλέπτειν* and *κλώψ*, and to make the name of a race of robbers or brigands. The Homeric Cyclopes must be carefully distinguished from the Hesiodic (Theog. 139 foll.). Hesiod represents them as children of Uranos and Gaea, who fashion the thunderbolts for Zeus at their forge. They symbolise the powers of fire, and their home is placed in or on Mount Aetna. The Homeric Cyclopes are regarded by some com-

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ἱκόμεθ', οἵ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
πυροὶ καὶ κριθαὶ ἠδ' ἄμπελοι, αἵ τε φέρουσιν
οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει.
τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
ἀλλ' οἵ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
παίδων ἠδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι.
Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται

115. ἀλόχων] In Aristot. Eth. Nic. 10. 10 the line is quoted with ἀλόχου, but ἀλόχων is given id. Polit. 1. 2. 116. λάχεια] Ζηνόδοτος, τὴν βραχεῖαν, γράφων δια τὸ ε, ἐλάχεια Schol. H. Q. See note on text, and references in La Roche's ed. Nauck quotes Λέχεια from Polybius, Sard. in Rhet. Gr. vol. 8. p. 616. 5. We may suppose from the special mention of Zenodotus, that λάχεια was the reading of Aristarchus.

mentators as personifying the wild and turbulent forces of the sea. This belief is supported by the fact that Polyphemus is presented to us as a son of Poseidon by the daughter of Phorkys; but Preller (Griech. Mythol. vol. 1. p. 513) carries this notion much too far, when he seeks in the **αἶγες ἀπειρέσιαι** (118) an allusion to the leaping waves (cp. ἐπ-αιγ-ίζειν, etc.). The ancients generally placed the home of the Cyclopes in Sicily (Thuc. 6. 2), and in the neighbourhood of Aetna; while modern commentators have located them on the south or west coast of the island. But, surely, throughout these books we are in a wonder-land, which we shall look in vain for on the map.

107. **θεοῖσι πεποιθότες.** Comparing this statement with inf. 275 *οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν | οὐδὲ θεῶν μακάρων*, it is evident that there is no notion of devoutness here implied, but a simple and careless confidence in the bounty of nature, saving them all trouble for maintenance. Cp. Eur. Cycl. 333 *ἡ γῆ δ' ἀνάγκῃ, κἂν θέλῃ κἂν μὴ θέλῃ, | τίκτουσα ποίαν τἀμὰ πιαίνει βοτά*, and the account given by Herodotus of the Scythians (4. 19) *νομάδες ἤδη Σκύθαι νέμονται, οὔτε τι σπείροντες οὐδὲν οὔτε ἀροῦντες.*

111. **σφιν . . ἀέξει**, sc. *οἶνον*, 'makes it grow for them.'

114. **θεμιστεύει**, 'is lord and master over.' Cp. Aristot. Eth. 10. 10. 13, where he is speaking of the freedom that law does not reach, *καὶ ζῇ ἕκαστος ὡς βούλεται κυκλωπικῶς θεμιστεύων παίδων ἠδ' ἀλόχου.* The reading **ἀλόχου** there is remarkable as a v. l.; probably the common reading **ἀλόχων** does not intentionally express the notion of polygamy, but is assimilated in number and sound to *παίδων*. Cp. also Arist. Pol. 1. 2. § 7 *πᾶσα γὰρ οἰκία βασιλεύεται ὑπὸ τοῦ πρεσβυτάτου . . καὶ τοῦτ' ἐστιν ὃ λέγει Ὅμηρος 'θεμιστεύει δὲ ἕκαστος παίδων ἠδ' ἀλόχων.'* Plato, de Legg. 680, quotes this description of the Cyclopes as an illustration of the earliest form of family government, in which men were *πατρονομούμενοι καὶ βασιλείαν πασῶν δικαιοτάτην βασιλευόμενοι.* There is a sort of irony in describing the Cyclopes as knowing no *θέμιστες*, but *θεμιστεύει ἕκαστος.* Laws imply Society: the Cyclopes are a law to themselves.

116. **ἔπειτα**, 'now,' merely marking the transition from one part of the description to another.

λάχεια. The reading *ἔπειτ' ἐλαχεῖα* [*ἐλάχεια*] is distinctly stated to have been that of Zenodotus, which probably implies that Aristarchus adopted the v. l. *λάχεια*, in which he is followed by Eustath. Apoll. Lex. Hom. and Etym. Magn. **λάχεια** is referred by the Scholl. to *λαχαίνω*, and interpreted by *εὔγεως*

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γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἵ τε καθ' ὕλην
ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
οὔτ' ἄρα ποίμνῃσιν καταΐσχεται οὔτ' ἀρότοισιν,
ἀλλ' ἥ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρῃοι,

and εὔσκαφος. Nitzsch understands it to mean 'rough,' that is, 'overgrown with brushwood and scrub,' connecting it with such words as λάχνη and λάχανον, and λαχύφλοιος Nic. Alex. 1. 269, or λαχειδής ibid. 581; but against this we have ἄροσις λείη inf. 134. Döderl. refers the word to the root λεχ, and understands by it 'low-lying.' But it is very doubtful if the ε could change to α. The reading ἐλάχεια (ἐλαχύς) the Schol. translates by βραχεῖα, which some commentators (Hesych. Etym. Magn. 558. 10) find incompatible with the idea of length suggested by **τετάνυσται**. Perhaps Döderlein's rendering might reconcile the two interpretations if βραχεῖα be an antithesis not so much to μακρά as to ὑψηλή: cp. Od. 10. 509. Bekk. reads ἐλάχεια here, and so does Baumeister in h. Hom. Ap. 197 τῇσι μὲν οὔτ' αἰσχρὴ μεταμέλπεται, οὔτ' ἐλάχεια, | ἀλλὰ μάλα μεγάλη τε ἰδεῖν, spoken of Artemis; here there seems a distinct contrast between ἐλάχεια and μεγάλη. Those who endeavour to localise all this scene in Sicily look for the island in some one of the Aegates Insulae off Cape Lilybaeum. Cluver decides for one of them. viz. Aegusa, as satisfying the Homeric description. The comma is best placed after **Κυκλώπων**, though some editors put it after **τετάνυσται**, so making the genitive depend upon the adverbs **σχεδόν** and **ἀποτηλοῦ**.

120. **εἰσοιχνεῦσί μιν**, 'enter it,' sc. νῆσον.

κυνηγέται is used only in this passage, the general words in Homer for huntsmen being θηρητῆρες and ἐπακτῆρες, cp. Il. 17. 135.

122. **ἀρότοισιν**, 'with tillage,' used by a zeugma with **καταΐσχεται**. The plural **ἀρότοισι** may be explained by such Homeric usages as τεκτοσύναι, Od. 5. 250, for 'carpentry,' ἱπποσύναι, etc. **καταΐσχεται**, a poetical form for κατίσχεται = 'is occupied,' 'filled.' So Il. 16. 79 οἱ δ' ἀλαλητῷ | πᾶν πεδίον κατέχουσι.

125. **μιλτοπάρῃοι**. The same epithet is given to the ships of Odysseus, Il. 2. 637. Cp. Hdt. 3. 58 τὸ δὲ παλαιὸν ἅπασαι αἱ νῆες ἦσαν μιλτηλιφέες. Probably μίλτος is cinnabar, an ore of mercury from which vermilion is made; it must have been one of the oldest pigments in use as the cinnabar mines of Almaden in Spain are said to have been worked nearly 2500 years. We find also as epithets of ships κυανόπρῳροι inf. 539, and φοινικοπάρῃοι Od. 11. 124. Here μιλτοπάρῃοι is used only as a standing epithet, and does not imply that the Cyclopes had ships, though not red ones. Translate, 'For the Cyclopes have no red-prowed ships by them, nor are any men in their country shipwrights, who might make them strong-benched ships, which should perform all their purpose, travelling to the cities of men, as oftentimes men cross the sea in ships to visit one another—craftsmen, who would have wrought their island also into a fair settlement.' We find **καμεῖν** used as a direct transitive with the sense of 'making' only in the aorist; as μίτρην κάμον Il. 4. 187, πέπλον Il. 5. 735; Od. 15. 105, ὅπλα Il. 18. 614, ἵππον (wooden horse) Od. 11. 523, λέχος Od. 23. 189. In four passages the combination κάμε τεύχων occurs with accusative (Il. 2. 101; 7. 220; 8. 195; 19. 368), in which cases τεύχειν is the governing verb. The verb κάμνειν is common in this sense in the later Epicists, as Apoll.

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οὐδ' ἄνδρες νηῶν ἔνι τέκτονες, (οἵ κε κάμοιεν
νῆας ἐυσσέλμους, αἵ κεν τελέοιεν ἕκαστα
ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἷά τε πολλὰ
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·)
οἵ κέ σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο.
οὐ μὲν γάρ τι κακή γε, φέροι δέ κεν ὥρια πάντα·
ἐν μὲν γὰρ λειμῶνες ἁλὸς πολιοῖο παρ' ὄχθας
ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
εἰς ὥρας ἀμῷεν, ἐπεὶ μάλα πῖαρ ὑπ' οὖδας.
ἐν δὲ λιμὴν εὔορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,
οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,

135. ἀμῷεν] γρ. ἀμμοφῷεν Schol. H. 'Voluit aut ἀμμῷεν vel ἀμόφεν' Dind. ὑπ' οὖδας] γρ. ὑπ' οὖδας Schol. H. In lemma, ἐπ' οὖδας is given.

Rhod. and Quint. Smyrn. See La Roche, Hom. Stud. 183.

128. **οἷά τε πολλά**, as in Od. 8. 160; 11. 536. Very similar is the use of *οἷά τε* by itself, Od. 3. 73, etc., or simply *οἷα* Od. 8. 365. The construction is a sort of cognate or adverbial accusative with the verb, as in such phrases as *τόδ' ἱκάνεις* Od. 10. 75, *τόδε χώεο* Od. 5. 215.

130. **ἐυκτιμένην** (cp. Od. 24. 226 *ἐυκτιμένῃ ἐν ἀλωῇ*) is used predicatively with **ἐκάμοντο**. We must take **καί** closely with **νῆσον**, for the sentence implies that the craftsmen would have directed their work, partly towards building ships, and also (*καί*) towards cultivating the island.

131. **ὥρια**. This is explained in the words of Xenophon, Oecon. 16. 5 *ὥσπερ οἱ θεοὶ ἐν ταῖς ὥραις ἀγαθὰ παρέχουσι*, i.e. 'in due season.'

132. **πολιοῖο**. See note on Od. 4. 406.

ὄχθας is used only here of the sea; generally it means river-banks.

134. **ἄροσις λείη**, 'smooth ploughing land.' So in Il. 9. 579 we have a description of a *τέμενος* . . *τὸ μὲν ἥμισυ οἰνοπέδοιο, | ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι*. Mayor compares *aratio* from Cic. Phil. 2. 101, and Milton's use of the word 'tilth.'

αἰεὶ εἰς ὥρας, to be taken closely together; the latter clause being qualificative of the former—'always, as the seasons come.'

135. **ἐπεὶ μάλα πῖαρ ὑπ' οὖδας**, 'since very rich soil spreads below the surface.' For **ὑπό** with the accusative in such a signification cp. *ὑπ' αὐγάς* Od. 2. 181, *ὑπ' ἠῶ ἠέλιόν τε* Il. 5. 267, *οὔτε γὰρ ὕπεστι οἰκήματα ὑπὸ γῆν* Hdt. 2. 127. See also Od. 22. 362; 24. 234. Some take **πῖαρ** as an adjective agreeing with **οὖδας**, regarding it as a neuter to *πίων*, of which the irregular feminine is *πίειρα*. In this case it would be necessary to write **ὕπ'** = *ὕπεστι*. But it is better to follow Buttm. in making *πῖαρ* a substantive, as *βοῶν ἐκ πῖαρ ἑλέσθαι* Il. 11. 550. Cp. h. Hom. Ap. 60 *ἐπεὶ οὔ τοι πῖαρ ὑπ' οὖδας*.

136. **πεῖσμα**. According to the Schol. *ἀπόγειον σχοινίον ᾧ πείθεται ἡ ναῦς*. The derivation, according to Curtius, is found in the Skt. root *bandh*, whence *badh-nâ-mi*, 'flecto,' 'ligo,' and Gk. *πενθ-ερός*. But Schol. is so far right that **πεῖσμα** is properly the *ἀπόγειον σχοινίον*, for it is generally employed as an equivalent for *πρυμνήσια*. Cp. Od. 13. 77 *πεῖσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο*. Here it is used for mooring-tackle generally, subdivided into the cable from the bows fastened to the *εὐναί*, and the *πρυμνήσια* between the stern and the shore.

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ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς ὅ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
κρήνη ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν.
ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευε
νύκτα δι' ὀρφναίην, οὐδὲ προὐφαίνετ' ἰδέσθαι·
ἀὴρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν.
ἔνθ' οὔ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.
κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ δῖαν.

144. περί] So Schol. H. instead of the usual reading παρά, also Eustath., and several MSS. It seems to have been the l. of Aristarchus. See Ameis, Anh. ad loc. 147. οὔτ' οὖν] See note on text. Dind. and La Roche read οὐδ'. Cp. Od. 11. 483.

138. **μεῖναι.** From the negative οὐ χρεώ ἐστι, we must supply the corresponding affirmative χρεώ ἐστι = 'it is possible,' or rather 'all that is needful is.' Cp. Od. 18. 145 ὃν οὐκέτι φημὶ φίλων καὶ πατρίδος αἴης | δηρὸν ἀπέσσεσθαι, μάλα δὲ σχεδόν, sc. εἶναί φημι.

140. **ἐπὶ κρατός,** Schol. τῆς ἀρχῆς, 'the head of the harbour.' See Od. 13. 102.

141. **ὑπὸ σπείους,** 'forth from under.' For ὑπό in this sense with genitive cp. Od. 4. 39; 5. 320; 7. 5, etc.; also in composition, as θάμνων ὑπεδύσετο Od. 6. 127. For the form see note on 5. 68.

143. **ὀρφναίην,** according to Curtius connected with Ὀρφεύς and ἔρεβος, and, perhaps, with ἐρέφω. It is not a standing epithet of νύξ, but refers specially to this misty night.

προὐφαίνετο, used impersonally; 'nor was there light enough to see;' and thus they needed the gods' guidance. In a similar sense φαείνω is used, as Od. 18. 307 λαμπτῆρας ἵστασαν ὄφρα φαείνοιεν. Also προὔφαινε, 'gave forth light,' inf. 145, but in Od. 12. 394 used transitively, προὔφαινον τέραα. Cp. Aen. 3. 585 foll.

147. **οὔτ' οὖν κύματα.** It is easy to alter οὔτε to οὐδέ on the ground that οὔτε is usually the correlative of another οὔτε. But the reading may well be retained on the ground that an οὔτε is implied, though not expressed, before νῆσον, i. e. οὔτε νῆσον οὔτε κύματα. So Od. 11. 483 οὔ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω, Il. 22. 265 ὣς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶιν | ὅρκια ἔσσονται.

149. **κελσάσῃσι νηυσί.** We should more naturally expect a genitive absolute, but the case here used is a sort of *dativus commodi*, as if he had said 'the ships had their sails taken down by us.' Cp. Hdt. 4. 134 τεταγμένοισι δὲ τοῖσι Σκύθῃσι λαγὸς ἐς τὸ μέσον διήιξε. For a similar dative with καθαιρεῖν cp. Il. 11. 452 οὐ μὲν σοί γε πατὴρ καὶ πότνια μήτηρ | ὄσσε καθαιρήσουσι θανόντι περ.

151. **ἀποβρίξαντες,** 'having fallen asleep.' βρίζειν, connected with βρίθειν and βαρύς, is properly to be 'heavy with sleep.' Cp. Theocr. Ep. 21 θαρ-

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Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
ὦρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἶγας ὀρεσκῴους, ἵνα δειπνήσειαν ἑταῖροι.
αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἱλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
νῆες μέν μοι ἕποντο δυώδεκα, ἐς δὲ ἑκάστην
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,
ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἑλόντες.
Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,

159. *ἐς δὲ ἑκάστην*] Ameis reads *ἐν δὲ ἑκάστῃ* with Harl. and some other MSS. See note on text. 160. *αἶγες*] Cod. Vind. 56 reads *αἶγας*. See note on text.

σέων καθίζευ κἂν θέλῃς ἀπόβριξον. So Opp. Cyneg. 3. 511, on the wakefulness of hares: *οὔ ποτε γὰρ δὴ | ὕπνον ἐπὶ βλεφάροισιν ἀποβρίξαντες ἕλοντο.*

153. **ἐδινεόμεσθα**, 'roamed;' cp. Od. 16. 63 *φησὶ δὲ πολλὰ βροτῶν ἐπὶ ἄστεα δινηθῆναι | πλαζόμενος*. With the verb **κατ' αὐτήν** is to be closely taken, *αὐτήν* serving to contrast the island itself with the shore and the water.

155. **ὀρεσ-κῴους**. In the first half of the compound the true form of the neuter stem is preserved, as in *ἐπεσ-βόλος*, *σακεσ-πάλος*, etc.

156. **δολιχαύλους**. The *αὐλός* was a metal ferule or collar by which the spear-head was attached to the shaft; cp. Il. 17. 297 *ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς*. The epithet only means that the spear was 'long;' the emphasis lies on *δολίχος*, the other part of the word merely gives a feature common to all spears. See note on *δένδρεον ὑψιπέτηλον* Od. 4. 458.

157. Join **διὰ . . κοσμηθέντες**.

160. **λάγχανον**, a solitary instance in Homer of **λαγχάνειν** meaning 'to fall by lot.' If we read **αἶγας** with Vind. 56, we should have the regular construction with *λαγχάνειν*, 'they got nine goats by lot:' this reading would necessitate the v. l. *ἐν δὲ ἑκάστῃ*. In Eur. Hel. 213 we have *αἰὼν δυσαίων ἔλαχε*, but there *σέ* is probably to be supplied from the preceding line, so that the accusative will be like Il. 23. 78 *ἐμὲ μὲν κὴρ | . . λάχε γεινόμενόν περ*. Still, in Plat. Legg. 745 we find *τὸ λαχὸν μέρος*. The MSS. vary between *ἐν δὲ ἑκάστῃ* and *ἐς δὲ ἑκάστην*. If the former be preferred, we may justify it by such a construction as *οἶνον ἀφύσσειν ἐν ἀμφιφορεῦσι*.

ἔξελον, 3rd person plur. If it were the 1st person, it would be *ἐξελόμην*, as the meaning would be, 'I took for myself.' *ἐξαιρεῖν* in the active is 'to choose something for somebody else;' as when Priam chose the best of his treasures as a ransom for his son, *δώδεκα μὲν περικαλλέας ἔξελε πέπλους* Il. 24. 229; cp. Od. 21. 56; 22. 110. The person on whose behalf the choice is made stands in the dative case, as Il. 1. 369; 16. 56; 18. 444; Od. 7. 10. See La Roche, Hom. Stud. 234.

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καπνόν τ' αὐτῶν τε φθογγὴν οἰῶν τε καὶ αἰγῶν.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
'Ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἑταῖροι·
αὐτὰρ ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἵ τινές εἰσιν,
ἤ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής.'
Ὣς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἴδομεν, ἄγχι θαλάσσης,
ὑψηλόν, δάφνῃσι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ', ὄιές τε καὶ αἶγες, ἰαύεσκον· περὶ δ' αὐλὴ

167.] *σπονδεῖος ὅλος ὁ στίχος* Schol. E. This implies the reading *οἰῶν*, and the omission of *τε* before *καί*. 182. *σπέος εἴδομεν*] Bekk. notices the difficulty in *σπέος* standing before *εἴδομεν*, which has the initial digamma. He proposes *εὕρομεν*. Cod. Venet. Marc. 456 gives *σπέος ἴδομεν*, which suggests a solution by writing *ἴδομεν σπέος*.

167. **αὐτῶν** refers to the Cyclopes in contrast to the flocks. The meaning of the addition **ἐγγὺς ἐόντων** is that they judged of the nearness of the land by being able to hear voices and see the smoke.

φθογγήν is joined with **ἐλεύσσομεν** by a sort of zeugma. Cp. Aesch. S. c. T. 160 *κτύπον δέδορκα*, P. V. 21 *ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει*. Mayor refers to Lobeck, Rhemat. 329 foll., for illustrations of this sort of confusion in the use of words relating to the bodily senses.

173. **ἐμῇ . . ἐμοῖς**, emphatic, 'in my own ship with my own crew.' The remainder of the fleet was to stay behind at the island, *ἔνθα περ ἄλλαι | νῆες ἐύσσελμοι μένον ἀθρόαι* inf. 544.

177. **ἀνὰ νηὸς ἔβην**. See on Od. 2. 416.

178. **πρυμνήσια λῦσαι**, used here merely as a formula for starting; for in this instance the ships were not moored, but beached; cp. 149 sup.

182. **ἔνθα δέ** introduces the apodosis.

For **ἐσχατιῇ** see inf. 280.

184. **μῆλα**, the lesser cattle, including sheep and goats. The etymological connection of the word is very uncertain. It may be connected with *μαλακός* in the sense of 'soft' or 'woolly,' a notion which suggests a further reference to *μαλλός*. If we might compare the word with *μᾱλός*, 'bright' (compare *μήλοπα καρπόν* [?] Od. 7. 154), we should have an etymology which would equally suit *μῆλον*, 'the apple' or 'bright-cheeked fruit,' and *ἄργυφα μῆλα*, the 'bright white flocks.' J. Grimm refers *μῆλα* = 'the *lesser* cattle' to the same root as 'small.'

ἰαύεσκον, i.e. 'were housed at night;'

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ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι
μακρῇσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ᾔδη.
καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἐῴκει
ἀνδρί γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι
ὑψηλῶν ὀρέων, ὅ τε φαίνεται οἶον ἀπ' ἄλλων.

185. δέδμητο] οὕτως Ἀρίσταρχος. ὁ δὲ Ἀριστοφάνης, βέβλητο Schol. H. Nauck would read κέκμητο. 192. ὅ τε] Bekk., with Fäsi, follows the common reading, which makes ὅτε a conjunction. Wolf, with several MSS, wrote ὅ τε, 'quod quidem,' which Ameis, La Roche, and Nauck follow.

in the day-time they were out at pasture.

αὐλή. The cave penetrated back into the interior of the cliff, but round the mouth of it was a yard (*αὐλή*), surrounded by high stone walls of 'Cyclopean' architecture, and along the walls a row of trees. See on Od. 6. 267. The **αὐλή** seems to have had a huge door, as well as the *ἄντρον*, but cp. inf. 239. The trees had been, as it were, worked into the wall, the stone-work being brought close up to the standing trunks. The massive stone architecture of early Greece was, probably in allusion to this passage, attributed to the Cyclopes. Pausanias (2. 16), speaking of the ruins of Mycenae, and especially the Lion-gate there, says, 'They affirm that these were the work of the Cyclopes, who also made for Proetus the walls of Tiryns.' See Eurip. I. A. 153 *ἐπὶ Κυκλώπων ἱεὶς θυμέλας*, on which Strabo (8. 6) says that the Cyclopes accompanied Proetus on his return from Asia. and that he *τειχίσαι τὴν Τίρυνθα διὰ Κυκλώπων· οὓς ἑπτὰ μὲν εἶναι καλεῖσθαι δὲ γαστεροχείρους, τρεφομένους ἐκ τῆς τέχνης* [?], *ἥκειν δὲ μεταπέμπτους ἐκ Λυκίας. καὶ ἴσως τὰ σπήλαια τὰ περὶ τὴν Ναυπλίαν καὶ τὰ ἐν αὐτοῖς ἔργα τούτων ἐπώνυμά ἐστι.* And even a later and more elaborate kind of masonry still kept the same appellation. Cp. Eur. Herc. Fur. 15 *Ἀργεῖα τείχη καὶ Κυκλωπίαν πόλιν*, ib. 944 *τὰ Κυκλώπων βάθρα | φοίνικι κανόνι καὶ τύκοις ἡρμοσμένα.* Cp. also Eur. I. T. 845; Troad. 1087; Elect. 1158; Orest. 965.

188. **οἶος — ἀπόπροθεν — οὐδὲ μετ' ἄλλους πωλεῖτο — ἀπάνευθεν ἐών** — are merely so many repetitions to emphasise the idea of the isolated unsociable life of the monster.

189. **ἀθεμίστια ᾔδη.** Sometimes we find *οἶδα* used with the genitive when the notion of experience is present, e. g. *τόξων εἰδώς* Il. 12. 363, *τεκτοσυνάων* Od. 5. 250, in such a connection generally with the addition of *εὖ* or *σάφα*. Where knowledge (*scientia*) rather than experience is implied, an accusative commonly follows, as in the phrase *μήδεα* or *πεπνυμένα μήδεα εἰδώς*, *δίκας εἰδώς* Od. 2. 38; 9. 215; *παλαιά τε πολλά τε εἰδώς* Od. 2. 188; 7. 157; 24. 51. Often the neuter plural of an adjective is used with *εἰδώς* to express the character or disposition, and to imply consequently the habits and practice. This usage with the participle, as e. g. *κεδνὰ ἰδυῖα* Od. 1. 428, *λυγρὰ ἰδυῖα* 11. 432, *φίλα εἰδώς* 3. 277, *ὀλοφώια εἰδώς* 4. 460, *ἀπατήλια εἰδώς* 14. 288, is peculiar to the Odyssey. The use of the neuter adjective with the finite verb, as here, is also found in Il. 5. 326; 15. 207; 16. 73; 24. 41; Od. 13. 405. It is like the later use of the adjective with *φρονεῖν*, which is actually found in Il. 6. 162 *ἀγαθὰ φρονέοντες* = 'with right mind;' different in sense from *ἀγαθὰ φρονέων* in Od. 1. 43. Here we may translate 'of lawless mood;' or, following the language of the Psalms, 'with his mind set upon unrighteousness.'

192. **ὅ τε.** It seems better to read, with Wolf, *ὅ τε φαίνεται* = 'quod quidem apparet,' than *ὅτε* = 'quum.' Cp.

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Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
αὐτοῦ πὰρ νηΐ τε μένειν καὶ νῆα ἔρυσθαι·
αὐτὰρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ' ἀρίστους
βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο,
ἡδέος, ὅν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
οὕνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ
ἁζόμενοι· ᾤκει γὰρ ἐν ἄλσεϊ δενδρήεντι
Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μέν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,

199. σὺν παιδί] σὺν παιδὶ, Ἀρίσταρχος καὶ Ἀριστοφάνης Schol. H. Al. σὺν παισί.

Schol. Q. πλείστας δὲ παραβολὰς ποιεῖται τοῦ μεγέθους αὐτοῦ. διὸ καὶ ὄρει ἄνθρωπον εἴκασεν ὡς ὑπερβάλλοντα παντὸς ζῴου μέγεθος, καὶ οὐδ' ὄρει ἁπλῶς ἀλλὰ ῥίῳ ὑλήεντι, ὅ ἐστιν ὄρει τῷ ὑψηλοτέρῳ καὶ τούτῳ ὑλήεντι· τοῦτο δέ ἐστιν ὑπερβολὴ ὑπερβολῆς.

197. **Μάρων** is called son of Dionysus in Eur. Cycl. 141. According to the Schol. on Apoll. Rhod. 3. 996, it is Euanthes who is son of Dionysus and Ariadne.

198. **ἀμφιβεβήκει**, 'used to protect,' cp. Il. 1. 37 ὃς Χρύσην ἀμφιβέβηκας. It is not necessary to force **ἀμφιβεβήκει** here into the sense of a present tense, or to read, with Nitzsch, ἀμφιβέβηκε. The tense refers back to the time before the destruction of Ismarus. For as a god could not resist the ἀνάγκη of fate, he would desert a city when the sentence of its doom had gone forth. Cp. Aesch. S. c. T. 218 ἀλλ' οὖν θεοὺς | τοὺς τῆς ἁλούσης πόλιος ἐκλείπειν λόγος. See also Virg. Aen. 2. 351; Tac. Hist. 5. 13 'Apertae delubri fores et audita maior humana vox excedere deos.' Plin. N. H. 28. 2. 4 'In oppugnationibus ante omnia solitum a Romanis sacerdotibus evocari deum cuius in tutela id oppidum esset.' The notion of protection in ἀμφιβαίνειν comes through that of 'walking round it,' 'patrolling,' etc.; especially of a hero protecting a corpse or a wounded friend on the battle-field. In this sense it is commonly used with a personal dative, as Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὥς τις περὶ πόρτακι μήτηρ | πρωτοτόκος κινυρή, cp. Il. 5. 299; 14. 477; 17. 359. In the same sense we have the substantive ἀμφίβασις Il. 5. 623, and περιβαίνειν ib. 21 etc. The latter word is a good illustration of **περισχόμεθα** in the next line, which means literally, 'hold ourselves round,' used with a personal genitive in Il. 1. 393 ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος.

202. **τάλαντα.** The same word is used in Homer for scales and weights; nor must we suppose here that τάλαντον is anything more than a definite weight: 'rerum mutatione omnis fere tunc temporis mercatura constabat, ex pondere aestimabantur omnia, nec signatis nummis indigebant. Boum numero maius vel minus rei pretium definiebant: eadem ratione metalla aestimata sunt (Il. 2. 449; 6. 236), auri quoque talenta saepius collaudat H., de quibus in diversa abierunt viri docti. Quae quidem talenta nec signata nec proprie ita dictam monetam fuisse mea fert sententia. In auro argento aliisve metallis ponderandis proprius fuit talenti usus, qua voce generatim pretium sive pondus, quibuscunque tandem rebus, bobus potissimum aliave pecude solvendum seu adpendendum significarent' Terpstra, Hom. Antt. 99 foll. We can form very little idea of the value of gold in Homeric times. In Il. 6. 235, gold arms, as bartered against bronze, are represented by the value of 100 oxen against 9, which would make gold worth $11\frac{1}{9}$ times the value of bronze. In Il. 23. 757 the lowest prize in a foot race is half a talent of gold. The chief-

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δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
ἠείδη δμώων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμίη τε μί' οἴη.
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρὸν,
ἓν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
χεῦ', ὀδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὀδώδει,
θεσπεσίη· τότ' ἂν οὔ τοι ἀποσχέσθαι φίλον ἦεν.
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦα
κωρύκῳ· αὐτίκα γάρ μοι ὀΐσατο θυμὸς ἀγήνωρ
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν,

206. ἠείδη] La Roche would write ἠείδει, following Eustath. (who quotes it as found ἐν τοῖς παλαιοῖς ἀντιγράφοις), Hesych. and four MSS.

tains of Phaeacia give Odysseus a cloak and shirt each, and one talent of gold, Od. 8. 392; the reward given by Aegisthus to the sentinel was two talents, Od. 4. 527; the two talents of gold in the law court represented on the shield of Achilles (Il. 18. 507) may have been either a prize or a deposit. Two talents are the fourth prize in the chariot races, Il. 23. 269; and among the conciliatory offerings from Agamemnon to Achilles ten talents of gold are mentioned, Il. 9. 122, and the same amount as part of the ransom given by Priam for Hector's body, Il. 24. 232, and as a portion of the gifts of the Aegyptian Polybus to Menelaus. But no real approach can be made towards the valuation of the talent of gold in early times. The utmost we can say is that possibly, from a comparison of Il. 23. 269, 750, 805, we may gather that the worth of an ox was two talents of gold. But this value must have varied infinitely according to the relative scarcity of oxen or gold; see Buchholz, Hom. Real. vol. 2. p. 300 foll.

204. **δυώδεκα πᾶσιν.** See on Od. 5. 244.

206. **ἀμφιπόλων,** always used in Homer of female servants. The duties of ἀμφίπολοι comprised spinning and weaving, Il. 6. 323; Od. 1. 357; 7. 235; attendance at meals (especially to pour water over the diners' hands), Od. 1. 136, etc., and general household work, Il. 22. 442; Od. 7. 232. They commonly accompanied the lady of the house or her daughter, Od. 1. 331; 6. 84, etc. The corresponding male servants are the θεράποντες.

209. **ἓν δέπας.** It was customary in the earliest times to pour the wine into the water, and not, as later, the water into the wine. Cp. Od. 7. 164.

ἓν δέπας ἐμπλήσας is just equivalent to the Latin past participle, 'unum poculum impletum;' as, inf. 340, ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας would be represented by 'obicem magnum sursum sublatum admovit.' Translate, then, 'He poured one full cup of wine into twenty measures of water.' For the use of **ἀνά** to express 'distribution' compare ἀν-έμισγε δὲ σίτῳ | φάρμακα λυγρά Od. 10. 235, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν Od. 4. 41. Nitzsch compares Xen. Anab. 3. 4. 21 ἓξ λόχους ἀνὰ εἴκοσι ἄνδρας. In Pliny's time the wine of Maroneia kept something of its ancient fame, the proportion of the water with this wine in common use being eight to one, 'sextarios singulos octonis aquae' N. H. 14. 6.

214. **ἐπελεύσεσθαι.** That **ἄνδρα** is subject to the infinitive, and not object, as Nitzsch prefers, seems settled by the

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ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας.
Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
εὕρομεν, ἀλλ' ἐνόμευε νομὸν κάτα πίονα μῆλα.
ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·
ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
ἀρνῶν ἠδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται
ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αὖθ' ἕρσαι· ναῖον δ' ὀρῷ ἄγγεα πάντα,
γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἔνθ' ἐμὲ μὲν πρώτισθ' ἕταροι λίσσοντ' ἐπέεσσι
τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα
καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.

216. *οὐδέ μιν ἔνδον*] *γρ. οὐδέ τιν' ἔνδον* Schol. H. 222. *ναῖον*] *Ἀρίσταρχος ναῖον, τινὲς δὲ νᾶον* Schol. H. Al. *νᾶεν*. 225. *αἰνυμένους*] *γρ. ἀχθομένους* Eustath.

use of **ἐπῆλθε** inf. 233. The idea instantly came into his mind that the man who would meet them would be a huge and mighty creature, who would want his wine to be strong.

ἐπιειμένον ἀλκήν. Here and Il. 7. 164; 8. 262; 18. 157. In Il. 1. 149; 9. 372, we have *ἀναιδείην ἐπιειμένος*. A similar metaphor occurs in *δύναμιν περιθεῖναι* [not *παραθεῖναι*] Od. 3. 205. Cp. Isaiah 50. 17.

216. **οὐδέ μιν . . εὕρομεν.** For **οὐδέ** with the force of *ἀτὰρ οὐ* see on *οὐδὲ βίηφιν* inf. 408; Od. 5. 88.

219. The **ταρσοί** mentioned here are the same as the **πλεκτοὶ τάλαροι** inf. 247. The Schol. says rightly *ταρσοὶ δὲ λέγονται παρὰ τὸ τέρσαι, ὅ ἐστι ξηρᾶναι.* In Eur. Cycl. 208 they are called *σχοίνινα τεύχη*.

τυρῶν βρῖθον, 'were loaded with cheeses.' The same construction occurs in Od. 15. 334, but the verb is used with the dative in Od. 6. 159; 16. 474; 19. 112; Il. 18. 561.

στείνοντο is found with the dative inf. 445 and Il. 21. 220.

221. **ἔρχατο,** in Od. 10. 241 with augment, *ἐέρχατο.* The lambs were penned off in three divisions according to age, the firstlings, the later lambs (*μέτασσαι* = 'intermediate,' from *μετά*, as *ἔπισσος* from *ἐπί* and *περισσός* from *περί*,) and the newly yeaned. With the use of **ἕρσαι**, to express the young of animals, compare *ψάκαλον* and *μητέρες ψακαλοῦχοι* Soph. Frag. 962, and *δρόσοις ἀέπτοις λεόντων* Aesch. Ag. 141.

222. **ναῖον.** The full form of the verb *νάω* is *σ-ναϝ-ω*, Aeol. *ναύω*. It is, together with *νέω* (i. e. *σ-νεϝ-ω*, cp. *ἔνευσα*), to be referred to root *νυ* or *σνυ*, Skt. *snu*, and *snáu-mi* = 'fluo.' The quantity of the *α* in *νάω* is usually short in Homer, as in Od. 6. 292; Il. 21. 197, but the v. l. *νᾶον* gives ᾱ in the imperf., as in the later epic.

The general word **ἄγγεα** is subdivided into **σκαφίδες** (*σκάπ-τω*, *scoop*), and **γαυλοί**, probably 'round bowls;' cp. *γόγγυλος*, and Skt. *gûlas* = 'a ball.'

225. **αἰνυμένους** (*ἡμᾶς*) **τυρῶν,** 'that we should take some of the cheeses and go back again.'

229. **εἴ μοι ξείνια δοίη.** The use of **εἰ** in this connection is not uncommon, where there seems a want of some word like *σκοπεῖν* or *πειρᾶσθαι* to fill up the

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οὐδ' ἄρ' ἔμελλ' ἑτάροισι φανεὶς ἐρατεινὸς ἔσεσθαι.
Ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ
τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον
ἥμενοι, εἷος ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος
ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.
ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν·

231. *κήαντες*] This is apparently the reading of Aristarchus. Eustath. states that *ει* instead of *η* is the reading in the majority of MSS. But Spitzner, Exc. xv. on Il. writes *η*, which has been almost uniformly followed in modern editions. Veitch, Irreg. G. V. s. v. *καίω*, remarks that the MSS. of Homer agree in giving the aor. *ἔκηα*, and *κήαι* (opt.) without any variant, but vary between *η* and *ει* in inf., *κῆαι* or *κεῖαι*, *κήομεν* and *κείομεν* (subjunctive), *κήαντο* and *κείαντο*, etc. In Soph. El. 757 the MSS. gave *κήαντες*, Triclin. *κείαντες*, which Herm. harmonised with Attic use by writing *κέαντες*. 234. *ποτιδόρπιον*] *ἔνιοι δὲ ἀγνοοῦντες γράφουσιν* Schol. H. 'Quid scribunt?' asks Dindorf, and La Roche suggests *ποτὶ δόρπιον* in two words. 235. *ἔντοσθεν*] So Eustath. for common reading *ἔκτοσθεν*, which is sense. Cp. inf. 267 *ἱκόμεθ' εἴ τι πόροις ξεινήιον*, Od. 10. 147 *ἀνήιον ἐς περιωπήν*, | *εἴ πως ἔργα ἴδοιμι*. Similarly with *αἴ κε*, Il. 10. 55 *ἐπὶ Νέστορα δῖον | εἶμι καὶ ὀτρυνέω ἀνστήμεναι, αἴ κ' ἐθέλῃσιν* | *ἐλθεῖν*. Cp. Il. 6. 94; 11. 796; 24. 301; Od. 1. 379; 2. 144; 3. 92; 4. 34.

230. **οὐδ' ἄρ' ἔμελλε**, 'yet, as it fell out, he was not going to be a joy to my comrades, when he showed himself.' For **οὐδ' ἄρα** in a similar sense compare Il. 1. 329 *τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ | ἥμενον οὐδ' ἄρα τώ γε ἰδὼν γήθησεν Ἀχιλλεύς*.

231. **ἐθύσαμεν**, i. e. an offering to the gods of part of the cheeses, before they began to take them for themselves, cp. Od. 15. 222 of Telemachus *θῦε δ' Ἀθήνῃ νηὶ πάρα πρύμνῃ*. Comparing this with ib. 258 we find *θῦε* interpreted by *σπένδειν*. Similarly Od. 14. 446 *ἄργματα θῦσε θεοῖς*, and Il. 9. 219 *θεοῖσι δὲ θῦσαι ἀνώγει | Πάτροκλον ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς*. This agrees with the remark of the Schol. T. *μέλλοντες ἐσθίειν πρότερον ἐθύσαμεν*. Lehrs (de Aristarch. Stud. 82) gives as a rule '*θύειν* nusquam apud Homerum dicitur de immolanda hostia, sed de offerendis *ἀπαρχαῖς*, et *θυηλαί* sunt *ἀπαρχαί*.' See Athen. 5. 7 *καὶ πρὸ τοῦ θοινᾶσθαι δὲ ἃ δεῖ ποιεῖν ἡμᾶς διδάσκει πάλιν Ὅμηρος ἀπαρχὰς τῶν βρωμάτων νέμειν τοῖς θεοῖς· οἱ γοῦν περὶ τὸν Ὀδυσσέα, καίπερ ὄντες ἐν τῷ τοῦ Κύκλωπος σπηλαίῳ 'ἐνθάδε πῦρ κείαντες ἐθύσαμεν, ἠδὲ καὶ αὐτοὶ | τυρῶν αἰνύμενοι φάγομεν.'* The later Epicists did not maintain this accurate usage, as e.g. we have in Apoll. Rhod. 1. 420; 2. 156 *θυηλή* used of slaughtered victims, joined with the word *ῥέζειν*, the proper term for sacrificing. For a similar make-shift sacrifice, where water and not wine was used for the libation, and leaves were substituted for the *οὐλοχύται* of meal, see inf. 12. 356 foll.

234. **ποτιδόρπιον**, 'that it might serve him [for light] at supper,' *ἵνα ἔχῃ πρὸς φῶς δειπνεῖν* Schol. H. Cp. *ἐπὶ δόρπῳ* Od. 18. 44. For a similar use of a compound adjective Nitzsch compares *καταθύμιος* Il. 17. 201, *μεταδόρπιος* Od. 4. 194, *μεταδήμιος* Od. 8. 293. The fuel seems only to have been used by the Cyclops to give light, as in Od. 18. 307 we find cressets fed with billets of wood, *αὐτίκα λαμπτῆρας τρεῖς ἵστασαν ἐν μεγάροισιν, | ὄφρα φαείνοιεν· περὶ δὲ ξύλα κάγκανα θῆκαν κ.τ.λ.* There is no allusion here to the use of fire for cooking; as, under ordinary circumstances, the Cyclops seems only to have eaten cheese and drunk milk. In the 'Cyclops' of Euripides however the monster is represented as feeding on the sheep which he pastured, *γάλακτι καὶ τυροῖσι καὶ μήλων βορᾷ* (122), and as hunting with dogs, *θῆρας ἰχνεύων κυσίν* (130), and as keeping horned cattle as well as sheep and goats; for Silenus offers to Odysseus *βοὸς γάλα* (136).

235. The Cyclops just enters the cave

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ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
αὐτὰρ ὅ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λεῖπε θύρηφιν,
ἀρνειούς τε τράγους τε, βαθείης ἔντοθεν αὐλῆς.
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας,
ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἅμαξαι
ἐσθλαὶ τεσσαράκυκλοι ἀπ' οὔδεος ὀχλίσσειαν·
τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρῃσιν.
ἑζόμενος δ' ἤμελγεν ὄϊς καὶ μηκάδας αἶγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.

incompatible with 233. In 239 for ἔκτοθεν αὐλῆς Rumpf conjectures ἔντοθεν, which most modern editors since Bekk. ii. adopt. See note on text. 242. ὀχλίσσειαν] Bekk. adopts ὀχλήσειαν from Cod. Aug. and Ven. Marc. 456. See Il. 21. 261. In Il. 21. 448 we have τετράκυκλον, and there seems no reason for lengthening the ε and ᾰ. Most modern editions give τεσσαράκυκλοι from Barnes.

and throws down therein his bundle of firewood (ἔντοσθεν ἄντροιο); he then steps outside again and drives the ewes and she goats into the cave, leaving the rams and he-goats outside *in* the court-yard. Thus we can give a consistent picture by adopting the conjecture of H. Rumpf, **ἔντοθεν αὐλῆς**, instead of **ἔκτοθεν**. To make any sense of ἔκτοθεν we must either, with Düntzer, regard αὐλή as synonymous with σπέος, or, with Döderlein, take ἔκτοθεν as nothing more than an epexegesis of θύρηφιν, in which case **βαθείης αὐλῆς** must be treated as a local genitive, equivalent to 'in the court.' See Monro, H. G. § 149, who seems to favour this, quoting αὐλῆς ἐκτὸς ἐών, Od. 4. 678. The form ἔντοθεν for the ordinary ἔντοσθεν is given in Cramer. An. Ox. 177. 31; Bekk. An. 945. 22.

240. **θυρεόν**, dissyll., is used in later Greek for 'a shield.' In Hdt. 2. 96 a broad board is called θύρη.

241. **ἅμαξαι . . ὀχλίσσειαν.** Probably a hyperbolical parody of the proverbial expression in Il. 12. 447 τὸν δ' οὔ κε δύ' ἀνέρε δήμου ἀρίστω | ῥηϊδίως ἐπ' ἅμαξαν ἀπ' οὔδεος ὀχλίσσειαν. There seems to be something intentionally comic in the grave circumstantiality of the exact number twenty-two, and in the form of the expression; for it is not possible to conceive twenty-two waggons working together to *lift* a weight, and **ὀχλίσσειαν** can hardly express the sort of work done by a waggon, however accurately the word may be used for 'pushing' or 'heaving' a weight upon a waggon. In Il. 13. 260 twenty-one is the number used to express a 'good many' spears; in Il. 15. 678 a very long spear is δυωκαιεικοσίπηχυ, in Il. 23. 264 a huge tripod is δυωκαιεικοσίμετρος. Cp. also Il. 22. 349 δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα, and Od. 12. 78. From this passage may come the expression quoted in Bekk. Anecd. 24 ἁμαξιαῖα χρήματα, i. e. μεγάλα ἃ φέροι ἂν ἅμαξα οὐκ ἄνθρωπος ἢ ὑποζύγιον, cp. Xen. Anab. 4. 2. 3; Hell. 2. 4. 27.

243. **ἠλίβατον.** The use of the word here as an epithet of a stone block is conclusive against the etymology given by Apoll. Lex. Hom. ἥλιος and βαίνειν, i. e. ἧς ὁ ἥλιος μόνον ἐπιβαίνει. More likely is the derivation maintained by Buttm. on the suggestion of the Schol., ἡ ποιεῖ τινὰ ἀλιταίνειν τῆς βάσεως, which would make the word nearly equivalent to δύσβατος. Others connect it with λέπας, root λιπ in the sense of 'smooth,' 'sheer,' like λὶς πέτρη. In h. Hom. Ven. 268 it is used as an epithet of pine-trees, but the line is suspicious.

245. **πάντα κατὰ μοῖραν.** Cp. inf. 309, 342; Od. 4. 783; 8. 54.

ἔμβρυον is used here of the young after birth, and not in the later sense of 'embryo;' so in Virg. Ecl. 3. 30 'binos

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αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
ἥμισυ δ' αὖτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
πίνειν αἰνυμένῳ καί οἱ ποτιδόρπιον εἴη.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἴρετο δ' ἡμέας·
'Ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἤ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε
οἷά τε ληιστῆρες ὑπεὶρ ἅλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;'
Ὣς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
'Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
οἴκαδε ἱέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα

247. ταλάροισιν ἀμησάμενος] Schol. E., the lemma has πονησάμενος μετέθηκεν, and the interpretation gives γράφεται ἀμησάμενος. 252–255] = Od. 3. 71–74, where see crit. note. 254. τοί τ' ἀλόωνται] γρ. μηχανόωνται Schol. H. P.

alit ubere fetus.' Join ὑπὸ-ῆκεν, as Theocr. 25. 104 τέκνα φίλαις ὑπὸ μητράσιν ἵει, Colum. 7. 4 'agni summittuntur nutricibus.'

246. **θρέψας**, 'having curdled half the white milk, he set it down in wicker baskets, having collected it together.' With **θρέψας** in the sense of 'having thickened,' cp. τρόφι κῦμα Il. 11. 307. In Homeric times milk was curdled by stirring in the juice of the wild fig-tree, ὀπός Il. 5. 902. The later name for 'rennet' was πυετία, or, in Doric, τάμισος Theocr. 7. 16.

247. **ἀμησάμενος.** See on Od. 5. 482.

250. **αὐτὰρ ἐπεὶ δή.** If we throw the emphasis on σπεῦσε, we may render 'but when, having busied himself, he had despatched these works of his.' For σπεύδειν with objective accusative see Il. 13. 235; Od. 19. 137, and with **τὰ ἃ ἔργα** cp. τὸν ἐμὸν γάμον Od. 2. 97. But it seems more likely that the important word is **πονησάμενος**, frequently used with an accusative, as in Il. 9. 348; 18. 380; 23. 245; Od. 15. 222, etc.; and **σπεῦσε** comes in with the same sort of adverbial force that τυγχάνω or λανθάνω give to a sentence. Translate, 'after he had *quickly* performed what he had to do.' Cp. Od. 10. 249 ἀγασσάμεθ' ἐξερέοντες = 'asked in our surprise.'

251. **πῦρ ἀνέκαιε.** The fire that Odysseus and his companions had lighted, sup. 231, had, of course, been extinguished or suffered to smoulder, which would better suit with ἀνέκαιε.

252–255. See on Od. 3. 71–74.

256. **ἡμῖν . . δεισάντων.** See on Od. 6. 152. Eustath. calls this construction ἐναλλαγὴ ἀπὸ δοτικῆς εἰς γενικήν.

261. **ἄλλην ὁδὸν, ἄλλα κέλευθα.** This repetition of ἄλλος is generally taken as giving a sense like ἄλλυδις ἄλλῃ inf. 458, and so taking up ἀποπλαγχθέντες = 'on various ways and various wanderings.' But it seems simpler, following the interpretation of Schol. Q. (ἐκ παραλλήλου τὸ αὐτό· τὰ γὰρ δύο ἓν σημαίνουσι), to take the words as only meaning, 'a different route and a different journey,' sc. from

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ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
λαοὶ δ' Ἀτρεΐδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
πολλούς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γοῦνα
ἱκόμεθ', εἴ τι πόροις ξεινήιον ἠὲ καὶ ἄλλως
δοίης δωτίνην, ἥ τε ξείνων θέμις ἐστίν.
ἀλλ' αἰδεῖο, φέριστε, θεούς· ἱκέται δέ τοί εἰμεν.
Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε,
ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'
Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ
'νήπιός εἰς, ὦ ξεῖν', ἢ τηλόθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν

271.] On this line Köchly (Diss. Od. ii.) says, 'Satis probabiliter Bekkerus ad imum marginem relegavit, qui versus et post antecedentem Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε, mirifice languet, nec obscurae originis est quippe detortus ex η 165 = 181 ἵνα καὶ Διὶ τερπικεραύνῳ | σπείσομεν, ὃς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'

the homeward direction. The use of ἄλλος would then be a sort of euphemism for 'unfortunate;' cp. Il. 23. 144; and perhaps ἑτέρως in Od. 1. 234. A similar meaning attaches to the Lat. 'secus,' in such phrases as 'si secus acciderit' Cic. Fam. 6. 21. 2, etc.

262. **μητίσασθαι.** This aor. and the fut. μητίσομαι Il. 3. 416, are found as from a pres. μητίομαι, a poetical form of μητιάω. Similarly we have δηρίσαντο Od. 8. 76, and δηριόωντο ib. 78, pointing to δηρίομαι and δηριάομαι respectively.

264. **μέγιστον** stands as predicate; 'his fame, far as the heaven covers, is the greatest.'

266. **ἡμεῖς δ' αὖτε,** an antithesis to Agamemnon.

τὰ σὰ γοῦνα must be immediately governed by **ἱκόμεθα**, on the analogy of τὰ σὰ γούναθ' ἱκάνομαι Od. 3. 92, and **κιχανόμενοι** may be rendered 'thus visiting thee,' as in Il. 19. 289 νῦν δέ σε τεθνηῶτα κιχάνομαι.

267. **ξεινήιον πορεῖν** is the most general expression for the bestowal of hospitality, **δωτίνην** is a more specific addition. The relative **ἥ τε,** which refers to both, is attracted to the gender of θέμις, cp. Od. 24. 285 τῷ κέν σ' εὖ δώροισιν ἀμειψάμενος ἀπέπεμψε | καὶ ξενίῃ ἀγαθῇ· ἣ γὰρ θέμις, with Il. 11. 779 ξείνιά τ' εὖ παρέθηκεν ἅ τε ξείνοις θέμις ἐστί. For **θέμις** used in the sense of regular custom, like δίκη, cp. Il. 9. 134 ἣ θέμις ἀνθρώπων πέλει.

271. **αἰδοίοισιν.** This merely means that all guests are 'revered,' *qua* guests, and does not refer to the particular character of any individuals.

275. **οὐ γὰρ Κύκλωπες.** This is inconsistent with what the Cyclopes acknowledged about the power of Zeus, inf. 410; and with Polyphemus' boast that Poseidon was his father. But as a piece of impious boasting, such inconsistency is quite true to nature. On this braggadocio of Polyphemus the Schol. remarks, τὸ ἴδιον ἁμάρτημα ἑαυτοῦ ὁ Πολύφημος κοινὸν ποιεῖται· ὅτι γὰρ οἱ ἄλλοι Κύκλωπες οὐκ ἦσαν ἄθεοι, φησί, 'νοῦσον δ' οὔ πως ἔστι Διὸς μεγάλου ἀλέασθαι.' Cp. Eur. Cycl. 320 Ζηνὸς δ' ἐγὼ κεραυνὸν οὐ φρίσσω, ξένε, | οὐδ' οἶδ' ὅτι Ζεύς ἐστ' ἐμοῦ κρείσσων θεός.

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οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν.
οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
οὔτε σεῦ οὔθ' ἑτάρων, εἰ μὴ θυμός με κελεύοι.
ἀλλά μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,
ἤ που ἐπ' ἐσχατιῆς ἦ καὶ σχεδόν, ὄφρα δαείω.'
Ὣς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλά,
ἀλλά μιν ἄψορρον προσέφην δολίοις ἐπέεσσι·
'Νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'
Ὣς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο νηλέι θυμῷ,
ἀλλ' ὅ γ' ἀναΐξας ἑτάροις ἐπὶ χεῖρας ἴαλλε,
σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν.

276. ἐπεὶ ἦ] See La Roche, Textkrit. 267, who shows that the older grammarians so wrote instead of ἐπειή. Most modern editors adopt the separate form. Others, as Dind., Baümlein, and Döderl. write ἐπειή on the analogy of ὀτιή from ὅτι ἦ. 283. Νέα μέν μοι] οὕτως Ἀρίσταρχος Schol. H. Νέα is pronounced as one syllable. Several MSS. give νῆα, which would imply νῆ' ἀμήν or νῆα ἐμήν. See Eustath. ad loc. νέα μέν μοι, ἀνάπαιστον ἔχει πόδα ἐν καταρχῇ στίχου, καταλογιζόμενον ἀντὶ σπονδείου.

279. **εἰπέ.** 'Tell me where you moored your ship when you came here.' For ἔχειν νῆα in this sense cp. Od. 10. 91; Hdt. 6. 95.

The use of the participle **ἰών** merely as a graphic addition may be paralleled by similar usage in Attic, as ὅσην κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών Soph. Aj. 304.

280. **δαείω**, subjunctive, see Monro, H. G., Append. C.

281. **εἰδότα πολλά**, cp. the epithet πολύμητις. He means, 'with my knowledge of the world.'

282. **ἄψορρον.** The Schol. strangely interprets as οὐχ ἁπλῶς ἀλλ' ὀπισθόρμητον, τὸ ἀνάπαλιν τῆς ἀληθείας. It only means, 'I answered him back,' as in inf. 501.

283. **Νέα.** See crit. note. For two short syllables coalescing into one long cp. ὑψηρεφέα Od. 4. 757, ἠνώγεα sup. 44, τεμένεα Od. 11. 185, and ῥέα διελεύσεσθαι Il. 13. 144.

285. If we join **ἄνεμος ἐκ πόντου** we may compare it with πλημυρὶς ἐκ πόντοιο inf. 486. Others join **φέρεν ἐκ πόντου**, 'brought in from the open sea;' i.e. they were driven on a lee-shore, which explains the reason of their coming at all to the land of the Cyclopes.

288. Join **ἐπὶ . . ἴαλλε** and **σὺν . . μάρψας.** Cp. Eur. Cycl. 397 φῶτε συμμάρψας δύω | ἔσφαξ' ἑταίρων τῶν ἐμῶν ῥυθμῷ τινί, | τὸν μὲν λέβητος ἐς κύτος χαλκήλατον, | τὸν δ' αὖ τένοντος ἁρπάσας ἄκρου ποδός, | παίων πρὸς ὀξὺν ὄνυχα πετραίου λίθου, | ἐγκέφαλον ἐξέρραινε. The cooking is a later refinement, not found in the Homeric story. Macrobius, 5. 13, referring to Virgil's treatment of the scene in Aen. 3. 623, says 'Narrationem facti nudam et brevem Maro posuit; contra Homerus πάθος miscuit, et dolore narrandi invidiam crudelitatis aequavit.'

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τοὺς δὲ διὰ μελεϊστὶ ταμὼν ὡπλίσσατο δόρπον·
ἤσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
σχέτλια ἔργ' ὁρόωντες· ἀμηχανίη δ' ἔχε θυμόν.
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.
τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
ἆσσον ἰών, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ,
οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἧπαρ ἔχουσι,
χείρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.

291. *μελεϊστί*] So Nitzsch and Bothe from Schol. V. '*μελεϊστί*] *κατὰ μέλος*.' Earlier edd. write with MSS. *διαμελεϊστί*. 302. *χείρ' ἐπιμασσάμενος*] Cp. Gl. H. *ἐφαψάμενος χειρὶ τὸ πλῆρες*. Similarly Eustath. The common reading was *χειρί*.' See note on text.

291. Join **διὰ . . ταμὼν μελεϊστί**, as Il. 24. 409 *ἦσι κυσὶν μελεϊστὶ ταμὼν προύθηκεν Ἀχιλλεύς*.

292. **οὐδ' ἀπέλειπεν** stands as a parenthetical clause = 'without leaving anything;' **ἔγκατα**, etc., being directly governed by **ἤσθιε**. Cp. *ὡς μένεν Ἰδομενεὺς δουρικλυτὸς (οὐδ' ὑπεχώρει)*, | *Αἰνείαν ἐπιόντα βοηθόον* Il. 13. 476, *καὶ βάλεν, (οὐδ' ἀφάμαρτε τιτυσκόμενος κεφαλῆφιν), ἄκρην κὰκ κόρυθα* Il. 11. 350, 376.

297. Join **ἐπὶ . . πίνων**, and cp. Eur. Cycl. 327 *ἐπεκπιὼν γάλακτος ἀμφορέα*, 'drinking on the top of it,' as we say 'to wash it down.' So *θύννεια . . καταφαγὼν κᾆτ' ἐπιπιὼν ἄκρατον οἴνου χόα* Ar. Eq. 354; and in a somewhat similar usage *ὅταν τὸ ὕδωρ πνίγῃ τί δεῖ ἐπιπίνειν;* Aristot. Eth. Nicom. 7. 2. 4. The use of **ἄκρητον** shows that the common custom was to dilute milk with *water*; or, perhaps, to curdle the milk and drink only the whey.

298. **διὰ μήλων**. For **διά** with genitive expressing unbroken extension through the midst cp. Od. 10. 391 *ἡ δὲ δι' αὐτῶν ἐρχομένη*, 12. 206 *διὰ νηὸς ἰών*, ib. 335; 17. 161.

301. **ὅθι φρένες ἧπαρ ἔχουσι**. Generally rendered, 'where the midriff enfolds the liver,' a sufficiently accurate description of the way in which the upper surface of the liver lies in the concavity of the diaphragm. Seiler, ad loc. gives a long note in favour of rendering **ἔχουσι** 'support,' because the diaphragm apparently supports the liver; in proof of which belief he quotes the anatomical term, 'Ligamentum suspensorium hepatis.'

302. **χείρ' ἐπιμασσάμενος**. The acute accent is thrown back in consequence of elision, and so we have here *χείρ'* for *χειρί*, as *εἶφ'* for *εἰπέ* sup. 279. It is commonly taken to mean 'feeling, fingering, my sword,' as *ξίφεος ἐπεμαίετο κώπην* Od. 11. 531. But a more likely interpretation is 'feeling for it,' i.e. for the mortal spot near the liver, passing his hand in the dark over the monster's body till he found the place, where the breastbone ended and the soft parts would offer little resistance to the sword. Ameis, Anh. on Od. 19. 480, quotes from Oppenrieder (de ii. Hom. loc. Comment. Augsburg, 1865) the statement that *ἐπιμαίεσθαι* regularly has the sense of 'placide tangere' or 'leniter contrectare.' Comparing Od. 4. 277; 8. 196; 9. 441, 446; 11. 531; 13. 336; 14. 356 and 19. 468, 480, he decides in favour of this interpretation, adding, 'ad leniter tangendi et attrectandi significationem saepe accedit quaerendi et explorandi significatio, siquidem

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αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν.
ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
σὺν δ' ὅ γε δὴ αὖτε δύω μάρψας ὡπλίσσατο δεῖπνον.
δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,
ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
ἂψ ἐπέθηχ', ὡς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.
πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,

311. δὴ αὖτε] So most modern editors since Bekk. for the commoner δ' αὖτε. For the synizesis see on Od. 10. 281.

hoc cum alioquin tum imprimis in tenebris vel caecitate tangendo et contrectando fieri solet.'

θυμός, here in its most concrete sense, 'a second thought.' The Schol. T. interprets it here by *λογισμός*, but the word signifies not so much the result of calculation, as 'impulse,' as may be seen in such expressions as *κέλεται δέ με θυμός*.

303. **καὶ ἄμμες**, i.e. 'we as well as he;' assassins and victim together.

With **ἀπολέσθαι ὄλεθρον** compare Od. 1. 166.

304. **δυνάμεσθά** (imperf.) **κεν** is used here almost with the force of a pluperf.; so, sup. 211 *τότ' ἂν οὔ τοι ἀποσχέσθαι φίλον ἦεν*. But there is a shade of difference between *δυνάμεσθά κεν* and *ἀπωλόμεθά κε* above; the former denoting an abiding condition, the latter a single fact.

308. **κλυτὰ μῆλα**, so in Soph. Aj. 375 *κλυτὰ αἰπόλια*. Eustath. is probably right in rendering *κλυτά* as 'fine,' 'famous'—*ἢ διὰ τὸ πλῆθος, ἢ διὰ τὸ καλλίτριχον, ἢ διὰ τὴν πιότητα*—for there seems to be no authority for the use of *κλυτός* in the sense of 'noisy,' which some attach to it, though there would be no difficulty in getting such a meaning from the root *κλυ*.

314. **ὡς εἰ** is found with the optative in Il. 2. 780; Od. 10. 420; with the subjunctive in Il. 9. 481; with the participle in Il. 5. 374; 24. 328.

ἐπιθείη, the subject to the verb is unexpressed, as in such phrases as *τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας* inf. 473, *ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεύει* Od. 21. 142, *οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο* Il. 13. 287, *ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν* Il. 22. 199.

315. **πολλῇ ῥοίζῳ**, 'with frequent whistle.' *ῥοῖζος* (connected with *ῥοῖβδος*) is equivalent to the *ψίττα* of Eur. Cycl. 49; or *σίττα*, as in Theocr. 4. 46 *σίτθ' ἁ Κυμαίθα ποτὶ τὸν λόφον*.

319. **Κύκλωπος γάρ.** Here **γάρ** merely forms the introduction to the main sentence, which begins with **τοῦ**

χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη
αὐανθέν. τὸ μὲν ἄμμες ἐίσκομεν εἰσορόωντες
ὅσσον θ' ἱστὸν νηὸς ἐεικοσόροιο μελαίνης,
φορτίδος εὐρείης, ἥ τ' ἐκπεράᾳ μέγα λαῖτμα·
τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς,
καὶ παρέθηχ' ἑτάροισιν, ἀποξῦναι δ' ἐκέλευσα·
οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστὰς
ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,

320. ἔκταμεν] Eustath. τὸ δὲ ἔκταμεν, οἱ ἀκριβέστεροι ἔκσπασε γράφουσιν. ἐχρῆν γάρ φασι τὸν τηλικοῦτον Κύκλωπα καὶ αὐτόπρεμνον ἐκσπάσαι τὸ φυτόν. 326. ἀποξῦναι] Buttm. Lexil. would read here, but needlessly, ἀποξῦσαι, and most modern editors follow him. But cp. Schol. P. ἀποξῦναι] ἀπολεπίσαι. τὰ ἄκρα καὶ ὀξέα ἀφελεῖν καὶ ὅτι μάλιστα κυκλοῦν Schol. T. So Preller for ὃ μάλιστα κυκλωθέν. 329. ὑπὸ κόπρῳ] Ἀριστοφάνης, ὑπὸ κόπρου Schol. H. So Eustath. ὑπὸ κόπρου τινὲς γράφουσιν Ἀττικώτερον.

μὲν ὅσον τ' inf. 325. For a similar pause compare Il. 2. 803, where the words πολλοὶ γὰρ κατὰ ἄστυ lead up to τοῖσιν ἕκαστος ἀνὴρ σημαινέτω in v. 805.

320. **τὸ μέν.** This is repeated as τὸ μέν in 321, and as τοῦ μέν in 325, the repetition of **μέν** seeming to keep the attention alive to the preparatory circumstances.

ἔκταμεν (i. e. ἐξέταμε) is used of felling trees, as αἴγειρον Il. 4. 486, νήιον Il. 3. 62.

322. **ὅσσον θ' ἱστόν,** cp. inf. 325 ὅσον τ' ὄργυιαν. This is a brachylogical attraction for τόσσον εἶναι ὅσσος θ' ἱστός ἐστι. So in Od. 10. 112 τὴν δὲ γυναῖκα | εὗρον ὅσην τ' ὄρεος κορυφήν. Compare also Od. 11. 25. Milton has imitated this simile in his description of Satan's spear,

'To which the tallest pine,
Hewn on Norwegian hills to be the mast
Of some great Ammiral, were but a wand.'

It is doubtful whether any limb of an olive could have been found long enough and straight enough to make such a staff for the Cyclops; and some have therefore proposed to read ἐλάτινον for **ἐλαΐνεον**, but this would only introduce the new physical difficulty, that fresh pinewood blazes instead of smouldering or becoming charred in the fire. Cp. also inf. 394.

In **ἐεικοσ-όροιο** we have the root -ερ, as in ἐρέσσω. It more often appears as -ηρ as in τρι-ήρης.

324. **μῆκος** and **πάχος** are accusatives qualifying τόσσον.

325. **ὄργυιά** (in Attic ὀργυιά) is from stem ὀρεγ—seen in English 'reach.' It properly denotes the space between the finger-tips when the arms are 'extended.' The 'foot,' the 'cubit,' and the 'ell' are instances of measures derived from the human body. The 'fathom' is the same length as the ὄργυια, and is got at in the same way; but the word is applied to the length of line or thread (*fead, faden*) that can be held with the furthest stretch of the two arms.

326. **ἀποξῦναι.** With this reading (see crit. note) compare Eur. Cycl. 456 ἀκρέμων ἐλαίας .. ὃν φασγάνῳ τῷδ' ἐξαποξύνας ἄκρον | ἐς πῦρ καθήσω. The Homeric picture is spoiled by the substitution of ἀκρέμων for **ῥόπαλον.**

327. **ἐθόωσα,** 'I sharpened it.' His men did the rougher part of the work, making the wood generally smooth and taper, while Odysseus gives the shape of the point. If θοόω come from the same root as θοός and θέω, we must look for the point of contact in the idea of 'sharp,' which signifies 'quick' as well as 'pointed.' But θοόω may belong to another root altogether. Eustath. says θοὸν καὶ ὀξὺ συνώνυμά εἰσι· θοὸν δέ, τὸ μὴ ἁπλῶς ταχύ, ἀλλὰ τὸ τμητικὸν ἐν τῷ ἄκρῳ, ὅμοιον ὕμως ἔχει.

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ἤ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή·
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας
τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱκάνοι.
οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἑλέσθαι,
τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.
ἑσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
πάντα μάλ', οὐδέ τι λεῖπε βαθείης ἔντοθεν αὐλῆς,
ἤ τι ὀισάμενος, ἢ καὶ θεὸς ὣς ἐκέλευσεν.
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας,
ἑζόμενος δ' ἤμελγεν ὄις καὶ μηκάδας αἶγας,

330. *μεγάλ'*] See note below. 331. *πεπαλάσθαι*] So Aristarchus (see Schol. H. M.) and Herodian (cp. Il. 7. 171 *πεπάλασθε*), and most modern editors. Düntzer retains *πεπαλάχθαι* with MSS. See note. 333. *ἐν ὀφθαλμῷ*] *ἐπ' ὀφθαλμῷ* Ἀρίσταρχος Schol. M.

330. **κατὰ σπείους**, 'adown the cave,' that is, from the mouth to the inmost part, so in Od. 12. 93 we have *κατὰ σπείους δέδυκεν*. See note on Od. 2. 337.

If **μεγάλ'** [α] be the right meaning it must be taken adverbially with **κέχυτο**; but it seems an unnecessary addition to **ἤλιθα πολλή**. An easy change would be to write *κατὰ σπείους μεγάλου κέχυτ'*, or, with Ahrens, *κατὰ σπεῖος κέχυτο μέγα*. **μεγάλα** is used twenty-seven times adverbially in Homer, and is almost invariably joined with verbs expressing sound, as *ἰάχειν*, *κτυπεῖν*, *βρέμειν*, *στενάχειν*, *εὔχεσθαι*, *ἀπύειν*, or *κλάζειν*. There are only two exceptions to this usage, *μεγάλ' ἀσπίδας ἐστυφέλιξαν* Il. 16. 774; and *κραδίη μεγάλα στέρνοισι πατάσσει* Il. 13. 282, where the tumultuous thumping of the heart contains a notion of sound no less than of movement. Such a consistent usage makes the employment of **μεγάλα** here very suspicious.

331. **πεπαλάσθαι**. Cp. Schol. on Il. 7. 171 *οὕτως Ἀρίσταρχος καὶ Ἡρωδιανὸς διὰ τοῦ σ . . οὐ διὰ τοῦ χ*. Similarly Schol. H. here and Eustath. 1631. 14. If the reading be right, it must be referred to *παλάζομαι* or some such form of *πάλλομαι*, or if it be still taken from *παλάσσω* we must notice the peculiarity in following a *τ* rather than a *κ* for the characteristic letter of the verb; cp. *πεπάσμην* (Il. 24. 642) from *πατέομαι*. Ahrens regards *πεπαλάσθαι* as a reduplic. aor. from *πάλλομαι* with the substitution of *α* for *ε*. Transl. 'I bade them cast lots among themselves.' *πάλλειν* is used properly of the *ψῆφοι* shaken in the helmet; here it is transferred *per metonymiam* to those who shake the pebbles. Cp. Soph. El. 709 *στάντες δ' ἵν' αὐτοὺς οἱ τεταγμένοι βραβῆς | κλήρους* [*κλήροις*] *ἔπηλαν*.

332. **ἐμοὶ σύν**. For instances of **σύν** following its case see Od. 13. 303; 14. 296; 15. 410.

334. **τοὺς ἄν κε**. For this combination see on Od. 5. 361. In this passage **ἄν** is taken up, as it were, by the pronoun, leaving **κε** to qualify the verb.

καί adds an emphasis to **ἤθελον** = those whom I should have *liked* to choose, even if there had been no decision by lot.

335. **ἐλέγμην** (al. *ἐλέχθην*), 'I counted myself in.' Cp. *λέκτο δ' ἀριθμόν* Od. 4. 451.

338. **ἔντοθεν**. Rumpf's conjecture for *ἔκτοθεν*. See on sup. 239.

339. **τι ὀισάμενος**, 'having some foreboding,' or 'suspicion.'

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πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
σὺν δ' ὅ γε δὴ αὖτε δύω μάρψας ὡπλίσσατο δόρπον.
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς,
κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.
'Κύκλωψ, τῆ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
ὄφρ' εἰδῇς οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθει
ἡμετέρη· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς.
σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο
ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'
Ὣς ἐφάμην, ὁ δὲ δέκτο καὶ ἔκπιεν· ἥσατο δ' αἰνῶς
ἡδὺ ποτὸν πίνων, καί μ' ᾔτεε δεύτερον αὖτις·
'Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπὲ
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρῃς.
καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα

344. *δόρπον*] So Schol. H. Al. *δεῖπνον*.

346. **κισσύβιον**. In Eur. Cycl. 383 we have *σκύφος κισσοῦ*, and in Od. 14. 78 *κισσύβιον* is used for a milking-pail. In Theocr. 1. 27 it stands for a drinking-cup, and is called *σκύφος*, ib. 143; but the description Theocr. gives of the wreath of ivy carven round its lip seems to suggest the meaning of 'decorated with ivy,' rather 'than made of ivy wood.' Fritzsche, on Theocr. 1, states that *κισσοῦβι* is a common name for a milking-pail at the present day in the Ionian islands: and he quotes from Ampelius, 8. 13 'Sami in templo Iunonis est *scyphus factus ex hedera*.' On the whole we may suppose that ivy-wood was originally the material that gave its name to *κισσύβιον*, but that afterwards *κισσύβιον* was used generally for a wooden cup or bowl.

349. **σοὶ . . λοιβήν**. Eustath. describes the expression as *κολακευτικόν, εἴ γε οὐχ ὡς ξείνῳ δῶρον ἀλλ' ὡς θεῷ λοιβήν φησι τὸν οἶνον προσφέρειν*. Others explain it to refer to the hope of receiving hospitality, as though Odysseus would say, 'I brought the wine that I might use it to pour a libation with, when I should be entertained at thy hospitable board.' But the commencement of the sentence with the emphatic **σοί** is decisive in favour of the former interpretation. The grosser the flattery the deeper the irony: but, doubtless, it was not too strong for a savage who had described himself as superior to the *μάκαρες θεοί*.

εἴ μ' ἐλεήσας . . πέμψειας, 'in the hope that thou mightest pity me and send me home.' For such a use of **εἰ** see on sup. 229.

352. **ἀνθρώπων πολέων**, 'of the multitudes of men.' The force in **πολέων** is, that the more numerous men are, the greater chance there is of a visitor to the Cyclops: but how many soever there may be, such an inhospitable reception of Odysseus will keep all others at a distance.

353. **ἥσατο**, from *ἥδεσθαι*. The aorist commonly in use is *ἥσθην*. The use of **αἰνῶς** is not confined to expressions of horror; but it is used with such verbs as *φιλεῖν, ἐοικέναι, τέρπεσθαι*.

357. **καὶ γάρ**. The *καί* emphasises **Κυκλώπεσσι**. '*They* know what good

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οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.'
Ὣς φάτ'· ἀτάρ οἱ αὖτις ἐγὼ πόρον αἴθοπα οἶνον·
τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
καὶ τότε δή μιν ἔπεσσι προσηύδων μειλιχίοισι·
'Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν; αὐτὰρ ἐγώ τοι
ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.
Οὖτις ἐμοί γ' ὄνομα· Οὖτιν δέ με κικλήσκουσι
μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἑταῖροι.'
Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ·
'Οὖτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισι,
τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.'
Ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, κὰδ δέ μιν ὕπνος
ᾕρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος
ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἰνοβαρείων.

360. *Ὣς φάτ'· ἀτάρ οἱ*] So most modern edd. The common reading was *ὣς ἔφατ'· αὐτάρ οἱ αὖτις*, for which might be substituted *αὐτὰρ ἐγὼν αὖτις* (as Bekk.). The change is made because *οἱ* generally has the initial digamma; but it makes a new difficulty, because *οἱ* is not usually treated as a long syllable in thesis. 366. *ὄνομᾱ*] The caesura may be supposed to make a syllable of doubtful quantity allowable here, and the pause in the sense would tell the same way. A few MSS. read *ὄνομ' ἐστ'*.

wine is, but this is something quite out of the way.

359. For the use of **τόδε** after **οἶνος** see note on Od. 12. 75.

ἀπορρώξ. Properly a part broken off from another, used in Homer of a stream which is a 'branch' of the Styx, Il. 2. 755; Od. 10. 514. The adjective *ἀπορρῶγες*, 'abrupt,' is found as an epithet of *ἀκταί* in Od. 13. 98.

362. Join **περὶ . . ἤλυθεν**, and take **Κύκλωπα** as the direct object of the compound verb, and **φρένας** as the epexegetical accusative of nearer definition. Cp. Il. 10. 139 *τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή*. Euripides uses a similar expression (Alc. 758) *ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλὸξ | οἴνου*.

366. **ὄνομᾱ**. The hiatus and lengthening of the final syllable depend mainly on the pause in the sense. But cp. inf. 392; Il. 5. 576; 8. 556. The form **Οὖτιν** is intentionally made different from the ordinary accusative from *οὔτις*, because it is used as a proper name.

369. **πύματον . . μετὰ οἷς ἑτάροισι**. This is not equivalent to 'last, after his companions,' but rather 'last, in the list of his companions,' the regular use of **μετά** with dative.

372. **ἀποδοχμώσας**, 'drooping.' His head droops over towards one shoulder. Schol. *πλαγιώσας*. Cp. Virg. Aen. 3. 631 'Cervicem inflexam posuit, iacuitque per antrum | immensus, saniem eructans ac frusta cruento | per somnum commixta mero.'

374. **ὁ δ' ἐρεύγετο**. A paratactic clause, giving the reason for this voiding

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καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς,
εἵως θερμαίνοιτο· ἔπεσσί τε πάντας ἑταίρους
θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύη.
ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
ἅψεσθαι, χλωρός περ ἐών, διεφαίνετο δ' αἰνῶς,
καὶ τότ' ἐγὼν ἆσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἑταῖροι
ἵσταντ'. αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,
οἱ μὲν μοχλὸν ἑλόντες ἐλάινον, ὀξὺν ἐπ' ἄκρῳ,
ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεὶς
δίνεον, ὡς ὅτε τις τρυπῷ δόρυ νήιον ἀνὴρ
τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποσσείουσιν ἱμάντι

377. *ἀναδύη*] Others erroneously *ἀναδύῃ*, or *ἀναδυίη*. 383. *ἀερθείς*] *ἐρεισθείς* *Ἀρίσταρχος*. Schol. M. 384. *τρυπῷ*] See note below.

of **ἀνδρόμεα κρέα.** In Eur. Cycl. 591 Odysseus says, *τῷ δ' ὕπνῳ παρειμένος | τάχ' ἐξ ἀναιδοῦς φάρυγος ὠθήσει κρέα.*

375. **ὑπὸ σποδοῦ ἤλασα**, 'I drave it under the ashes.' For this use of **ὑπό** with genitive compare *ἐτέθαπτο ὑπὸ χθονός* Od. 11. 52, *ὑπ' ἀνθερεῶνος τέτατο ὀχεύς* Il. 3. 372. Cp. Od. 5. 346, 373.

377. **ἀναδύη**. Editions previous to Bekk. generally concurred in writing *ἀναδύῃ*. But *ἀναδύη* is for *ἀναδυίη* as *δύη* in Od. 18. 348; 20. 286: similarly we have *ἐκδῦμεν* in Il. 16. 99 for the optative.

379. **ἅψεσθαι**, 'to catch.' The middle voice gives a sort of animation to the expression, the passive is elsewhere found, as *ἄφθη τὸ λήιον* Hdt. 1. 19, *ἀφθεὶς ὁ νηὸς κατεκαύθη* Thuc. 4. 100. Here however the stake was not consumed, but only glowed with red heat; so we have *διαφανής* and *διάπυρος* to express 'red-hot.'

383. The common reading **ἀερθείς** merely reproduces the same notion that is already in **ἐφύπερθεν**, that he stands above it as a shipwright stands on a balk of timber and uses the drill to make a hole in the wood at his feet. But the reading of two important MSS. is **ἐρεισθείς**, which is said to have been preferred by Aristarchus. This would signify 'throwing my weight upon it,' as a man presses with his body upon the stock of a drill as it turns round. Transl. 'just as when a man bores ship-timber with a borer, while his mates at the lower end keep it spinning with a strap which they hold at either end; and the drill runs continuously.' The **ἱμάς** here serves the same purpose as the string of the 'bow,' used in working an ordinary drill. The strap made one turn round the shaft or barrel of the borer, so that by pulling at each end of it alternately the borer was made to revolve a turn or two, first in one direction and then in another. We are not, of course, to suppose that there was any such apparatus attached to this **μοχλός**, the particulars belonging to the *simile* of the *τρύπανον* only. What Odysseus means to say is, that the work they were engaged in, and their various attitudes, resembled those of a ship-carpenter and his men using the drill. Euripides copies it exactly, Cycl. 460 *ναυπηγίαν δ' ὡς εἴ τις ἁρμόζων ἀνὴρ | διπλοῖν χαλινοῖν τρύπανον κωπηλατεῖ.* It is usual to describe **τρυπῷ** as a form of the optative, viz. contracted from *τρυπάοι* (*τρυπάω*). It must however be remarked that **ὡς ὅτε** is nowhere else used in a simile with the optative; which mood is always introduced under such circumstances by *ὡς εἰ*. Either then we must treat *τρυπῷ* as a peculiar usage, or else accept the reading of Draco (de Metr. 86. 26), *τρυπᾷ*. Ameis proposes the participle **τρυπῶν**, and supplies, from the foregoing words, **ἐρεισθεὶς δινεῖ** to complete the sentence.

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ἀψάμενοι ἑκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί·
ὣς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἑλόντες
δινέομεν, τὸν δ' αἷμα περίρρεε θερμὸν ἐόντα.
πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὗσεν ἀϋτμὴ
γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ῥίζαι.
ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἠὲ σκέπαρνον
εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
φαρμάσσων· τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν·
ὣς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ.
σμερδαλέον δὲ μέγ' ᾤμωξεν, περὶ δ' ἴαχε πέτρη,
ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.
τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἕο χερσὶν ἀλύων,

387. ἑλόντες] τὸ δὲ ἑλόντες Ἀρίσταρχος ἀντὶ τοῦ ἔχοντες Schol. H. ἑλόντες, ἢ ἔχοντες κατὰ Ἀρίσταρχον Eustath. 1635. 'Videtur Aristarchus non legisse ἔχοντες, sed ἑλόντες per ἔχοντες interpretatus esse' Dind. 388. ἐόντα] Voss, on h. Hom. Cer. 110, reads ἰόντα, which Nitzsch and Bekk. follow, but see note below. 393. σιδήρου γε] A few MSS. read σιδήρου τε. 398. ἀλύων] ἀλύειν Ἀττικώτερον δασύνειν . . . προσγράφουσι δὲ τινὲς τῶν παλαιῶν τὸ ἰῶτα ἐν τῷ ἀλυίειν Eustath.

387. **ἑλόντες** goes directly with **δινέομεν**, 'clavum arreptum torquebamus.'

388. The reading *ἰόντα*, which would make **θερμόν** agree with **αἷμα**, though accepted by Nitzsch and Bekk., is merely a conjecture. Nitzsch indeed compares Il. 3. 61, where *εἶσιν* is used of an axe: but *εἶσιν διὰ δουρός*, 'makes its way through a plank,' gives no analogy to the use of *ἰόντα*, absolutely, to signify rotatory motion; though *νηὸς ἰούσης* might be quoted as an instance of *ἰέναι* used of motion in general. Nitzsch characterises **θερμὸν ἐόντα** as meaningless (*nichtig*); but, surely, it is quite the reverse; for the especial thought is the intense heat of the end of the stake, which was so hot as actually to hiss, when plunged in the blood and juices of the eyeball.

389. **ἀμφί** is to be taken adverbially with **εὗσεν**, 'round about,' as in Od. 3. 429 *ἕδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ*. **εὕω** and Lat. 'uro' both belong to Skt. root *ush*.

392. **ἰάχοντα** agrees in gender with **πέλεκυν** only, **ἠὲ σκέπαρνον** being thrown in, as it were, parenthetically. **μεγάλα** lengthens its final syllable in arsis before *ϝιάχοντα*, but, inf. 395, we have **περὶ δ' ἴαχε**, where the initial *ϝ* is dropped. The usage seems to be that where the participle is used, it almost invariably has the *ϝ* as in Od. 4. 454; 10. 323; 22. 81; Il. 11. 463 (though in Il. 21. 341 we find *ἐγὼν ἰάχουσα*), and in the finite sense where ῐ is lengthened by the augment, the *ϝ* is dropped, as *μέγα δ' ἴαχε* Il. 23. 216, *ὅτε τ' ἴαχε* Il. 18. 219, *μέγ' ἴαχον* Il. 2. 333, *μεγάλ' ἴαχε* Od. 2. 428.

393. **τὸ γάρ**, sc. *φαρμάσσειν*. Here, the hot bar answers to the iron, and the water to the eye. With *βάπτειν* compare *βαφῇ σίδηρος ὣς* Soph. Aj. 651. The word *βαφή* was afterwards used in the sense of 'temper;' as *βαφὴν ἀφιᾶσιν ὥσπερ ὁ σίδηρος εἰρήνην ἄγοντες* Aristot. Pol. 4 (7). 14. The emphatic antithesis suggested by *τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν* seems to imply that while iron is vastly strengthened by such 'tempering,' the Cyclops' eye was destroyed by the corresponding process.

398. Join **χερσὶν ἀλύων**, to describe

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αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπυεν, οἵ ῥά μιν ἀμφὶς
ᾤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας.
οἱ δὲ βοῆς ἀΐοντες ἐφοίτων ἄλλοθεν ἄλλος,
ἱστάμενοι δ' εἴροντο περὶ σπέος ὅττι ἑ κήδοι·
'Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας
νύκτα δι' ἀμβροσίην, καὶ ἀΰπνους ἄμμε τίθησθα;
ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἠὲ βίηφιν;'
Τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
'ὦ φίλοι, Οὖτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.'
Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
'εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἐόντα,
νοῦσόν γ' οὔ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
ἀλλὰ σύ γ' εὔχεο πατρὶ Ποσειδάωνι ἄνακτι.'
Ὣς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι,
χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἷλε θυράων,

404. ἀμβροσίην] γρ. ὀρφναίην Schol. H. 406. κτείνει] So Bekk. with H. and other MSS. Earlier editions and Dind. read κτείνῃ.

the wild movements of his hands in his agony. Elsewhere ἀλύειν has ὕ, so that some of the grammarians proposed to read here ἀλυίων.

402. **ἱστάμενοι.** 'And taking their stand round the cave they asked what ailed him, "What is this great hurt of thine, Polyphemus, that thou hast thus cried out?"' τίπτε τόσον is thus best joined with **ἀρημένος**, and **ὧδε** with **ἐβόησας**.

408. **οὐδὲ βίηφιν.** The ambiguity in the word **Οὖτις** involves a similar ambiguity in **οὐδέ**. The Cyclopes understand the words to mean, 'neither by craft *nor* by violence;' but Polyphemus intended to signify, 'he is slaying me by craft, *and not* by violence.' The ambiguity might be rendered thus, 'It is *no man's* craft, no violence that is murdering me.' The Cyclopes regard **Οὖτις** as equivalent to οὔ τις, as may be seen by their quoting it in the form μή τις in v. 410. It is difficult not to suppose that a pun is intended between μή τίς σε βιάζεται and μῆτις ἀμύμων, for the Cyclops has been over-reached by the μῆτις of the οὔτις or Οὖτις.

410. **οἶον ἐόντα,** that is, 'defenceless in having no neighbours to help you.'

411. **νοῦσον ἀλέασθαι.** See on Od. 5. 395 for the views of the ancients about diseases; and for the general sentiment cp. Od. 16. 447 θεόθεν δ' οὐκ ἔστ' ἀλέασθαι. The genitive, **Διός,** expressing the source, is like ἀνέμων κῦμα Od. 13. 99. Their meaning probably was that they thought he had gone hopelessly mad.

415. **ὠδίνων ὀδύνῃσι,** 'in agonies of anguish.' Here the παρήχησις is, of course, intentional.

416. **ψηλαφάω,** according to Döderl. from an adjectival form ψηλός (from

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αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
εἴ τινά που μετ' ὄεσσι λάβοι στείχοντα θύραζε·
οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο,
εἴ τιν' ἑταίροισιν θανάτου λύσιν ἠδ' ἐμοὶ αὐτῷ
εὑροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
ἄρσενες ὄιες ἦσαν ἐυτρεφέες, δασύμαλλοι,
καλοί τε μεγάλοι τε, ἰοδνεφὲς εἶρος ἔχοντες·
τοὺς ἀκέων συνέεργον ἐυστρεφέεσσι λύγοισι,
τῇς ἔπι Κύκλωψ εὗδε πέλωρ, ἀθεμίστια εἰδώς,
σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,

425. ὄιες] Ἀρίσταρχος οἴιες Schol. B. H. Q. Ameis adopts this reading, which comes through the vocalization of the digamma in ὄϝιες. 427. ἀκέων] Cod. Vrat. ἀέκων. 429. σύντρεις] La Roche writes, with five MSS, σὺν τρεῖς. Cp. Schol. H. δυνατὸν δὲ καὶ δύο μέρη λόγου λέγειν σὺν καὶ τρεῖς, καὶ ἓν μέρος λόγου σύντρεις, ὡς σύνεξ· τούτοις δὲ μόνοις τοῖς δύο ἀριθμοῖς ὑπῆρξε τὸ συντίθεσθαι μετὰ τῆς σύν προθέσεως.

ψάω) and ἀφή (ἅπτω). Curt. connects it with ψάλλω, root ψαλ, comparing Lat. *palpare*.

417. **χεῖρε πετάσσας.** Cp. Eur. Cycl. 668 ἐν πύλαισι γὰρ | σταθεὶς φάραγγος τάσδ' ἐναρμόσω χέρας.

419. Join **οὕτω νήπιον**, and take **ἤλπετο** with **ἐνὶ φρεσί** as ἔλπετο .. κατὰ θυμόν Il. 10. 355.

420. **ὅπως .. γένοιτο**, 'How all might be for the very best.' For the neuter plural ἄριστα used as an abstract noun cp. οὐδέ ποτ' ἶσα | ἔσσεται Od. 2. 203, οὐκέτι φυκτὰ πέλοντο 8. 299.

423. **ὥς τε περὶ ψυχῆς** = 'utpote de vita;' as we say, 'in a matter of life and death.' Cp. Il. 22. 161.

426. **ἰοδνεφές.** Eustath. rightly interprets this by μέλαν. Ernesti endeavours to twist the word so as to mean 'white,' but quite unnecessarily; for while we have as epithets of sheep, λευκός Il. 3. 103, ἄργυφος Od. 10. 85, and ἀργεννός Il. 6. 424; we have also μέλας in Od. 10. 527; and παμμέλας ib. 525.

427. **λύγοισι.** This word properly denotes the pliant twigs of the agnus castus (*Vitex agnus* L.). Dioscorides, 1. 136, thus describes it: ἄγνος ἢ λύγος θάμνός ἐστι δενδρώδης παρὰ ποταμοῖς τραχέσι τε τόποις καὶ χαράδραις φυόμενος, ῥάβδους ἔχων δυσθραύστους μακράς· φύλλα δὲ ὥσπερ ἐλαίας, ἁπαλώτερα δέ· τὸ δ' ἄνθος ἡ μέν τις λευκὸν σὺν ὑποπορφυρίζοντι, ἡ δὲ πορφυροῦν φέρει. The profusion of scented flowers of the ἄγνος is noticed in the opening scene of Plato's Phaedrus. With **λύγοι** Achilles binds two prisoners, Il. 11. 105; and with the same Odysseus ties together the legs of the great stag which he had shot, Od. 10. 166. The same sort of 'green withes' were used to bind Samson (Judges 16. 7). The stem **λυγ**, Lat. *lig-are*, appears in the Skt. *ling*. The tree is still called **λυγειά** in Greece.

429. **σύντρεις** may be so written on the analogy of ξυνεείκοσι Od. 14. 98, or σύνδυο h. Hom. Ven. 74. If we adopt, with some good MSS, σὺν τρεῖς αἰνύμενος we must treat it as a tmesis, and may compare συναίνυτο Il. 21. 502.

φέρεσκε. The iterative tense is used,

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τὼ δ' ἑτέρω ἑκάτερθεν ἴτην σώοντες ἑταίρους.
τρεῖς δὲ ἕκαστον φῶτ' ὄϊες φέρον· αὐτὰρ ἐγώ γε,
ἀρνειὸς γὰρ ἔην, μήλων ὄχ' ἄριστος ἁπάντων,
τοῦ κατὰ νῶτα λαβών, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο
νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ.
ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν.
  Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
οὔθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσι
τειρόμενος πάντων ὀΐων ἐπεμαίετο νῶτα
ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ὥς οἱ ὑπ' εἰροπόκων ὀΐων στέρνοισι δέδεντο.
ὕστατος ἀρνειὸς μήλων ἔστειχε θύραζε,

433. ἐλυσθείς] Al. ἑλιχθείς. Vind. 56 ἐρεισθείς. 443. ὥς οἱ] August. and Ven. 613 ὡς οἵ, which Nitszch prefers. But see note.

because there were several successive groups of three.

433. Join **κατὰ** with **λαβών**. 'Having grasped his back, I lay curled up under his shaggy belly.' The Schol. interprets **ἐλυσθεὶς** by *συστραφείς*. We find in Il. 23. 393 *ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη*, where Schol. B. interprets by *συνεῤῥύη*. In Il. 24. 510 *προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς* is rendered by the same Schol. *συνειλυθεὶς ἢ κυλισθείς*. It must be noticed that **κείμην** is an unusual word to express 'suspension.' But, after all, the posture is rightly described by *κεῖσθαι*, as Odysseus is outstretched back downwards. Nor is the impossibility of holding on all night to the sheep's wool to be considered for an instant. It is only the same scene that appears in the 'Romans de Dolopathos' (see Appendix 3), where the robber holds on to the hen-perch for a day and a night while the blinded giant is laying about him with his club. Otherwise we should have to accept the tame interpretation, that Odysseus *lay* nestling at the ram's side, while the creature slept—his hands interlaced in the fleece—and that when the ram rose to go out, he lifted Odysseus with him.

434. **χερσὶν** is emphatic, because the *men* were tied by withes, but there is no one to tie Odysseus, so that his *hands* are all that he has wherewith to support himself.

435. It is better to join **νωλεμέως** with **ἐχόμην**, as in Od. 12. 437, and, similarly, Od. 20. 24. **νωλεμέως** is a word of unknown etymology. But however the meaning may come, there seems no doubt that the general sense is 'firmly' or 'constantly.'

στρεφθεὶς is generally rendered 'twisted in,' i.e. with hands interlaced with the wool. But no analogy is found to support this use of **στρεφθείς**, which commonly means 'turning round' or 'back;' cp. Il. 5. 575; 15. 645; 16. 598. Düntzer would interpret it here 'turned round,' meaning that the head of Odysseus peered out at one side. But it is more likely that it means only 'turned round,' i.e. hanging downwards; just as in Od. 12. 432 foll. Odysseus clings to the fig-tree, and holds on *ὡς νυκτερίς*. Translate, 'And, turning myself over, I firmly gripped his thick wool with my hands.'

443. **ὥς οἱ.** For this some write *ὡς*

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λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι.
τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·
'Κριὲ πέπον, τί μοι ὧδε διὰ σπέος ἔσσυο μήλων
ὕστατος; οὔ τι πάρος γε λελειμμένος ἔρχεαι οἰῶν,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἄνθεα ποίης
μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις,
πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
ἑσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
σὺν λυγροῖς ἑτάροισι, δαμασσάμενος φρένας οἴνῳ,
Οὖτις, ὃν οὔ πώ φημι πεφυγμένον εἶναι ὄλεθρον.
εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο

445. λάχνῳ] Most MSS. λαχμῷ. Cp. Schol. M. λαχμὸν λέγει νῦν τὴν ἐκ τῆς λάχνης λασιότητα. οἱ δὲ παλαιοί φασι κάλλιον ἐνταῦθα λάχνῳ κατὰ Ἡρωδιανόν. 455. ὄλεθρον] Two MSS. give ὀλέθρου, which Eustath. prefers. See note on Od. 1. 18 γρ. ἔμμεν ὄλεθρον Schol. H. P. 456. ποτιφωνήεις] Three MSS. give ποτὶ οἵ, which Nitzsch approves. But οἱ is not the nominative plural, referring to the comrades of Odysseus, but a dative referring to the Cyclops. It is a true *dativus ethicus*, and is nearly equivalent in force to 'all unbeknown to him.' The enclitic, in this reading, throws back its accent on ὥς. See note on sup. 42 μή τίς μοι ἀτεμβόμενος κίοι ἴσης.

445. **λάχνῳ στεινόμενος**, 'cumbered by his wool and me,' that is, 'by me sticking to his wool,' for the weight of the wool itself does not properly enter into the description. Thus we may take **λάχνῳ καὶ ἐμοί** as a species of hendiadys; cp. Od. 19. 396 κλεπτοσύνῃ θ' ὅρκῳ τε. But the particular combination is no doubt chosen to give a comic touch to the whole. The unexpected addition of **ἐμοί** after **λάχνῳ** would be described in later Greek as a true σκῶμμα παρὰ προσδοκίαν.

447. **Κριὲ πέπον.** The word used for 'ram' in the Iliad is κτίλος, **κριός** is probably connected with κέρας. Eustath. remarks that we are reminded by this scene of Hector (Il. 8. 185), Achilles (Il. 19. 400), and Antilochus (Il. 23. 402) talking with their horses. Cicero (Tusc. Disp. 5. 115) fails to understand this natural craving on the part of the Cyclops for sympathy in his distress even from an animal, and notes how 'Polyphemum Homerus cum immanem ferumque finxisset, cum ariete etiam colloquentem facit, eiusque laudare fortunas, quod qua vellet ingredi posset, et quae vellet attingere. Recte hic quidem. Nihilo enim erat ipse Cyclops quam aries ille prudentior.' But Cicero's entire description of the scene is so unlike the Homeric picture, that we must either suppose that he had forgotten the original, or that he was confusing the story in Homer with the later account, perhaps, of some tragedian.

448. **λελειμμένος .. οἰῶν**, 'distanced by the sheep.' Compare τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο | λείπετο Il. 23. 523. So too, κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι Aesch. P. V. 857.

With the use of the present tense **ἔρχεαι** after **πάρος** cp. πάρος πώλεαι Od. 4. 811, and 5. 88.

450. **μακρὰ βιβάς.** This graphically describes the proud bearing generally noticeable in the animal that is the leader of a herd or flock.

451. **ἀπονέεσθαι.** For the lengthening of the initial ᾱ see note on Od. 12. 422.

455. **πεφυγμένον εἶναι ὄλεθρον.** See note on Od. 1. 20.

456. **εἰ δὴ ὁμοφρονέοις**, 'couldest thou feel as I do, and get the gift of

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εἰπεῖν ὅππῃ κεῖνος ἐμὸν μένος ἠλασκάζει·
τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ
θεινομένου ῥαίοιτο πρὸς οὔδεϊ, καδ δέ κ' ἐμὸν κῆρ
λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὖτις.'
Ὣς εἰπὼν τὸν κριὸν ἀπὸ ἕο πέμπε θύραζε.
ἐλθόντες δ' ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἑταίρους.
καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα
ἱκόμεθ'· ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν,
οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.

φωνήεις, which Ahrens adopts. Göbel, de epith. in -εις desin., writes **ποτέ, φωνήεις**, an unusual rhythm. 457. ἠλασκάζει] ἠλυσκάζει Cod. Vrat., 464. **πίονα**] Al. **πίονι**. 465. **περιτροπέοντες**] **περιτροπόωντες** Hesych.

speech, so as to tell me where that man is skulking from my wrath, then should his brain, as he was smitten, be dashed all abroad on the ground, and my heart should be eased from the trouble which good-for-nothing No-man gave me.' There is a grim sort of reference in **πόρεν** to the word that was used, sup. 360, of Odysseus *handing* the wine to the Cyclops.

ποτιφωνήεις is a word the composition of which suggests a difficulty; the general rule being that Homeric adjectives in -εις are derived from nouns substantive, as ὀμφαλό-εις, αὐδή-εις. There appears to be an exception to this general rule in ὀξυόεις, which seems to point to ὀξύς. But we may follow Bekker in referring ὀξυόεις to ὀξύα or ὀξύη, and so make it equivalent to ὀξύινος. But there is no synthetic compound of ποτί and φωνή from which ποτιφωνήεις can be formed; and a similar irregularity appears in the words βαθυδινήεις, from βαθύς and δίνη, or ἀμφιγυήεις, from ἀμφί and γυῖον. For other readings see crit. note.

457. **ἠλασκάζει** is used, in Il. 18. 281, in the intransitive sense of 'wandering.' Hermann would read ἠλυσκάζει for ἀλυσκάζει. But the two meanings meet in the notion of 'dodging.'

459. For **θεινομένου** after **οἱ** see on Od. 6. 157.

462. **ἐλθόντες . . λυόμην . . ὑπέλυσα.** The plural **ἐλθόντες** seems to prepare us for **ἐλυόμεθα**, instead of which two verbs are substituted as giving a more exact description. A similar use of a plural nominative subdivided into two singulars is found in Od. 12. 73; 18. 95; 24. 483; Il. 3. 211; 10. 224.

463. **ὑπ' ἀρνειοῦ** = 'from under the sheep.' Cp. ὑπ' ἀπήνης λύειν ἡμιόνους Od. 7. 5.

464. **ταναύποδα**, i. e. **ταναϝόποδα**, the υ representing the digamma. So we find αὔως for ἀϝώς (ἠώς), ἀνέρυσαν, καλαῦροψ, and, notably, ταλαύρινος = ταλα-ύρινο-ς, i. e. ταλά-ϝρινο-ς. See Curt. G. E. 496 foll.

δημός, 'fat,' is connected by Weber with δαίω, as if the sacrificial fat for burning: but against this meaning we have the fact that δημός is used for the fat of human beings as well as of animals.

465. **περιτροπέοντες.** On the analogy of περιτροπέων ἐνιαυτός we might construe this 'oft turning round,' viz. to see if the Cyclops were in pursuit. We should certainly rather expect to find a middle voice used, like ἐντροπαλίζεσθαι Il. 6. 496; so that it is preferable to render **περιτροπέοντες** here 'driving in,' sc. into a compact flock, for the purpose of taking them down to the ship. Cp. βοῦς περιταμνόμενον Od. 11. 402; 24. 112. Fäsi compares Apoll. Rhod. Arg. 2. 143 ἤδη δ' ἄσπετα μῆλα περιτροπάδην ἐτάμοντο | ἥρωες. We find περιτροπέων in the sense of 'deceiving' in h. Hom. Merc. 542.

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ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῦον ἑκάστῳ,
κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
πόλλ' ἐν νηῒ βαλόντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῗσι καθῖζον·
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·
'Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους
ἔδμεναι ἐν σπῆϊ γλαφυρῷ κρατερῆφι βίηφι.
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἅζεο σῷ ἐνὶ οἴκῳ
ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'
Ὣς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον·
ἧκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,
κὰδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρῴροιο
[τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι].

483.] *οὗτος ὁ στίχος συντάσσεται ἀπὸ τοῦ στίχου ἀρχομένου 'πλημμυρίς'* (inf. 485) Schol. M. *ἀστέρα ἔχει μετὰ ὀβέλου* Eustath. Editors since Wolf have either bracketed or expunged the line. See note below.

468. Join **ἀνά-νεῦον**, i.e. I signalled my refusal. The proper meaning of **ἀνανεύειν** is to express dissent or refusal by throwing back the head, opposed to *κατανεύειν*, the corresponding gesture of assent or permission by nodding and bowing the head. **ἀνανεύειν** may be used absolutely, or with *καρήατι* Il. 22. 205, or, as here, with **ὀφρύσι**, the expression of disapprobation being also exhibited in the knitting of the brow or closing of the eyes: cp. Ar. Lysist. 126 *τί μοι μυᾶτε κἀνανεύετε;*

469. **κλαίειν** is directly governed by **οὐκ εἴων**, the words **ἀνά . . ἑκάστῳ** being parenthetical, as *οὐδ' ἀπέλειπεν* sup. 292.

470. **βαλόντας.** A hasty action suggestive of hurry. In Od. 11. 4, where there is no such haste implied, we have the more deliberate *ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν.*

474. **κερτομίοισι** (*κείρω*) is used here and in Il. 1. 539 as a substantive; cp. *μειλιχίοισιν* Il. 4. 256, and *ὀνειδείοισιν* Il. 22. 497.

475. **οὐκ ἄρ' ἔμελλες.** The negative attaches closely to **ἀνάλκιδος**, which is the emphatic word in the sentence. The words are equivalent to *οὐκ ἄρα ἄναλκις ἦν ἀνὴρ οὗ ἑταίρους ἔδμεναι ἔμελλες*, 'He was no weakling whose comrades thou wast minded to eat.' **ἔμελλες** refers back to v. 208, when the Cyclops first began his horrid butchery. **ἄρα** = 'as you see,' introducing the illustration.

477. **καὶ λίην**, 'to the very uttermost.' Cp. *καὶ μάλα* Od. 1. 318 etc., *καὶ κάρτα* Soph. O. C. 65.

478. **σῷ ἐνὶ οἴκῳ**, thereby specially violating the rites of hospitality.

483. **τυτθὸν . . ἱκέσθαι.** This line cannot be read here, though it is appropriate enough in v. 540. A stone that fell **προπάροιθε νεός** would not go near the **οἰήιον.** Probably the missile passed clean over the ship and fell before her bows; as it appears, from v. 489 foll., that the stern was the part toward the shore.

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ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' αἶψ' ἤπειρόνδε παλιρρόθιον φέρε κῦμα,
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἱκέσθαι.
αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν
ὦσα παρέξ· ἑτάροισι δ' ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπῃς, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον,
ἀλλ' ὅτε δὴ δὶς τόσσον ἅλα πρήσσοντες ἀπῆμεν,
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι

485. *τὴν δ' αἶψ'*] *τὴν δ' ἄψ, οὕτως* Schol. H. Does this mean *οὕτως Ἀρίσταρχος*? 489. *ὑπ' ἐκ*] Wolf wrote *ὑπ' ἐκ* in Il., but Spitzn. and subsequent edd. *ὑπέκ*. La Roche here, with four MSS, *ὑπ' ἐκ*. See on Od. 3. 175. 491. *πρήσσοντες*] *πλήσσοντες* Ῥιανός Schol. H. Q.

485. **τὴν δ' αἶψ'**, 'and the backwashing wave carried her swiftly to land (a surge setting in from the sea), and drave her to approach the strand.'

παλιρρόθιον is here used of a wave that draws in to shore; in Od. 5. 430 it is the under-tow of the surf that carries the swimmer out to sea. But the epithet is correct in both passages, for the wave 'carries back' to the place from which escape is being sought.

486. **πλημυρίς** (*πλήθω*), interpreted by Apollon. as *ὅρμημα τῆς θαλάσσης*, is not the flood-tide as distinguished from the ebb, but the swell from the fall of the stone, setting shoreward. It is a common expedient to bring a floating stick to the bank by throwing stones beyond the stick; and this was the effect of the great stone hurled by the Cyclops.

θέμωσε. Cp. Schol. V. *ὁ μὲν Ἀρίσταρχος, ἤγγισε δὲ τῇ χέρσῳ· Καλλίστρατος δὲ ἀντὶ τοῦ ἐποίησε, παρὰ τὸ θεῖναι, παραγώγως. Ἄλλως. ἠνάγκασεν, ἐβιάσατο.* Schol. B. derives the word from *θεσμός*, i.e. *ὁ νόμος καὶ ἡ ἀνάγκη*, but, ultimately, the word must be referred to root *θε* (*θεῖναι*). Cp. Eur. I. T. 1396 *εἰς δὲ γῆν πάλιν | κλύδων παλίρρους ἦγε ναῦν*.

488. **ὦσα παρέξ**. This means something more than pushed her 'off' or 'out;' it implies also the process of 'punting' the ship someway 'along' the shore. Perhaps the word 'away' might be general enough. If *κοντός* (Lat. 'contus') be connected with *κεντέω*, it must be a pole sharp at the point.

489. **ἐμβαλέειν κώπῃς**. This is taken as the equivalent of the Lat. 'incumbere remis.' According to this rendering we have to supply some word like *χεῖρας* or *ἶνα*, or else to treat **ἐμβ.** as a sort of reflexive verb, of which latter use we find no example in Homer. Perhaps we ought to interpret the phrase as meaning, 'to dash into [the sea] with our oars,' comparing the dative with *νηὶ κατηγαγόμεσθα* Od. 10. 140, or *χερσὶν ἀνασχομένω* Il. 23. 686.

490. **κρατί**, for no one dared to utter a sound while they were still within range of the Cyclops' missiles.

491. **δὶς τόσσον**. This must mean twice as far as the distance given in sup. 473. The design of Odysseus is to row out of range; but the expression introduces an inconsistency, for to be out of range of shot must be to be out of hearing, if the first position (473) is described as **ὅσσον τε γέγωνε βοήσας**. But that they were not out of hearing is implied by the intention of Odysseus to address the giant, **καὶ τότ' ἐγὼ Κ. προσηύδων**, and we have no right to add to the picture by supposing that the Cyclops had come down to the water's edge, or was even wading in the sea.

ἅλα πρήσσειν is analogous to *κέλευθον πρήσσειν* Od. 13. 83; the commoner construction being *πρήσσειν ὁδοῖο* Od. 3. 476. This usage is imitated in the later epicists, as *κώπῃσι διέπρησσον μέλαν ὕδωρ* Quint. Smyrn. 14. 404.

492. **προσηύδων**. The passage 491–

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μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
'Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα
αὖτις ἐς ἤπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσε,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νήια δοῦρα
μαρμάρῳ ὀκριόεντι βαλών· τόσσον γὰρ ἵησιν.'
Ὣς φάσαν, ἀλλ' οὐ πεῖθον ἐμὸν μεγαλήτορα θυμόν,
ἀλλά μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·
'Κύκλωψ, αἴ κέν τίς σε καταθνητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
υἱὸν Λαέρτεω, Ἰθάκῃ ἔνι οἰκί' ἔχοντα.'
Ὣς ἐφάμην, ὁ δέ μ' οἰμώξας ἠμείβετο μύθῳ·
'ὢ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει.
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἠΰς τε μέγας τε,
Τήλεμος Εὐρυμίδης, ὃς μαντοσύνῃ ἐκέκαστο
καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν·

499. ὀκριόεντι] ὀκρυόεντι in two MSS.

501 seems to be parenthetical, and the προσηύδων of 491 is resumed by the προσέφην of 501. It does not seem according to Homeric usage to press a sense of attempted action into the imperf. προσηύδων. Cp. Od. 14. 485.

496. **φάμεν . . ὀλέσθαι.** With this use of the aorist after verbs of expectation or prediction see on φημὶ τελευτηθῆναι Od. 2. 171.

497. **φθέγγεσθαι** expresses any shout or cry; **αὐδᾶν** is narrower, and implies the use of articulate words.

499. **μαρμάρῳ,** from root μαρ, as μαρμαίρω. Seiler quotes from Montbel: 'Ici μάρμαρος et quelquefois πέτρος μάρμαρος (Il. 16. 735) n'est autre chose qu'une pierre blanche comme nos cailloux ou brillante, comme la roche nommée *mica*.'

τόσσον γὰρ ἵησιν, 'so far he flings.'

501. **ἄψορρον.** See on sup. 282. He addresses him here 'again;' for his first address is given in v. 474.

504. **φάσθαι** = 'dic.' Alluding to this passage, in which Odysseus reveals his name to the Cyclops, Aristotle (Rhet. 2. 3. 16) remarks that vengeance is incomplete till the guilty one knows for what cause and by whose hands it has been inflicted.

507. **ἱκάνει,** 'are come home to me;' so μόρος μιν ἱκάνοι Il. 18. 465. Cp. Eur. Cycl. 696 αἰαῖ· παλαιὸς χρησμὸς ἐκπεραίνεται· | τυφλὴν γὰρ ὄψιν ἐκ σέθεν σχήσειν μ' ἔφη, | Τροίας ἀφορμηθέντος.

509. **Τήλεμος.** Cp. Theocr. 6. 23; and Ov. Metam. 13. 771 'Telemus Eurymides, quem nulla fefellerat ales, | terribilem Polyphemon adit: lumenque quod unum | fronte geris media rapiet tibi, dixit, Ulixes.'

510. **μαντευόμενος κατεγήρα.** For μαντεία was a regular profession, the μάντεις being reckoned as public servants (δημιοεργοί Od. 17. 383) along with the ἀοιδός, ἰητὴρ κακῶν, and τέκτων δούρων. The μάντις could interpret the present and predict the future either by the study of the flight of birds, or other

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ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
χειρῶν ἐξ Ὀδυσῆος ἁμαρτήσεσθαι ὀπωπῆς.
ἀλλ' αἰεί τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·
νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς
ὀφθαλμου ἀλάωσεν, ἐπεί μ' ἐδαμάσσατο οἴνῳ.
ἀλλ' ἄγε δεῦρ', Ὀδυσεῦ, ἵνα τοι πὰρ ξείνια θείω,
πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
τοῦ γὰρ ἐγὼ παῖς εἰμί, πατὴρ δ' ἐμὸς εὔχεται εἶναι.
αὐτὸς δ', αἴ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'αἲ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
εὖνιν ποιήσας πέμψαι δόμον Ἄιδος εἴσω,
ὡς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.'

512. ἁμαρτήσεσθαι] See note below. 515. ἄκικυς] γρ. ἀεικής Schol. M. Eustath. quotes the same reading. Arist. Poet. 22. 13 ἀειδής. 516. ἀλάωσεν . . . ἐδαμάσσατο] γρ. ἀλάωσας . . . ἐδαμάσσαο Schol. H. M. and many MSS.

augurial signs (οἰωνοπόλος Il. 1. 69), or by dreams (ὀνειροπόλος Il. 1. 63), or possibly by the smoke of the sacrifices, if this meaning can be got from θυοσκόος Od. 21. 145; Il. 24. 221.

Κυκλώπεσσιν may be taken with **μαντευόμενος** = 'for the Cyclopes;' but its position in the line rather suggests that the meaning is local: he passed his life and reached old age among the Cyclopes.

512. **χειρῶν ἐξ**, 'that I should lose my sight at the hands of Odysseus.' Cp. φιληθῆναι ἐκ Διός Il. 2. 669.

This use of **ἁμαρτάνειν** is not found elsewhere in Homer, and Döderl. needlessly proposes ἀμερθήσεσθαι, from ἀμέρδειν. The phrase is common enough in the Tragedians, as Eur. Alcest. 342 τοιᾶσδ' ἁμαρτάνοντι συζύγου. The compound ἀφαμαρτάνειν is used in Homer nearly in this sense, as σεῦ ἀφαμαρτούσῃ Il. 6. 411, φίλου ἀπὸ πατρὸς ἁμαρτών Il. 22. 505.

515. **ἄκικυς.** In Od. 11. 393 we find the substantive κῖκυς, which may belong to the same root as κι-νέω, and would then denote strength as exhibited in 'movement.'

518. **πομπήν τ' ὀτρύνω.** These words make a sort of Homeric formula, as in Od. 7. 151; 8. 30; 11. 357. It seems therefore better to take them closely together, and to regard **δόμεναι κλυτὸν ἐννοσίγαιον** as an epexegetic clause defining **πομπήν**. Similarly in Od. 7. 151 we have αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε— πατρίδ' ἱκέσθαι θᾶσσον, 'hasten on with the preparations for my return—that I may reach home all the sooner.' So we may render here, 'and let me make speedy preparation for your return— that the famous Earthshaker may grant you one.'

523. **αἲ γάρ.** 'Would that I were able, having robbed thee of life and being, to send thee within the house of Hades, as certainly as Poseidon himself shall never heal thine eye!'

525. With **οὐκ** .. **οὐδέ** cp. Od. 8. 176, 280. For **ὡς** introducing an illustrative comparison into the expression of a wish cp. Od. 17. 253 αἲ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων | . . ὡς Ὀδυσῆΐ γ' ἀπώλετο νόστιμον ἦμαρ. The form is clearer when οὕτω is introduced into the first clause, as εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο | εἴην . . ὡς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισι Il. 13. 825 foll.

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Ὣς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
'Κλῦθι, Ποσείδαον γαιήοχε, κυανοχαῖτα·
εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὔχεαι εἶναι,
δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἱκέσθαι
[υἱὸν Λαέρτεω, Ἰθάκῃ ἔνι οἰκί' ἔχοντα].
ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ ἑὴν ἐς πατρίδα γαῖαν,
ὀψὲ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἑταίρους,
νηὸς ἐπ' ἀλλοτρίης, εὕροι δ' ἐν πήματα οἴκῳ.'
Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης·
αὐτὰρ ὅ γ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας
ἧκ' ἐπιδινήσας, ἐπέρεισε δὲ ἶν' ἀπέλεθρον,
κὰδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρῴροιο
τυτθόν, ἐδεύησεν δ' οἰήιου ἄκρον ἱκέσθαι.

531.] Since Wolf this line has been bracketed by nearly all editors, as being wanting in twelve MSS, and in the text of Eustath.: cp. also Macrob. Sat. 5. 12. 6.
539. *μετόπισθε*] *γρ. προπάροιθε* Schol. M. and a few MSS. See on sup. 483.

527. **χεῖρ'**, i.e. *χεῖρε*.

ἀστερόεντα is a good instance of a standing epithet, for the occurrences described here are taking place in the daytime.

535. **νηὸς ἐπ' ἀλλοτρίης**, that is, the Phaeacian ship on board of which Odysseus was brought home.

εὕροι δ' ἐν πήματα οἴκῳ. For this unusual position of the preposition see on Od. 6. 167.

538. **ἧκ' ἐπιδινήσας**, 'he whirled it round and flung it, and put into it [sc. the effort] vast strength.' Said of Ajax Il. 7. 269.

For **ἐπέρεισε** compare Schol. B. L. *συνεπέδωκεν ὅλον τὸ σῶμα τῇ βολῇ καὶ πάσῃ δυνάμει ἐχρήσατο.* The word is used without a direct object expressed in Il. 5. 856 *ἐπέρεισε εἰς κενεῶνα*, the *ἔγχος* may easily be supplied from the foregoing words.

539. There are two ways of punctuating here. We may either put a stop after **τυτθόν**, which will then qualify **μετόπισθε**, as *τυτθὸν ὀπίσσω* Il. 5. 443 (Aristarch.); or we may put a stop after **κυανοπρῴροιο**, so that **τυτθόν** may go with **ἐδεύησεν**, like *τυτθὸν ἅμαρτε* Il. 17. 609. In the latter case, **δέ** will stand as the third word in the sentence, which is only allowable when the first two words have a very close connection together. See crit. note on Od. 6. 100. If then we join **τυτθὸν ἐδεύησεν δέ** we must treat *τυτθόν* as making a sort of close combination with *ἐδεύησεν*, and this is the decision of Eustath. and the older commentators generally. The other way of punctuating is supported by Il. 10. 345 *παρεξελθεῖν πεδίοιο | τυτθόν*, and Il. 13. 184 *ἠλεύατο χάλκεον ἔγχος | τυτθόν*, in both of which passages a clause follows introduced by *δέ*. This seems the preferable way. For the use of **ἐδεύησε** (= *ἐδέϝησε*) without any qualifying adverb Bekk. quotes Alciphr. 3. 5. 3 *ἐδέησα κινδύνῳ περιπεσεῖν*. Translate, 'And he threw it down a little astern of the dark-prowed ship, but he failed to reach the end of the steering-paddle.'

540. **οἰήιον** (*οἴαξ*) is properly the handle which turns the paddle or *πηδάλιον*.

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ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἱκέσθαι.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
νῆες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
εἵατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεί,
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἑλόντες
δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.
ἀρνειὸν δ' ἐμοὶ οἴῳ ἐυκνήμιδες ἑταῖροι
μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
Ζηνὶ κελαινεφέι Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
ἀλλ' ὅ γε μερμήριζεν ὅπως ἀπολοίατο πᾶσαι
νῆες ἐύσσελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
δὴ τότ' ἐγὼν ἑτάροισιν ἐποτρύνας ἐκέλευσα
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῗσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

554. ἀλλ' ὅ γε] γρ. ἀλλ' ἄρα Schol. H. ὅ γε with majority of MSS, Bekk., and La Roche. See Ameis, Anh. ad loc.

542. **χέρσον.** This describes the shore of the island mentioned in sup. 116: whereas χέρσος in sup. 486 is the shore of the main land where the Cyclops lived.

543. **ἀλλ' ὅτε.** The apodosis to this protasis is introduced by **νῆα μέν** in v. 546. So in Od. 12. 1–5 αὐτὰρ ἐπεί.. νῆα μέν, and Od. 10. 508–511 ἀλλ' ὁπότ' ἄν .. νῆα μέν.

550. **ἀρνειόν.** That is the particular 'ram,' by means of which I had escaped.

553. **ἐμπάζετο.** Zeus refused to notice these offerings because the prayer of Polyphemus had been heard, and would be answered.

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ΟΔΥΣΣΕΙΑΣ Κ.

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
Αἴολος Ἱπποτάδης, φίλος ἀθανάτοισι θεοῖσι,
πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τεῖχος

1. **Αἰολίη νῆσος.** In later times this legendary scene was transferred to the Liparaean or Aeolian islands, to the north of Sicily. The actual Aeolian isle was identified by some with Lipara (Lipari); by others with Strongyle (Stromboli). Cp. Strabo, 6. 2. 11 *ἡ δὲ Στρογγύλη καλεῖται μὲν ἀπὸ τοῦ σχήματος, ἔστι δὲ καὶ αὐτὴ διάπυρος . . ἐνταῦθα δὲ τὸν Αἴολον οἰκῆσαί φασι*, and Pliny, H. N. 3. 9 'Strongyle . . in qua regnavit Aeolus.' Völcker, in his Homeric geography, takes the island of Aeolus to be one of the 'Aegates insulae,' on the N.W. coast of Sicily. But there is little advantage in seeking an exact geographical position for a place that belongs to the region of fable. We may however notice the following points in the Homeric description of the island: (1) that it is the first land that Odysseus makes after parting from the Cyclops; and we may suppose that it lay at no great distance thence, for it is customary in Homer, where a long voyage is made, to state the number of days that it occupied, cp. Od. 9. 82; inf. 28, 80; (2) that there was open sea between the Aeolian isle and Ithaca (inf.); and (3) that the island lay to the W. of Ithaca, because Aeolus intends to send Odysseus direct to his home, by confining all the other winds except Zephyrus. If we feel bound to localise the island at all, we may say that a place to the S.W. of Sicily best satisfies all the conditions. The names Aeolus (ἄημι) and Hippotades (ἵππος) both describe the rapid movement of the wind; the latter of the two names recalls **Βορεὰς ἄμιππος** (Soph. Ant. 985). There were three mythological personages called Aeolus: (1) a son of Poseidon; (2) a son of Hellen, alluded to in the words **Κρηθεὺς** Αἰολίδης (Od. 11. 237); and (3) the present Aeolus, son of Hippotas by Melanippe. Not till the time of the Alexandrines is Aeolus spoken of as a god; he appears here only as *φίλος ἀθανάτοισι θεοῖσι*, and as keeper of the winds by order of Zeus (v. 21).

3. **πλωτῇ** (from πλώω, a form of πλέω) was variously interpreted by the older commentators. Aristarchus explained it by *φορητῇ οἷον περιφερομένῃ* Schol. H.M., or *περιφορήτῳ· οἰκειότερον γάρ φησι μὴ ἐρριζῶσθαι τῶν ἀνέμων νῆσον.* This sense of 'floating' is by far the simplest and the most picturesque; and we may compare the words of Pindar about Delos ('erratica Delos' Ov. Met. 6. 333), *ἦν γὰρ τὸ πάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων ῥιπαῖσιν* (Frag. 58). The words of Herodotus also, in describing the island of Chemmis in the lake near the city of Buto, leave no doubt about the meaning commonly assigned to πλωτός. He says, *λέγεται ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νῆσος πλωτή· αὐτὸς μὲν ἔγωγε οὔτε πλέουσαν οὔτε κινηθεῖσαν ἶδον, τέθηπα δὲ ἀκούων εἰ νῆσος ἀληθέως ἐστὶ πλωτή.* The scepticism that Herodotus ex-

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χάλκεον ἄρρηκτον, λισσὴ δ' ἀναδέδρομε πέτρη.
τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν,
ἓξ μὲν θυγατέρες, ἓξ δ' υἱέες ἡβώοντες.
ἔνθ' ὅ γε θυγατέρας πόρεν υἱάσιν εἶναι ἀκοίτις.
οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
δαίνυνται· παρὰ δέ σφιν ὀνείατα μυρία κεῖται,
κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ

10. αὐλῇ] Al. αὐλή. γρ. αὐδή Cod. Vind. 133. See note below.

presses about the fact serves to bring out more strongly the unmistakable sense of πλωτός, which is in regular use in later Greek as an epithet of fish and other aquatic creatures. Of course it seems to increase the wonder that so solid an isle, with its sheer cliff and brazen wall, should be afloat on the waters, and Crates therefore seeks to escape this difficulty by taking πλωτή to mean 'accessible to ships,' ἡ προσπλεομένη ὑπ' ἀνθρώπων, and to this interpretation Nitzsch inclines, considering the word as nearly equivalent to ἀγχιβαθής Od. 5. 413. Similar interpretations are quoted by Schol. T., as e.g. ἐν πλωτοῖς οὖσαν τόποις, or προσορμιστὴν ἀλλ' οὐκ ἀμιχθαλόεσσαν. But such a description of island, instead of being accessible to ships, would be harbourless and dangerous. May not the whole story of the floating island with its precipitous sides be a poetical reproduction of the story of some Phoenician sailors, who had voyaged far enough to the north to fall in with an iceberg? The sheer face of ice and the glittering summit seem to be perfectly described by the words χάλκεον τεῖχος and λισσὴ ἀναδέδρομε πέτρη.

5. **καὶ δώδεκα παῖδες.** These words take up ἔνθα δ' ἔναιεν Αἴολος, 'Aeolus lived there .. and there are twelve children *besides* in his halls.' γεγάασιν means no more than εἰσί, as in Od. 6. 62; 5. 35; 19. 279; Il. 4. 325. According to Schol. H. Q. Aeolus had to wife Telepatra τὴν Λαιστρυγόνου [? Λαιστρυγόνος]; and the same authority tells us that the allegorising interpreters made Aeolus symbolise the year, and saw in his six sons the six sterner and colder months of the year, and in his six daughters the warmer and sunnier months. On the marriage between these brothers and sisters the Schol. B.Q. remarks, ἀρχαῖον ἔθος τὸ συνοικίζειν ἀδελφούς .. καὶ ὁ Ζεὺς ἀδελφῇ οὔσῃ συνοικεῖ τῇ Ἥρᾳ, and he then goes on to expatiate on the blessedness of such a union of conjugal and fraternal love, which must be intended as a piece of flattery for the Ptolemies, whose custom was to wed their sisters, or at any rate half-sisters, ὁμοπάτριοι. The consanguinity between full brothers and sisters was regarded as far closer, πρῶτα δὲ Αἴολον ὁμομητρίας κόρας ἀδελφοῖς συνοικίσαι. Cp. 2 Sam. 13. 13. The fact of such marriages in the isle of Aeolus points to no special custom of any age or country, but serves to give an idea of the loneliness of the island, and the scanty intercourse its inhabitants enjoyed with the rest of mankind. The brothers married the sisters because there were no other women (except, perhaps, female slaves) to marry.

7. **ἔνθα**, not a local adverb, but rather a temporal one, as introducing a new feature in the story. See on Od. 1. 11.

ἀκοίτις. This contracted form of the accusative plural is common in the form ἦνις Il. 6. 94, etc. Bekker also writes πόλῖς in Od. 8. 560; Il. 2. 648; 9. 328; 18. 342, 490, and in Il. 12. 375 ἐπάλξῖς for ἐπάλξεις, and, similarly, νήστῖς for νήστιας Il. 19. 156.

10. **κνισῆεν δέ τε δῶμα.** 'And the steaming house' (i.e. with smoke of roasting meat, suggested by **δαίνυνται**) 'sends out its sounds round about in the outer court.' If this rendering be right, it means that the sound of feasting and perhaps of the accompanying music was audible even as one entered the court and before the house was reached. **αὐλῇ** will be a true local dative, epexegetical of περί in **περιστεναχίζεται**, because it exactly defines the limits within which the noise was heard.

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ἤματα· νύκτας δ' αὖτε παρ' αἰδοίῃς ἀλόχοισιν
εὕδουσ' ἔν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.
καὶ μὲν τῶν ἱκόμεσθα πόλιν καὶ δώματα καλά.
μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν·
αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ᾔτεον ἠδ' ἐκέλευον
πεμπέμεν, οὐδέ τι κεῖνος ἀνήνατο, τεῦχε δὲ πομπήν.
δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,

13. *καὶ δώματα καλά*] *γρ. καὶ τείχεά μακρά* Schol. H. 16. *αὐτὰρ ἐγώ*] So Bekk. and Nauck from Cod. Vindob. 56. The MSS. give *καὶ μὲν ἐγώ*. 19. *δῶκε δέ μ'*] All MSS. read *δῶκε δέ μοι*, except Cod. Vrat., which gives *δῶκέ μοι*, followed by Wolf. Editions prior to Wolf give *δῶκε δέ μοι δείρας*. The reading in the text with elision of *μοι* may be supported by Il. 6. 165; 9. 673; 10. 544; 13. 481; 17. 100; Od. 4. 367; 23. 21.

Cp. Od. 17. 269 *γιγνώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται | ἄνδρες· ἐπεὶ κνίση μὲν ἀνήνοθεν, ἐν δέ τε φόρμιγξ | ἠπύει*. The only MS. variant of any importance is *αὐλή* in the nominative case, which would make **δῶμα** an accusative governed by *περί*, 'and the courtyard echoes all round the steaming house.' No interpretation is offered by the Scholl., except the words in Schol. Q. *περιηχεῖται ἐκ τοῦ λαοῦ*, which give no meaning; but the last word may be a mistake for *αὐλοῦ*, from *αὐλός*, 'a pipe.' Possibly this suggested to Schäfer the reading *αὔλῃ* = 'with the sound of fluting,' *αὔλη* being regarded as a shorter form of *αὔλησις*, as *βλάστη* of *βλάστησις*, *αὔξη* of *αὔξησις*. This conjecture is accepted by Kayser, and is introduced into the text of Fäsi's edition. One MS. gives *αὐδή*, which Nitzsch proposes to alter into *αὐδῇ*, while Düntzer, followed by Nauck, would read *περιστεναχίζετ' ἀοιδῇ*. The use of 'atria' in the Virgilian translation points however distinctly to *αὐλή*, Virg. Aen. 1. 725 'fit strepitus tectis vocemque per ampla volutant | atria.' Whatever may be the particular reading or rendering, this much is clear, that the expression *δῶμα περιστεναχίζεται* implies, most appropriately, that the house of the Master of the Winds is full of strange moans and sounds. But after all the emphatic word is **κνισῆεν**, for what the poet wishes especially to say is that the six couples spend the whole day with their parents feasting.

13. **τῶν** includes all the family of Aeolus, who however, as head of the household, is the sole subject to **φίλει**, 'entertained me.'

17. **καὶ ἐγὼν .. ᾔτεον**, 'when I also began to ask:' that is, 'I in my turn,' after Aeolus had finished his questionings.

ὁδόν here is equivalent to 'leave to depart.' The protasis introduced by **ἀλλ' ὅτε δή** finds its apodosis in **οὐδέ τι κεῖνος ἀνήνατο**.

19. **δῶκε δέ μ' ἐκδείρας**. See crit. note. 'And he gave me a bag of the skin of an ox that he had flayed;' **ἀσκὸν βοός** goes closely together = 'a skin-bag of an ox,' and **ἐκδείρας** has no immediate connection with **δῶκε** in point of time, but merely tells how he had got such a bag. Nitzsch quotes a similar sentence from Lucian, Amor. 34 *σκέπης δεηθέντες ἄνθρωποι νάκη, θηρία δείραντες, ἠμφιέσαντο*.

ἐννεώροιο is commonly taken to mean 'nine years old,' from *ἐννέα* and *ὥρη* or perhaps *ὧρος*, which is quoted as equivalent to *ἐνιαυτός*. This epithet is generally supposed only to imply full-growth, *ἐννέα* being taken for a conventional amount representing maturity, perhaps as being a triple of the number three. But Aristotle, Hist. An. 6. 27, says, *ἀκμάζει δὲ μάλιστα (ὁ βοῦς) πενταετὴς ὤν. διὸ καὶ Ὅμηρόν φασι*

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ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα·
κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
ἠμὲν παυέμεναι ἠδ' ὀρνύμεν ὅν κ' ἐθέλῃσι.
νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι,
ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν
ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

23. γλαφυρῇ] πρύμνῃ Apoll. Soph. p. 111. 17. 24. παραπνεύσῃ] Bekk. παραπνεύσει', to suit the tense of κατέδει.

πεποιηκέναι τινὲς ὀρθῶς ποιήσαντα '"Αρσενα πενταέτηρον' (Od. 14. 419; 19. 420), καὶ τὸ 'βοὸς ἐννεώροιο' δύνασθαι γὰρ ταὐτόν. If ἐννέωρος and πενταετής have, in any sense, the same meaning, it can only be got at by supposing ὥρη to be equivalent to a 'half-year,' so that ἐννέωρος would then be '4½ years old.' But Bothe (Il. 2. 403) interprets the words δύνασθαι γὰρ ταὐτόν as meaning 'et quinto aetatis anno et nono vigere boves.'

The description of the Aloidae, in Od. 11. 311, seems conclusive; ἐννέωροι γάρ τοί γε καὶ ἐννεαπήχεες ἦσαν | εὖρος, ἀτὰρ μῆκός γε . . ἐννεόργυιοι, for it is impossible to disregard the intentional parallelism between the three epithets. The word ἐννέωρος is also used, Od. 19. 179, as descriptive of Minos, ἐννέωρος βασίλευε, Διὸς μεγάλου ὀαριστής, but Schol. V. is uncertain as to the sense in which it is used—οἱ μὲν ὅτι διὰ ἐννέα ἐτῶν συνιὼν Διὶ παρ' αὐτοῦ ἐμάνθανεν ἅτινα εἴη δίκαια, οἱ δὲ ὅτι ἐνναετὴς ὢν βασιλεύειν ἤρξατο, the best interpretation referring the words to the communion with Zeus enjoyed 'every ninth year' by Minos; compare Plato, Minos 319; Legg. 624. In Od. 10. 390 we have σίαλοι ἐννέωροι, where Eustath. suggests that the meaning may be οἱ ἐννέα ὡρῶν ἤγουν ἐτῶν δύο καὶ ἑνὸς μηνός. This is very far-fetched, and it is doubtful whether Homer recognised, as we do, four seasons in each year; still, it is a fair attempt to evade the difficulty of supposing swine to be fit for food at nine years old. Lastly, we find (Il. 18. 351) ἀλείφατος ἐννεώροιο, where one Schol. translates by ἐνναετοῦς, and another suggests that the unguent had special faculties for keeping. On a general examination of all the passages, we must adopt one of these lines of interpretation; either (1) we must suppose the original meaning of the word to have been 'nine-years old,' and the derived meaning therefrom 'of full maturity;' or (2) we must take ὥρη as 'season,' some division of the year, but not the whole year; or (3) we must divide the word into ἐν-νέ-ωρος, taking -ωρος as a mere termination, as in πέλωρος, and throwing all the emphasis upon the syllable νε, i. e. νεϝ, as in νέϝος, nov-us. A modification of this etymology is suggested by Weber, who proposes to compound ἐννέωρος of ἐν and νεώρη (i. e. νέα ὥρη, compare ὀπώρη), as ἔνδιος of ἐν and δῖος. Both lines of interpretation converge more or less in the meaning of 'full strength;' one representing the strength of maturity, the other of youth. The former of the two interpretations is preferable.

21. With **ταμίην ἀνέμων** compare ταμίης πολέμοιο Il. 4. 84. Aeolus is not in Homer the King of the Winds as represented by Virgil, Aen. 1. 56, 66; he is only the manager of them by permission of Zeus; and we find Pallas, Calypso, Circe, and others possessed of the power to send a favouring wind when they pleased.

23. **μέρμιθι** (connected with μηρύομαι) **ἀργυρέῃ**. This implies a somewhat advanced stage of metallurgy, as the silver is here represented as drawn into a fine wire, probably fine enough to plait into an actual silver cord, that could tie the neck of the leathern bag so tight that not a breath of wind could slip past the fastening.

27. **αὐτῶν**, i. e. ἡμῶν αὐτῶν, as **αὐτούς**

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Ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ,
τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἐόντες.
ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·
αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ
δῶχ' ἑτάρων, ἵνα θᾶσσον ἱκοίμεθα πατρίδα γαῖαν·
οἱ δ' ἕταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,
καί μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι,
δῶρα παρ' Αἰόλου μεγαλήτορος Ἱπποτάδαο·
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

30. ἐόντες] ἐόντες ἡμεῖς Schol. H. So Bekk. ii, Ameis, and Düntz. with most MSS. Al. ἐόντας. 31. ἐπήλυθε] So Schol. P., probably representing the reading of Aristarchus. Al. ἐπέλλαβε. Eustath. ὑπήλυθε. 36. Αἰόλου] See note below.

above = ἡμᾶς, but the pronoun there stands also to mark the contrast between the crews and their ships.

28. **ὁμῶς**, to be taken closely with **νύκτας**, for they sailed 'day and night alike,' instead of only voyaging by day and running for a harbour or beaching the ship every night, as was the usual custom. We may notice the contrast here between the tenses in vv. 28, 29, and 30, and the aorist in v. 31.

30. **πυρπολέοντας**. Cp. Il. 19. 375 ὡς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτῃσι φανήῃ | καιομένοιο πυρός, τὸ δὲ καίεται ὑψόθ' ὄρεσφι | σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι | πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσι. An allusion is generally made to the watch-fires of the shepherds; but here, as the day has dawned, it is better to suppose that the ship had been sighted and the fire lighted to guide her in; or else that it was merely a fire for some purpose on the farm, and was introduced into the picture to show how near they had come to their home.

32. **πόδα νηὸς ἐνώμων**, 'I was ever managing the sheet of my ship.' The πόδες (see Appendix) are two ropes, at the two lower corners of the sail, which were used to draw the sail to one side or the other, according to the set of the wind. Here only one is mentioned, because, as the ship is running before the wind, the sail remains nearly at the same angle; and all that Odysseus had to do was just so to trim his sail, as to make the most of his wind (compare ἵνα θᾶσσον ἱκοίμεθα), and perhaps to be on his guard against a possible squall. Cp. Soph. Ant. 715 ὅστις ναὸς ἐγκρατῆ πόδα | τείνας ὑπείκει μηδέν, ὑπτίοις κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται. The Schol. on this passage gives a double interpretation of **πόδα**, either (1) the rope that pulls round the sail-yard, τὸν μεταγωγὸν τοῦ κέρατος κάλων, or (2) the rudder itself, sc. πηδάλιον. The use of νωμᾶν may seem to support this interpretation, as we have οἰήια νωμᾶν in Od. 12. 218, and οἴακα νωμᾶν Aesch. S. c. T. 3; but it is doubtful whether πούς ever bears this meaning.

36. **Αἰόλου**. Here we may suppose that the ο is lengthened in *thesis*, by the effect of the liquid λ; see Spitzn. de vers. heroic. 83 foll. Ahrens (Hom. Formlehr.) would write Αἰόλοο. Cp. Ἰλίου (Ἰλίοο) προπάροιθε Il. 15. 66, ἀνεψιοῦ (ἀνεψιοο) κταμένοιο Il. 15. 554, ἀγρίου (ἀγρίοο) πρόσθεν Il. 22. 313. Such a form of the genitive would amend the awkward rhythm in χαλεπὴ δ' ἔχε δήμου (δήμοο) φῆμις Od. 14. 239. See note on Od. 1. 70, and cp. Monro, H. G. § 98.

37. **πλησίον**, used as a substantive, as Od. 8. 328. Compare the common use of ἀθάνατοι, θνητοί and αἰδοῖοι Od. 15. 373, γνώριμος Od. 16. 9. Theogn. 221 611, uses ὁ πλησίος.

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'Ὢ πόποι, ὡς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται.
πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
ληΐδος· ἡμεῖς δ' αὖτε ὁμὴν ὁδὸν ἐκτελέσαντες
οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.
καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι
Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδώμεθα ὅττι τάδ' ἐστίν,
ὅσσος τις χρυσός τε καὶ ἄργυρος ἀσκῷ ἔνεστιν.'
Ὣς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἑταίρων·
ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν,
τοὺς δ' αἶψ' ἁρπάξασα φέρεν πόντονδε θύελλα
κλαίοντας, γαίης ἄπο πατρίδος· αὐτὰρ ἐγώ γε
ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα
ἠὲ πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.
ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
αὖτις ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι.
Ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἕλοντο θοῇς παρὰ νηυσὶν ἑταῖροι.

38. *τίμιος*] *γράφεται, καὶ τιμῆς, ἤτοι τιμήεις* Schol. B. 39. *γαῖαν*] *γρ. δώμαθ'* Schol. H. 41. *ἐκτελέσαντες*] *Ζηνόδοτος, ἐκτελέοντες* Schol. H. 43. *τάδ' ἔδωκε*] So Aristarchus, according to Schol. H. Al. *τὰ δέδωκε, τά γ' ἔδωκε.*

40. **Τροίης** is properly an adjective = T. *γαίας*, 'from the land of Troy.' Aristarchus took *Τροΐης* (in diaeresis) as agreeing with *ληΐδος*, which is really a material or partitive genitive with *κειμήλια*.

42. **σύν** seems to mean 'all of us together,' or 'along with us.' Others join **συν-έχοντες**, as though it meant 'holding our hands together, empty;' i.e. with the palms resting on each other, because there was nothing between them.

45. **ὅσσος τις.** Here *τις* serves to give an indefinite notion of quantity. A similar 'general' notion of quality is given by *οἷός τις* Od. 9. 348. Cp. *πολλός τις* Il. 7. 156.

46. **νίκησεν**, 'carried the day.' Cp. Od. 18. 404 *ἐπεὶ τὰ χερείονα νικᾷ*, Soph. Ant. 233 *τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν σοί*, sc. *ἡ γνώμη*, ib. 795 *νικᾷ δ' ἐναργὴς βλεφάρων ἵμερος*. Here **ἑταίρων** depends on **βουλή**, not on **νίκησεν**.

51. **ἀποφθίμην**, aor. optat., as *φθῖτο* Od. 11. 330, *λελῦντο* Od. 18. 238, *δαινῦτο* (Thiersch. *δαινύοιτο*) Il. 24. 665. See on *ἀναδύη* Od. 9. 377.

53. **καλυψάμενος**, signifying abandonment to grief. Cp Od. 8. 92.

56. **ἠπείρου** here means nothing more than the coast of the Aeolian isle; cp. Od. 1. 162; 5. 56. Odysseus must be considered to have led the way in the ship which he himself was steering, but there were several ships together, as we gather from Od. 9. 544. The same conclusion is pointed to by the use of **αἱ δέ** sup. 54 and inf. 57.

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αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,
βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον
δαινύμενον παρὰ ᾗ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
ἑζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·
'Πῶς ἦλθες, 'Οδυσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
ἦ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἵκηαι
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.'
Ὣς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
'ἄασάν μ' ἕταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'
Ὣς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν·
οἱ δ' ἄνεῳ ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·

65. ὄφρ' ἂν ἵκηαι] ἂν ἵκοιο Bekk. ii. Al. ἀφίκοιο, which Nauck adopts. See La Roche, ad loc. 'ὄφρ' ἂν ἵκηαι libri optimi, quod retinui, etiamsi imperfectum praecedit. Cp. Annal. Gymn. Austr. 1864, p. 562 sqq. Ego reddo "dimisimus te ut pervenire potueris," quo simul indicatur in potestate Ulixis fuisse ut domum perveniret, optativus autem vel cum vel sine ἄν nihil aliud ostenderet, quam voluntatem Aeoli fuisse ut Ulixes reverteretur. Huic loco simillimus est κ 24 κατέδει μέρμιθι φαεινῇ, . . ἵνα μή τι παραπνεύσῃ [Bekk. ii. παραπνεύσει'] ὀλίγον περ, "alligavit funiculo splendido, ut ne quid praeterflare potuerit." Alia exempla sunt π 233; ξ 327; I 98, 494.' 70. καθαπτόμενος] Ζηνόδοτος, μαλακοῖσιν ἀμειβόμενος, γράφει. καὶ ἔστι χαριεστάτη ἡ γραφή· οὐ καθάπτεται γὰρ αὐτόν, ἀλλ' ἱκετεύει Schol. H. 71. ἄνεῳ] Aristarchus ἄνεω.

59. **ὀπασσάμενος**, i.e. having taken as my companion, or ὀπαδός. Cp. Il. 10. 238; 19. 238.

62. **ἐπ' οὐδοῦ.** So Odysseus sits, when playing the part of a beggar, Od. 17. 339. It is a more modest attitude than that of Odysseus in Od. 7. 153, where he walks up the hall and sits by the hearth. Nitzsch observes, however, that not till later times is the hearth regarded as a place of sanctuary. See Thuc. 1. 136.

64. **ἔχραε**, from stem χρᾱν, χρᾰϝ. For similar thematic Aorists with short ᾰ (the corresponding long form containing ᾱ or η) cp. λάθετο, εὔαδε, διέτμαγον, δάηται (δᾱν, δᾰϝ). See Monro, H. G. § 31.

65. **ἵκηαι.** See crit. note, and compare sup. 24, Monro, H. G. § 298 shows that the construction of a subjunctive with a historic tense is in Homer exceptional. It may be used when (1) the governing verb is a gnomic aorist, or (2) if the action expressed by the subordinate clause is still future at the time of speaking. In such cases the governing verb is generally to be translated by the English perfect. If ἵκηαι be the right reading in the present passage we may render 'we have but now sent you away, intending that you shall arrive etc.'

66. **καὶ εἴ που**, like Lat. 'sicubi' = 'wherever else thou likest.'

68. **ἄασαν**, cp. ἀάσατο Il. 11. 340, ἄασας Il. 8. 237, ἀασάμην Il. 9. 119; and the contracted forms ἆσε Od. 11. 61, ἄσατο Il. 19. 95.

πρὸς τοῖσι = 'praeter hos.' Every other instance of the use of **πρός** with dative in Homer has a purely local meaning, viz. 'close to,' as Il. 5. 408, 425; Il. 22. 64; Od. 3. 298; Od. 5. 401.

69. **σχέτλιος** is used here exactly like 'improbus' in Latin; in such connections as 'improbus anser,' 'improbus labor.'

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'"Ερρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζωόντων·
οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν.
ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις.'
῞Ως εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνετο πομπή.
'Εξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ·
ἑβδομάτῃ δ' ἱκόμεσθα Λάμου αἰπὺ πτολίεθρον,

72. **ἔρρε,** as Schol. P. *μετὰ φθορᾶς ἀναχώρει.* The force of **θᾶσσον** is 'as speedily as possible;' i. e. literally, 'more quickly' than your present mood seems to imply.

ἐλέγχιστος is used here and in Il. 2. 285; 17. 26. It is matter of uncertainty whether the positive *ἐλεγχής* really exists. In Il. 4. 242 we find *'Αργεῖοι ἰόμωροι, ἐλεγχέες, οὔ νυ σέβεσθε*; and in 24. 239 *ἔρρετε, λωβητῆρες, ἐλεγχέες, οὔ νυ καί*, etc., in both which passages Ahrens, with La Roche, would write *ἐλέγχεα*, as in Il. 2. 235; regarding the word *ἐλεγχέες* as an invention of Aristarchus. In Il. 5. 787; 8. 228, Aristarchus is said to have written *κάκ' ἐλεγχέες* (or *κακελεγχέες* MSS.) as a needless attempt to avoid a non-existent hiatus in *κάκ' ἐλέγχεα ϝεῖδος ἄριστοι.*

79. **ἡμετέρῃ ματίῃ,** not as Nitzsch, 'our fruitless endeavour,' but as Schol. *ἡμετέρᾳ ματαιότητι καὶ ἁμαρτίᾳ*, who also rightly explains **ἡμετέρῃ** as *σύμπαθῶς ἑαυτὸν παρέλαβε διὰ τὸ κοιμηθῆναι.* The sleep of Odysseus gave to his crew the opportunity of satisfying their fatal curiosity. **ἐπεί** gives the reason why they had to take to their oars, 'since the wafting wind no longer showed itself;' **πομπή** means the wind, because it is the means towards the accomplishment of their journey. With **φαίνετο** compare *οὐδεμίαν γάρ σφι ἔτι κομιδὴν ἐς Κρήτην φαίνεσθαι* Hdt. 7. 170; and, with the whole expression, Od. 4. 361.

81. **Λάμου.** Fäsi notes the two names, **'Αντιφάτης** (*φένω, πέφαται*), and **Λάμος** (*λαμός, λαιμός*), as the double title of the murderous king of the land: with the latter name we may further compare **Λαμία,** the child-devouring ogress. **Λαιστρυγόνες** may be compounded of the intensive *λαι* or *λα* and *τρύχειν* or *τρύγειν*, 'to devour.' Cp. *Λά-μα-χος, λαμυρός, λαιδρός.* Some commentators have taken Lamus as the name of the town, comparing with *Λάμου αἰπὺ πτολίεθρον* the expression *'Ιλίου πόλις* Il. 5. 642. But Lamus, as the proper name of the king, is used by Cicero, ad Att. 2. 13. 2; Ovid, Met. 14. 233; Horace, Od. 3. 17. 1; and Sil. Ital. 8. 531. The Scholl. too adopt the same view, describing Lamus as a son of Poseidon. We may also take **Τηλέπυλος** as the actual name of the town, and **Λαιστρυγονίην** as the geographical epithet; cp. Od. 23. 318. The signification of *Τηλέπυλος* depends upon the meaning assigned to *τηλύγετος*; the etymology of the first part of the two words being the same. See note on Od. 4. 11, where it is urged that *τηλύ-γετος* meant 'big-grown;' and similarly *τηλέ-πυλος* is 'big-gated.' There is no reason for accepting the refinements of modern commentators, who picture for us a town with a straight street through it, and gates at either end, 'far apart.' All that we have here is a town with 'big gates,' on an appropriate scale for those who were *οὐκ ἄνδρεσσιν ἐοικότες ἀλλὰ Γίγασιν* inf. 120; and, we may add, big enough to let the in-coming and out-going herds pass abreast. The next point to examine is the meaning of **ποιμένα** and **ποιμήν.** It is not necessary that we should understand *ποιμήν* always to signify 'shepherd;' though we accept this as its usual meaning, as in Il. 5. 137; 12. 451; 13. 493; 16. 354; Od. 4. 87; but it is frequently used of the

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Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν

herdsman generally, without any allusion to sheep; and such expressions as Βουκολίων . . ποιμαίνων ἐπ' ὄεσσι Il. 6. 23, and ἵπποι βουκολέοντο Il. 20. 221 (cp. νέκταρ ἐῳνοχόει Il. 4. 3), show that there is frequent confusion between the notion of shepherd and neatherd. We may then render both ποιμένα and ποιμὴν here as 'herdsman,' understanding by the former the neatherd, by the latter the shepherd. The scene is evening. A herdsman, driving out before him his kine, meets in the gateway a shepherd driving in his flock. As they pass, the shepherd hails (ἠπύει, connected with εἰπεῖν) the neatherd, who answers with his greeting (ὑπακούει, Od. 4. 283). Thus far then we may translate, 'on the seventh day we reached the lofty city of Lamus, the Laestrygonian Telepylus, where a herdsman, as he drives in his flock, hails an (out-coming) herdsman; and he, as he drives forth his herd, answers him.' Thus far all is simple; except that we have to account for the surprising fact that though it is nightfall and the sheep are coming home, yet at the same moment the kine are coming out to pasture. And so, says the poet, 'a man who could do without sleep might earn there two sets of wages; one for minding cattle, and another for feeding white sheep.' The Scholl., who lay the scene in Sicily, suggest an absurd interpretation. They maintain that the swarms of gad-flies there made it dangerous for the cattle to feed except after sundown; while the sheep, being protected by their woolly fleeces, could pasture during the day. Therefore, if any man could spend his days as a shepherd and his nights as a neatherd, he could earn wages in both capacities; and this would be all the easier, for (said they) the pasturages, or rather 'the ways to the pasturages for the day and night feeding are near the city' (ἐγγὺς γὰρ . . κέλευθοι). Cp. Schol. B. H. τοῦτο λέγει ὅτι νυκτὸς μὲν βουκολοῦσι διὰ τοὺς μύωπας . . διὰ τὸν οἶστρον. Δύναται οὖν τις ἐκεῖ λαμβάνειν δύο μισθοὺς, ἐπειδὴ τῆς ἡμέρας καὶ τῆς νυκτὸς αἱ νομαὶ ἐγγύς εἰσι καὶ οὐ πόρρω, or, in other words, αἱ ἡμεριναὶ καὶ αἱ νυκτεριναὶ νομαὶ ἐγγύς εἰσι τῆς πόλεως, or, as Eustath. adds, αἱ εἰς αὐτὰς ὁδοί. This interpretation is nothing more than a simple invention to explain the meaning of the text. But the right line had been already touched by Crates, whose explanation is thus quoted by Schol. H.: Κράτης βραχείας αὐτοῦ ὑποτίθεται τὰς νύκτας. καὶ γάρ φησιν αὐτοὺς εἶναι περὶ τὴν κεφαλὴν τοῦ δράκοντος (sc. the constellation), περὶ ἧς Ἄρατός φησι 'κείνη που κεφαλὴ τῇ νείσεται, ἧχί περ ἄκραι | μίσγονται δύσιές τε καὶ ἀντολαὶ ἀλλήλῃσιν.' ὅθεν συνεγγὺς οὐσῶν τῶν ἀνατολῶν ταῖς δύσεσι λέγειν τὸν ποιητὴν 'ἐγγὺς γὰρ νυκτός τε' καὶ τὰ ἑξῆς, παρὰ τὸ πλησιάζειν τὰς τῆς νυκτὸς κελεύθους ταῖς τοῦ ἤματος κελεύθοις, ἢ τὴν νύκτα ἐγγὺς τετάχθαι τῆς ἡμέρας βραχυτάτην οὖσαν. Or, as Eustath. quotes, ὥστε φασὶ καὶ πλείω μὲν εἶναι τὴν ἡμέραν, ὀλίγην δὲ τὴν νύκτα, οὐ τὸ ἀνάπαλιν παρὰ τοῖς Κιμμερίοις. The whole sentence may be rendered, 'There a man who took no sleep might have earned two sets of wages, one by minding cattle, the other by pasturing white sheep; for the outgoings of night and day are close together.' Hardly has Night stepped forth upon the scene, when Day reappears too; and so we may suppose that the interval of darkness between the two periods of light is actually inappreciable. Thus a man who has had his flock at pasture from morning till just the fall of evening, brings it home before the darkness sets in; but as he enters the city-gate with his flock, he meets his fellow driving out his herd of oxen to pasture, for already daylight is beginning again—the evening twilight is melting into the dawn. The notion then strikes the poet, that if a man should take no sleep he might play the part both of the εἰσελάων and the ἐξελάων. He would bring home his sheep, change them for a herd of oxen and be off again to pasture without delay, thus earning wages in the double capacity of neatherd and shepherd. An interesting question is raised by this description of Laestrygonia. How far was Homer acquainted with the existence of land to the far north? We have suggested (see sup. v. 3) that the description of the isle of Aeolus is an attempt to represent an iceberg, of which the poet may have heard through some Phoenician sailors, who had sailed up beyond the coast of Britain. And we have seen

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ἠπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.
ἔνθα κ' ἄυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθούς,
τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων·
ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι.
ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρη
ἠλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
ἀκταὶ δὲ προβλῆτες ἐναντίαι ἀλλήλῃσιν
ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἴσοδός ἐστιν,

90. ἀραιῇ] δασυντέον τὸ ἀραιῇ Schol. H. 'Hoc placuisse Aristarcho colligi potest ex schol. Il. ε 425' Dind.

how Welcker (Klein. Schrift. 2. 14; see on Od. 5. 34; 8. 562) finds in the Phaeacians, who transported Odysseus across the sea in their ship, the reproduction of the Northern legend of the Ferrymen of the Dead. Now the story of the Laestrygonian herdsmen seems certainly to point to the phenomenon of the short nights and midnight sun of high latitudes. But the story changes in the poet's hands. He has heard of the long days and short nights, but he numbers them among the marvels of the West: they have no connection with the North in his mind. And naturally so—for it is evident that the apparent path of the sun is to his mind like the course in the chariot race, the starting-point being the east. The extreme western point in this course was to him like the *νύσσα*, or turning post, in the *δρόμος* (see Il. 23. 327 foll.), and when the sun has reached this westernmost point, he naturally begins *κάμψαι διαύλου θάτερον κῶλον πάλιν*. The city of Telepylus lies just at this point, so that the momentary passage of the sun round the *νύσσα* (*στήλη*, *meta*) is the only interval of darkness that is possible. Of course if we choose to subject this view to criticism, nothing is easier than to show that it is incorrect from first to last; that it virtually makes the sun appear to travel from East to West, and then from West to East—and so on. But we are after all only dealing with a fairy story, and not examining a system of cosmogony; we are listening to a tale of marvel from the wonder-land of the West, where the nights are reduced to a mere nothing, for the sun has scarce disappeared before he appears again. This notion of the sun turning round when he has finished his course seems to be alluded to in Od. 15. 404 *νῆσός τις Συρίη . . Ὀρτυγίης καθύπερθεν ὅθι τροπαὶ Ἠελίοιο*, on which Seiler remarks (Hom. Lex. s. v. *τροπαί*) that it is the description of a place situated in the furthest west: and Autenrieth (Wörterb. s. v.) translates *τροπαί* as 'the change of direction, when at evening the sun turns round his car eastward.' See note on *Αἰαίη* and *ἀντολαί* Od. 12. 3, 4. This view seems to find additional support from a passage in Hesiod (Theog. 746 foll.). He describes the place where Atlas is supporting the heavens on his head and shoulders—a place notoriously in the west;—and there, says Hesiod, *Νύξ τε καὶ Ἡμέρη ἆσσον ἰοῦσαι | ἀλλήλας προσέειπον*, though the rest of the description does not tally.

The words of Tacitus in the Agricola, c. 12, are well known, 'nox extrema Britanniae parte brevis, ut finem et initium lucis exiguo discrimine internoscas.'

88. **τετύχηκε.** Eustath. seems to force the meaning of this word when he says, *κατὰ τύχην ἐστὶ καὶ οὐκ ἐξ ἐπιτεχνήσεως*. The usage of it seems to be very much like that of *τέτυκται*, or *ἐτέτυκτο*, cp. Od. 9. 190. In Il. 17. 748 we have the description of a headland, *πρὼν . . πεδίοιο διαπρύσιον τετυχηκώς*, = 'lying' or 'set' right across the plain. See Curt. Gk. Etym. p. 57 for an account of the root *tak* with by-forms *tik* and *tuk*, showing an identical origin for the Greek words *τεκ-εῖν*, *τυχεῖν*, and *τεύχειν*. The addition of **διαμπερές** is intended to show that this wall of cliff was quite continuous from one side to the other.

90. **ἀραιῇ**, according to Aristarch.

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ἔνθ' οἵ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο
πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη.
αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν,
αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας·
ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών.
ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,
καπνὸν δ' οἶον ὁρῶμεν ἀπὸ χθονὸς ἀίσσοντα.
δὴ τότ' ἐγὼν ἑτάρους προΐειν πεύθεσθαι ἰόντας
οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύο κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.
οἱ δ' ἴσαν ἐκβάντες λείην ὁδόν, ᾗ περ ἅμαξαι
ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.
κούρῃ δὲ ξύμβληντο πρὸ ἄστεος ὑδρευούσῃ,
θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·

103. ᾗ περ] τινὲς πιθανῶς γράφουσιν ᾗ κεν ἅμαξαι. On ἅμαξαι cp. Eustath. 1156 etc., ψιλοῦσιν οἱ παλαιοί.

and Herod. should be written ἀραιή, for which Bekk. ii. gives ϝαραιή. The derivation is uncertain. Herod. (Et. Mag.) connects it with ῥαίω, and others refer it to ἀρή (*damnum*). Döderl. groups it with ἀρημένος and ἀράσσω, as if it meant 'broken away till only a small portion was left.'

Eustath. says on the whole description, τὸ δὲ στενὸν τῆς κατὰ τὸν λιμένα εἰσόδου τὸν πολὺν ὄλεθρον τῶν τοῦ Ὀδυσσέως νηῶν πιθανολογεῖ· οὐκ εἶχον γὰρ διεκδῦναι τῆς στενότητος.

91. **ἔνθ' οἵ γ'**, 'there they all steered.' Cp. Od. 3. 182; Il. 8. 139. These words form the apodosis to **ἔνθ' ἐπεί** sup. 87.

93. **πλησίαι**, sc. 'near to one another.'

95. **αὐτὰρ ἐγών**, antith. to **αἱ μὲν ἄρ'**, 'but I alone moored my black ship outside the harbour, there at its outermost edge, having made fast my hawser from a rock' (join **ἐκ-δήσας**).

96. **ἐπ' ἐσχατιῇ** is added as a nearer description of **αὐτοῦ**, so inf. 271 **αὐτοῦ τῷδ' ἐνὶ χώρῳ**. Cp. Od. 8. 68.

97. Cp. Aen. 1. 180 'Aeneas scopulum interea conscendit, et omnem | prospectum late pelago petit.' As the Laestrygones, like the Cyclopes, were only graziers, there would be no ploughed land (βοῶν ἔργα), and no vineyards or gardens (ἀνδρῶν ἔργα); but the smoke showed that the land was inhabited.

103. **λείη ὁδός** is a road cleared for use, by felling trees, levelling, etc. (cp. Il. 15. 261 κέλευθον λειανέω), so as to make it an ἁμαξιτός Il. 22. 146.

ἐκβάντες keeps its ordinary meaning of 'disembarking,' i.e. 'after they had left the ships they came to this road.'

105. **ὑδρευούσῃ**. Cp. Od. 6. 57 foll. In h. Hom. Cer. 105 the daughters of Celeus appear ἐρχόμεναι μεθ' ὕδωρ εὐήρυτον, ὄφρα φέροιεν | κάλπισι χαλκείῃσι φίλα πρὸς δώματα πατρός.

108. **Ἀρτακίην**. There appears to have been a fountain Artacia near

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οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο
ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι.
ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ.
οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
εὗρον ὅσην τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.
ἡ δ' αἶψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον.
αὐτίχ' ἕνα μάρψας ἑτάρων ὡπλίσσατο δεῖπνον·
τὼ δὲ δύ' ἀΐξαντε φυγῇ ἐπὶ νῆας ἱκέσθην.
αὐτὰρ ὁ τεῦχε βοὴν διὰ ἄστεος· οἱ δ' ἀΐοντες
φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
μυρίοι, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν.
οἵ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει

110. *οἷσιν*] *τὸ δὲ οἷσιν Ἀρίσταρχος διὰ τοῦ τ, καὶ τοῖσιν ἀνάσσοι, ἀντὶ τοῦ τίνων* Schol. H. So Eustath. La Roche with the majority of MSS. reads *οἷσιν*. See note below.

Cyzicus, alluded to by Alcaeus, and other poets who dealt with the tale of the Argonauts. See Apoll. Rhod. Argon. 1. 995–997. The story of Circe (inf.) presents several remarkable similarities to the Argonautic legend of Medea.

110. **οἷσιν ἀνάσσοι.** See crit. note. If we adopt the v. l. **τοῖσιν** we must suppose that it stands for *τέοισιν*, as *τεῦ* for *τίνος*. Or if we read **τῶν** instead of **τῶνδ'**, we may take *τοῖσιν* as demonstrative parallel with *τῶν*, and render 'who was king of them, and ruled over them.' If we read **οἷσιν**, we must translate, 'asked who was king of this folk, and over whom did he reign,' the question then being a double one, demanding the names both of king and people. For *ὅς* in an indirect question after *ὅς τις* cp. Od. 17. 363 *γνοίη θ' οἵ τινές εἰσιν ἐναίσιμοι, οἵ τ' ἀθέμιστοι.* See also Il. 9. 392 *ἑλέσθω | ὅς τις οἷ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν*, Il. 15. 664 *ἠμὲν ὅτεῳ ζώουσι καὶ ᾧ κατατεθνήκασι.*

112. **τὴν δὲ γυναῖκα.** Here begins the apodosis.

113. **ὅσην τε.** For this form of attraction see on Od. 9. 322.

κατὰ δ' ἔστυγον, 'they were aghast at her.' *στυγεῖν* is used for the horror felt by the gods at the sight of Tartarus, Il. 20. 65; the dread inspired by Hector, Il. 7. 112. The Schol. renders *στυγεῖν* by *καταπλήσσεσθαι* and *δεδοικέναι*. The present *στυγέω* is formed from this aorist. There is also a causative aorist in use, compare *τῷ κέ τεῳ στύξαιμι μένος* Od. 11. 502.

114. The Laestrygones, as having a king and an **ἀγορή**, are more advanced in the externals of civilisation than the Cyclopes. The name of the king may be *Ἀντιφάτης*, giving as genitive *Ἀντιφάταο*, v. 106; or *Ἀντιφατεύς*, from which would come the accusative *Ἀντιφατῆα*. Eustath. quotes the two forms, *Γηρυόνης* and *Γηρυονεύς*.

118. **τεῦχε βοήν**, 'raised a hue and cry.'

121. **ἀπὸ πετράων**, i.e. from the tops of the cliffs that commanded the harbour. The stones which the Laestrygones used as missiles were each a load for an ordinary man, *λίθοι ἀνδροβαρεῖς, οἳ τοῖς ἄλλοις ἀνδράσιν ἐπαχθῆ ἂν γένοιντο φορήματα* Eustath.

122. The snapping sounds of *κα-κο-κα* in immediate sequence, and the repetition of *ω* in the following line, are intentionally introduced as descriptive of this crushing volley of stones.

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ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων·
ἰχθῦς δ' ὣς πείροντες ἀτερπέα δαῖτα φέροντο.
ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντός,
τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρῴροιο.
αἶψα δ' ἐμοῖς ἑτάροισιν ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπῃς, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·
οἱ δ' ἅλα πάντες ἀνέρριψαν, δείσαντες ὄλεθρον.
ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
νηῦς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.
Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε

124. *ἰχθῦς δ' ὣς πείροντες*] *Ἀριστοφάνης* '*ἰχθῦς δ' ὣς εἴροντες*' [i.e. *συνείροντες καὶ ὁρμαθοὺς ποιοῦντες* Schol. B. Q.] Schol. H. *ἰχθῦς δ' ἀσπαίροντας* [? *ὡς σπαίροντας*] Apoll. Soph. 162. 5. Cp. Eustath. *ὡς ἰχθῦς ἀσπαίροντας αὐτοὺς ἐδαίνυντο.* It would seem that **ἰχθῦς** was regarded by some of the ancient commentators as a plural nom., which will account for the v. l. *σπαίροντες*, and for one interpretation of *πείροντες* by Schol. V., sc. *ἀντὶ τοῦ νηχόμενοι καὶ περῶντες ὥσπερ ἰχθύες.* *φέροντο*] *Ἀρίσταρχος φέροντο. ἄλλοι δὲ δαῖτα πένοντο* Schol. H. The reading of Zenodotus was *φέρυντο.* 130.] Schol. H gives *οἰδ' ἅμα· τοῦτο μὲν ἐμφαντικόν. ἔνιοι δὲ γράφουσιν, οἰδ' ἄρα πάντες. Καλλίστρατος δὲ καὶ Ῥιανὸς διὰ τοῦ λ, οἰδ' ἅλα πάντες.* Cp. Eustath. 1651. 17 *ὅρα τὸ ἀνέρριψαν ἐλλιπῶς λεχθέν. ἀλλαχοῦ* (Od. 13. 78) *δὲ ἐντελῶς ἐγράφη* '*ἀνερρίπτουν ἅλα πηδῷ.*' Most MSS. with Apoll. Soph. *ἅμα.* See note.

124. See crit. note. 'Harpooning them like fish, they carried them off (**φέροντο**) for a gruesome meal.' The ships had been broken up and the men thrown into the water, where, as they floated, they were speared by the Laestrygones, *τριαίναις ἤ τισιν ἑτέροις ἀπωξυμμένοις ὀργάνοις* Eustath.

126. **τόφρα δέ** is the apodosis to *ὄφρα*. **οἱ** are the Laestrygones, **τούς** the comrades of Odysseus.

130. See crit. note. If we adopt either of the readings **ἅμα** or **ἄρα**, we must suppose that **ἀναρρίπτειν** had passed into a technical meaning because of its regular combination with *ἅλα*, 'to toss up [the water].' But the formula *ἀναρρίπτειν ἅλα πηδῷ*, Od. 7. 328; 13. 78, seems to be conclusive in favour of reading **ἅλα**. Nitzsch suggests that with **ἀνέρριψαν** we might understand *κώπας*, or that we might possibly read *ἀνήρειψαν*, but the active voice is not found in Homer.

131. **ἐπηρεφέας . . πέτρας.** These 'beetling rocks' are the cliffs at the entrance of the harbour, sup. 90.

135. **Αἰαίη.** The same word is used as an epithet of Circe, Od. 5. 334. Nitzsch considers it to be connected with *αἶα*, as if in allusion to some vague distant '*Land;*' with this we might compare **Σχερίη**, an adjective from *σχερός*. There is no notice given in the text of any specially long time spent on the voyage between the country of the Laestrygones and the Aeaean isle, from which we may infer that the distance supposed to separate them was not particularly great. This would incline us to reckon the story and the home of Circe among the wonders belonging to the land of the West.

In apparent contradiction to this is the description given in Od. 12. 3,

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Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἠελίοιο
μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ

136. αὐδήεσσα] Ἀριστοτέλης, οὐδήεσσα Schol. H. So altered by Dind. from Ἀρίσταρχος; but from Scholl. on Od. 5. 334 we should suppose that Aristotle wrote αὐλήεσσα. See crit. note and comment. on Od. 5. l. c. 140. νηί] Cod. H. and a few other MSS. give νῆα.

where Odysseus, on his return from the land of Hades, finds himself once more at the Aeaean isle, ὅθι τ' Ἠοῦς ἠριγενείης | οἰκία καὶ χοροί εἰσι καὶ ἀντολαὶ Ἠελίοιο. See note there.

A mythological explanation of the difficulty suggests that in the Odyssey, as we have it, there are two forms of the story of Circe; one which connects her with the East, the other with the West, the former myth probably belonging to the Argonautic legend. The ancient name of Colchis was Aea (Hdt. 1. 2; 7. 193, 197), and the king of the country was Aeetes, his daughter being Medea, the famous sorceress. The genealogy followed in the Odyssey makes Circe sister of Aeetes, and daughter of Helios by Perse, an Oceanid. Hesiod gives the same account, only substituting Perseïs for Perse, and adding that Aeetes became father of Medea by Iduia (the cunning woman). Other forms of the story make Circe daughter of Hyperion and Aëropc (Orph. Arg. 1215), or of Aeetes and Hecate (Diod. Sic. 4. 45). Another set of legends again gives Circe a home in the West. Hesiod (Theog. 1011 foll.) represents her as having borne to Odysseus two sons, Ἄγριος and Λατῖνος, unless for Ἄγριος we ought to read Γραῖκος (see Göttl. ad loc.). There is little doubt, indeed, that the passage is spurious; it is however useful as pointing to an early transference of Circe to Italy and the cities of Magna Graecia. So Euripides (Troad. 438) speaks of Λίγυστις Κίρκη, see also Apoll. Rhod. 3. 200; 4. 559. Under this aspect Circe appears with new family relations. She is a wife of Zeus, and mother of Faunus (Nonnus, 13. 300), who is himself father of Latinus (Aen. 7. 47). She bears to Odysseus a third son, Telegonus (Hes. Theog. 1014 †), who is the founder of Praeneste and Tusculum (Hor. Od. 3. 25. 8; Ov. Fast. 3. 92; 4. 71). Circe's home is now placed at Cape Circaeum, near Circeii (Monte Circello), ὄρος νησίζον θαλάττῃ τε καὶ ἕλεσι . . ἔχει δὲ καὶ πολίχνιον καὶ Κίρκης ἱερὸν, δείκνυσθαι δὲ καὶ φιάλην τινές φασιν Ὀδυσσέως Strab. 5. 3. 6. p. 355. Cp. Cic. de Nat. Deor. 3. 19; Virg. Aen. 3. 385; Strab. 9. 395; Pausan. 5. 19. 7. It will be noticed that all the pedigrees make Circe a daughter of the Sun. Perhaps too we see in the statement that Perse or Perseïs was an Oceanid the first hint of a connection between Circe and the West. This confusion between West and East would seem to have been early felt, and a story was invented to account for the transference of the scene. Circe is represented (Diod. Sic. 4. 45) as having passed from East to West in the chariot of the Sun. The name Circe has been variously interpreted. In Suid. and Etym. M. it is referred to κερκίς, because she is represented as a 'weaver,' inf. 222. Another derivation connects the name with κεράννυμι (κίρνημι), because she 'mixes' the magic potion.

138. **φαεσί-μβροτος** (like φθισί-μβροτος Od. 22. 297, and later forms, as κλεό-μβροτος, ἄ-μβροτος) shows the connection of βροτός with the root μορ. By the insertion of β, μροτός (μορτός) becomes μβροτός, and the initial μ falling off leaves the ordinary form βροτός.

140. **νηὶ κατηγαγόμεσθα**, 'we put in with our ship' (opp. ἀνάγεσθαι). We find κατάγεσθαι used absolutely of the ships themselves, as ἐς δὲ Γεραιστὸν | ἐννύχιαι κατάγοντο Od. 3. 177. Ἰθάκηνδε κατήγετο νηῦς εὐεργής Od. 16.

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ναύλοχον ἐς λιμένα, καί τις θεὸς ἡγεμόνευεν.
ἔνθα τότ' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας
κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐϋπλόκαμος τέλεσ' Ἠώς,
καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἑλὼν καὶ φάσγανον ὀξὺ
καρπαλίμως παρὰ νηὸς ἀνήϊον ἐς περιωπήν,
εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.
ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών,
καί μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης
Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην.
μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν.
ὧδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
δεῖπνον ἑταίροισιν δόμεναι προέμεν τε πυθέσθαι.
ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἐόντα,
ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
ἧκεν· ὁ μὲν ποταμόνδε κατήϊεν ἐκ νομοῦ ὕλης

156. ἦα] Not ᾖα, as Schol. B.

322; or of the crew as they put in to harbour, as οἱ δ' ἰθὺς κατάγοντο Od. 3. 10. Here νηΐ (for which Harl. reads νῆα) is a true instrumental dative; cp. Od. 4. 8 ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι. They keep silence (σιωπῇ), as Eustath. says, οἷα πεφοβημένοι διὰ τὸ τῶν Κυκλώπων καὶ τὸ τῶν Λαιστρυγόνων κακόξενον.

151. **μερμήριξα** (from μέρμερος Il. 8. 453; 10. 289, etc.) is not connected with the root μερ, from which μέρος and μείρομαι come, but with root μερ or μαρ, Skt. *smar*, (Lat. me-*mor*), signifying 'care' or 'thought.' That the former of the two derivations was generally accepted, may be inferred from the existence of such Latin phrases as 'animum dividere,' 'animum curae divorse trahunt,' but see Curt. G. E. p. 296. The common construction in Homer with μερμηρίζω is with ὡς or ὅπως or with ἢ .. ἤ. Here and inf. 438, and Od. 24. 235, it is followed by the infin. only.

152. **αἴθοπα καπνόν.** This probably means 'fire-lit' smoke, reflecting the colour of the flame below, and so, shining with a ruddy glow, διὰ δρυμὰ πυκνὰ καὶ ὕλην. The word is used as an epithet of χαλκός Il. 4. 495, etc., and of οἶνος Od. 12. 19, where the adjective is further defined by the addition of ἐρυθρός. In Eurip. Suppl. 1019 it is used as an epithet of φλογμός and in Bacch. 594 of λαμπάς, but, perhaps, the best parallel to the expression here is in Soph. Antig. 1126 στέροψ λιγνύς, which seems to describe the mingled flare and smoke of the torches in the Bacchanal procession. In a very different connection, we have a description of mingled flame and smoke, Virg. Aen. 8. 254 'glomeratque sub antro | fumiferam noctem, commixtis igne tenebris.'

158. **εἰς ὁδὸν αὐτήν**, 'just on my path;' so Il. 13. 615 ὑπὸ λόφον αὐτόν.

159. **ἐκ νομοῦ ὕλης**, 'from his pasture

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πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο.
τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,
κὰδ δ' ἔπεσ' ἐν κονίῃσι μακών, ἀπὸ δ' ἔπτατο θυμός.
τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ
εἴασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε,
πεῖσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,

160. δὴ γάρ] Ζηνόδοτος δὴν γάρ μιν Schol. H. 161. μέσα νῶτα] μετὰ νῶτα Apoll. Soph. 18. 31. 169. καταλοφάδεια] κοινότερον μὲν διὰ τοῦ ἰῶτα ὀφείλει ἔχειν τὴν παραλήγουσαν. τὰ δὲ πλείω τῶν παλαιῶν ἀντιγράφων διὰ διφθόγγου ἔχει αὐτήν Eustath. Four MSS. give κατὰ λοφάδια, but, as Schol. B. Q. says, ὑφ' ἓν ἀναγνωστέον, i.e. as one word. Cp. Apoll. Soph. 109. 7. A few MSS. double the λ needlessly.

in the wood.' **νομοῦ** is local here, as in Il. 2. 475, and **ὕλης** is epexegetical.

160. **πιόμενος** is fut. part.

δὴ γάρ μιν, 'for sorely the sun's power oppressed him.'

ἔχειν is here used with **μένος**, on the analogy of *ὕπνος ἔχει τινά* Il. 2. 2; or *φύζα* Il. 9. 2; *λύσσα* Il. 21. 542. Some take **δή** (see crit note) in a temporal sense here = 'already,' as though intended to express that the sun was hot, though it was yet early.

161. **τὸν δ' ἐγώ.** 'Now, as he came forth I smote him on the spine, in the middle of the back.'

μέσα νῶτα is epexegetical to **ἄκνηστιν**, which is probably connected with root *ἀκ*, as in *ἄκ-ανθα*, cp. 'spine' and *spina*. Schol. H. Q. and Hesych. would compound it of **α** priv. and *κνήσασθαι*, because the middle of the back is the place which an animal *cannot scratch!*

162. **τὸ δὲ .. δόρυ**, lit. 'it, sc. the spear.' So Od. 5. 68 *ἡ δὲ .. ἡμερὶς ἡβώωσα*, etc.

163. **μακών**, onomatop., found only in the 2nd aor. and perf. *μέμηκα*, *μεμᾶκυῖα*, and later form *ἐμέμηκον* (see Monro, H. G. § 27). The full phrase used here is found in Il. 16. 469 of a horse, and in Od. 19. 454 of a boar mortally wounded. In Od. 18. 98 it is used of Irus the beggar, with an intentionally comic effect. The tense seems to express a single loud cry.

164. Odysseus steps upon the creature's body, to enable him to apply more force in pulling out the spear, which he then lays on the ground in order that he may have his hands free, and leaves it there.

167. **ὅσον τ' ὄργυιαν**, see on Od. 9. 322.

ἀμφοτέρωθεν, as meaning 'starting from both ends, or sides,' may be used loosely to express the whole extent of the rope, as sup. 88 *πέτρη τετύχηκε διαμπερὲς ἀμφοτέρωθεν*, or Od. 7. 113 *περὶ δ' ἕρκος ἐλήλαται ἀμφοτέρωθεν*. It seems better however to join it closely with **πλεξάμενος**, regarding the rope as consisting of two strands, which passed alternately from one side to the other in the process of plaiting. Translate, 'across and across;' **ἐυστρεφές** will then be taken predicatively with *πλεξάμενος*, 'till it was well twisted.'

169. **καταλοφάδεια**, properly an accusat. plur. used adverbially, formed from *κατά* and *λόφος*, as *καταωμάδιος* (Il. 23. 431) from *κατά* and *ὦμος*. The adverbial *καταωμαδόν* Curtius takes as a later form (Il. 15. 352). Translate, 'carrying it on my neck I went to the ship, leaning on my spear, for it was no way possible (**οὐ πως ἦεν**) to carry it on the shoulder with one hand, for it was a huge beast.'

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ἔγχει ἐρειδόμενος, ἐπεὶ οὔ πως ἦεν ἐπ' ὤμου
χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
κὰδ δ' ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δ' ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
'Ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ,
εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ.
ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρῶσίς τε πόσις τε,
μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῷ.'
Ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἁλὸς ἀτρυγέτοιο
θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσι,
χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

170. *ἦεν*] *Ἀριστοφάνης δὲ οὔπως εἶχεν* [?*εἶχον*]. *εἶχεν* also in lemma of Schol. V. 178. *ὦκα*] *δοκεῖ ἐναντίον εἶναι τοῖς ἠθυμηκόσι. διὸ ἔν τισι τὸ 'οὕτως' φέρεται* Schol. H. T. For *οὕτως* we must suppose that *οὕτω* or perhaps *οὔ πω* was written. 188. *μετὰ πᾶσιν ἔειπον*] *Ῥιανὸς, μετὰ μῦθον ἔειπον* Schol. H.

The four feet are tied together with the *πεῖσμα*, and Odysseus puts his head through the loop thus formed, so that the stag's body rests on his neck, the feet hanging down in front. The Schol. supposes him to lean with both hands on his spear-shaft, but it is more likely that he holds the spear in his right, and steadies the legs of the stag with his left.

171. In later usage **χεὶρ ἑτέρα** signifies the 'left hand,' as in the phrase *οὐ τῇ ἑτέρᾳ ληπτέον* Plat. Soph. 226 A; cp. Il. 18. 477.

θηρίον, according to Classen, Jahrb. f. Phil. 1859, p. 314, is not a *diminutive* from *θήρ*, but the termination distinguishes a particular creature from the general collective noun. So we may contrast *χρυσίον* with *χρυσός*.

173. **ἄνδρα ἕκαστον** reproduces, in a distributive form, the collective plural **ἑταίρους**. See inf. 397.

175. **πρὶν .. ἐπέλθῃ**. Ameis gives five other instances of *πρίν* used with the subjunctive, without *ἄν* or *κέν*, noticing that the use always follows a negative, Od. 13. 336; 17. 9; Il. 18. 135, 190; 24. 781.

176. **ὄφρα**, 'so long as.'

179. **ἐκ δὲ καλυψάμενοι.** They had muffled up their heads in their despair, like Odysseus, sup. 53. Cp. Od. 8. 85.

180. **θηήσαντο**, 'stared at,' with implied notion of amaze, from root *θαϝ*, *θαυ*, as in *θαυμάζειν*.

182. **χεῖρας νιψάμενοι.** This represents properly an act of ritual; it is used here because each meal that was taken was really regarded as a sacrificial feast in which the gods were the first sharers.

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'[Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι·]
ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπῃ ζόφος οὐδ' ὅπῃ ἠώς,
οὐδ' ὅπῃ ἠέλιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν
οὐδ' ὅπῃ ἀννεῖται· | ἀλλὰ φραζώμεθα θᾶσσον
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἴομαι εἶναι.
εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν
νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται·
αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσσῃ
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.'
"Ως ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο

189.] Καλλίστρατός φησιν ὡς ὑπό τινος ὁ στίχος προτέτακται ἀγνοοῦντος τὸ Ὁμηρικὸν ἔθος, ὡς θέλει ἄρχεσθαι ἀπὸ τοῦ γάρ Schol. H. See Schol. on Eur. Phoeniss. 886, with Cobet's note.

189. See crit. note. It is quite contrary to Homeric custom to have a double opening to a speech, as **κέκλυτε** and **ὦ φίλοι.**

190. This line has created a great deal of difficulty to the commentators. How could any one, who had spoken such words in vv. 185, 187 as *ἠέλιος κατέδυ* and *φάνη Ἠώς*, express his ignorance in v. 190 of the position of East and West? Crates and Strabo would say that **ζόφος** meant rather North than West, and that one might well be uncertain of the exact whereabouts of this point. But such a solution is rendered impossible by the epexegesis **οὐδ' ὅπῃ . . ἀννεῖται.** The Scholl. suggest that the hero is aghast at the circumstances in which he finds himself (*δεινοπαθῶν*), or, apparently, that his wanderings have brought him to a point where all ordinary phenomena are reversed or confused (*ἐκτετοπισμένη φαίνεται ἡ πλάνη τοῦ Ὀ.*). Ukert thinks that the last few days had been so cloudy, that it had been impossible, as it were, to 'take an observation.' But surely the sentence expresses merely in a general way that he is quite ignorant of his locality. **ἠώς** and **ζόφος** represent a sort of exhaustive 'dichotomy' of the world: cp. Od. 1. 23; 8. 29; 13. 240, 241. All that Odysseus means to say is that he has not the least idea where they are; the words from **οὐδ' ὅπῃ ἠέλιος** to **ἀννεῖται** having no more specific meaning than to expand *ἠώς* and *ζόφος*. In Il. 12. 239 Hector wishes to say that he recks nothing of the flight of augurial birds, no matter in what direction they fly, *εἴτ' ἐπὶ δεξί' ἴωσι πρὸς ἠῶ τ' ἠέλιόν τε, | εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἠερόεντα*, the general sense of this and the other passages being that the world is roughly divided between East and West, no particular notice being taken of North and South. Compare the idiomatic use of the French 's'orienter.'

195. **ἐστεφάνωται.** Only the perf. and pluperf. pass. of *στεφανόω* are used in Homer, as e.g. Il. 5. 739; 11. 36. Cp. also h. Hom. Ven. 120 *ἀμφὶ δ' ὅμιλος . . . ἐστεφάνωτο.* So here the island is 'ringed' or 'girt' by the infinite sea. Once the verb is used with a sort of object accusative, in the description of the shield of Achilles, whereon are represented the 'constellations,' *τείρεα, τά τ' οὐρανὸς ἐστεφάνωται*, 'which the firmament has set as a border to itself.' The radical notion in the verb is to 'press close,' and so 'closely surround.' See note on Od. 1. 148, and cp. *στέμμασι πυκασθείς* Hdt. 7. 197, *πύκαζε κρᾶτ' ἐμὸν νικηφόρον* Eur. Troad. 353.

196. **αὐτή.** The island itself, in opposition to the *σκοπιή*. Cp. Od 9. 25.

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Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο.
κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
Αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἑταίρους
ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα·
τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.
κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·
ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
κλαίοντες· κατὰ δ' ἄμμε λίπον γοόωντας ὄπισθεν.
εὗρον δ' ἐν βήσσῃσι τετυγμένα δώματα Κίρκης
ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.
ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἠδὲ λέοντες,

200. *ἀνδροφάγοιο*] *γρ. ἀνδροφόνοιο* Schol. M. N.

200. **μεγαλήτορος.** Cp. inf. 207. We may either take this as a sort of standing epithet, not pressing the meaning too closely, or else render 'stout-hearted,' implying great courage. But *μεγαλήτωρ* may also mean 'arrogant,' 'haughty;' just as in 2 Tim. 3. 4 the English version gives 'high-minded' as the translation of *τετυφωμένοι*, which suggests a similar rendering here. Eurymedon the king of the Giants is called *μεγαλήτωρ* in Od. 7. 58. The headstrong temper of Agamemnon is also called *θυμὸς μεγαλήτωρ* in Il. 9. 109.

202. With **ἀλλ' οὐ γάρ** cp. Il. 7. 242 *ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν*, Od. 14. 355. **πρῆξις**, lit. 'no effect;' i. e. no good. So *πρῆξαι* Od. 16. 88.

207. **ἐκ δ' ἔθορε.** The lots were pebbles, *ψῆφοι*, which were shaken in a helmet. The pebble that leaped out (*ἔθορε*, here and Il. 23. 353, *ὄρουσεν* Il. 3. 325) first decided the lot. Cp. Soph. Aj. 1285 *οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεὶς, | ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου | κυνῆς ἔμελλε πρῶτος ἅλμα κουφιεῖν.*

210. Join **τετυγμένα ξεστοῖσιν λάεσσι.**

211. **περισκέπτῳ.** As they had descended from the *σκοπιή*, and the island is described as being *χθαμαλή*, this phrase must mean 'open ground,' either a 'clearing' in the wood, or, as *ἐν βήσσῃσι* suggests, at the meeting or crossing of valleys, which would give a view in several directions. Cp. Od. 1. 426; 14. 6; and 5. 476 *ἐν περιφαινομένῳ*. Döderl. referring the word to *σκεπάω* and *σκέπας* rather than to *σκέπτομαι*, renders it 'sheltered.'

212. **ἀμφὶ δέ μιν.** It is difficult to decide whether **μιν** refers to *δώματα* or to *Κίρκῃ*. There is no passage in Homer quite decisive for the use of *μιν* in the plural; for in Il. 12. 285 *μιν* refers not to *νιφάδες* (ib. 278), but to the general word *χιών*, as the number *κέχυται* (284) shows. Similarly, in Od. 17. 268, often quoted in favour of the plural use, the words *οὐκ ἄν τίς μιν ἀνὴρ ὑπεροπλίσσαιτο* make no direct reference to *δώματα* (ib. 264), but rather to *αὐλή* (266). On the other hand, it does not appear from the picture given in the present passage that the beasts surrounded Circe, inasmuch as she was still within, and certainly we have *νιν* used in all numbers and genders, and in the Alexandrine writers *μιν* is undeniably used in the plural; e. g. Apoll. Rhod. Arg. 2. 8 *καὶ τότε δὴ προτὶ νῆα κιών, χρειώ μιν ἐρέσθαι | ναυτιλίης, οἵ τ' εἶεν*, where *μιν* refers to the same subject as *οἵ*. Still, it seems better to give *μιν* a general reference to Circe, sc. 'in attendance

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τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
οὐδ' οἵ γ' ὡρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέσταν.
ὡς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
σαίνωσ'· αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·
ὣς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἠδὲ λέοντες
σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,

219. ἔδεισαν] So Eustath. and probably Aristarchus. See La Roche, H. T. 390.
220. ἐν προθύροισι] Nearly all MSS. give εἰνὶ θύρῃσι. Aristarchus wrote ἐν προθύροισι, see Schol. H. Eustath. gives ἐν προθύροις, and Cod. Venet. 613 ἐν προθύρῃσι. The reading of Aristarchus has generally been adopted since Wolf. See note on text.

upon her,' whether near her house or about her person. In Apoll. Rhod. Arg. 4. 672 foll. the beasts are described as following Circe, ἠύτε μῆλα | ἐκ σταθμῶν ἅλις εἶσιν ὀπηδεύοντα νομῆι. With this account of Circe's sorcery should be compared the story of Beder and Giauhare in the 'Arabian Nights,' where King Beder as he lands on Queen Labe's shores is met by a troop of horses, camels, mules, asses, and cows, who try by every possible gesture to warn him away from the place. Beder learns by and by that they had once been princes and nobles, to whom Queen Labe had granted her short-lived favours, and when she had grown tired of her lovers she had changed them into beasts.

213. **κατέθελξεν**, 'charmed.' The Scholl. offer two interpretations of this word: either πρᾴους καὶ ἡμέρους ἐποίησε, or ἐξ ἀνθρώπων εἰς φύσιν λεόντων μετέβαλε. The former interpretation has the authority of Scaliger, on Virg. Aen. 7. 19, where he remarks, 'Homerus feras agrestes medicaminibus cicuratas, Virgilius homines in ferarum speciem conversos depingit.' And it might further be said that the words **οὐδ' οἵ γ' ὡρμήθησαν** especially direct attention to the loss of their natural fierceness. On the other hand, θέλγειν is certainly used, inf. 291, to describe that process of sorcery which ends with Circe's words ἔρχεο νῦν συφεόνδε (320). Eurylochus too (433) evidently looked upon the wolves and the lions quite as much as the creations of Circe's witcheries as the swine, for he says ἥ κεν ἅπαντας | ἢ σῦς ἠὲ λύκους ποιήσεται ἠὲ λέοντας. The epithet **κακά** as applied to **φάρμακα** here, contrasted with φάρμακον ἐσθλόν as the antidote (292), tends to strengthen our preference for the latter interpretation. Ovid, Met. 14. 255, lays more stress again on the tameness of the creatures, 'Mille lupi mistaeque lupis ursaeque leaeque | occursu fecere metum, sed nulla timenda, | nullaque erat nostro factura in corpore vulnus.'

215. **ἀνέσταν** does not only mean that they got up from lying on the ground, but that they actually stood on their hind legs like fawning dogs.

216. **ἄναξ** signifies only the master of the house, as in Od. 9. 452, etc.

217. **μειλίγματα θυμοῦ**, 'tit-bits to appease their appetite.' So in Il. 1. 468 οὐδέ τι **θυμὸς** ἐδεύετο δαιτὸς ἐΐσης, ib. 4. 263 πιέειν ὅτε **θυμὸς** ἀνώγοι, Od. 17. 603 πλήσασθαι **θυμὸν** ἐδητύος ἠδὲ ποτῆτος.

219. **ἔδεισαν** seems to be the better reading for the common ἔδδεισαν, the ἐ being lengthened before δϝι or δϳι, the original form of the root.

220. **ἐν προθύροισι** (see crit. note) seems to mean 'at the door of the courtyard.' 'Res ipsa illud postulare videtur, ut aulae portae occlusae fuerint, non domus fores. Usus Graecorum si non Homericae aetatis, at heroicae aetatis, qualem tragici poetae describunt, idem comprobat. Ut unum afferam exemplum e multis, cf. Aesch.

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Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ,
ἱστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
τοῖσι δὲ μύθων ἦρχε Πολίτης, ὄρχαμος ἀνδρῶν,
ὅς μοι κήδιστος ἑτάρων ἦν κεδνότατός τε·
'Ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἱστὸν
καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
ἢ θεὸς ἠὲ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον.'
Ὣς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρείῃσιν ἕποντο·
Εὐρύλοχος δ' ὑπέμεινεν, ὀισάμενος δόλον εἶναι.
εἷσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν
οἴνῳ Πραμνείῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ
φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἴης.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

Choeph. 652 Orestis verba, quibus petit ut intromittatur "*παῖ παῖ θύρας ἄκουσον ἑρκείας κτύπον.*" Apud omnes autem posterioris aetatis scriptores vix locum invenies qui verborum de quibus nunc agitur sententiam magis explicet quam Platonis Protag. p. 314 C–E. Ibi enim qui se intromitti volunt dicuntur *ἐν τῷ προθύρῳ γενέσθαι* et paullo post *στάντες ἐν τῷ προθύρῳ διαλέγεσθαι*, quamquam postea demum (E.) *ἄνθρωπος ἀνέῳξε τὴν θύραν*, ipsi aulam intrant' Rumpf, de Aedd. Homer. pars 2 p. 13.

225. **κήδιστος . . κεδνότατός τε**, a sort of *παρονομασία*. Transl. 'nearest and dearest.' Cp. Il. 9. 642 *κήδιστός τ' ἔμεναι καὶ φίλτατος.*

227. **ἀμφιμέμυκεν**, 'rings' or 'echoes round.' *μυκάομαι* is used in Homer, not only of the noise made by cattle, but of the creaking of hinges, Il. 5. 749, and of the ringing blow of a javelin on a shield, Il. 20. 260.

229. **ἐφθέγγοντο καλεῦντες**, i. e. 'they lifted up their voices to call her.'

234. **ἐν . . ἐκύκα.** This mess, which must have been somewhat of the consistency of porridge, and therefore called here *σῖτος*, is not a regular article of food, but a sort of stimulant, where special strengthening or refreshment was required. So in Il. 11. 624 foll. Hecamede makes a *κυκεών* for Nestor and Machaon, leaving out however the honey, which is an ingredient here. Pramnian wine was called so, according to some ancient authorities, from Mount Pramnon or Pramne in the island of Icaria; others suppose it to have come from the neighbourhood of Ephesus or Smyrna. Athenaeus (1. 28–30) quotes a fragment from the comedian Ephippos, *φιλῶ γε Πράμνιον οἶνον Λέσβιον*, and from Demetrius of Troezen, *οἶνον δὲ πίνειν οὐκ ἐάσω Πράμνιον, | οὐ Χῖον, οὐχὶ Θάσιον, οὐ Πεπαρήθιον*, the latter passage seeming to decide on a local meaning for the epithet. It is probable that *πράμνιος*, though originally a local name, came to signify a particular quality of grape-vine, as we speak now of a 'Black-Hamburg.' Galen describes the Pramnian wine as *οἶνός τις οὕτως ὀνομαζόμενος μέλας καὶ αὐστηρός* and this quality may have suggested the derivation proposed by Eustath. and others, from *παραμένειν*, because of its power of 'keeping' a long time.

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ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἐέργνυ.
οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὡς τὸ πάρος περ.
ὣς οἱ μὲν κλαίοντες ἐέρχατο· τοῖσι δὲ Κίρκη
πάρ ῥ' ἄκυλον βάλανόν τ' ἔβαλεν καρπόν τε κρανείης
ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν.
Εὐρύλοχος δ' ἂψ ἦλθε θοὴν ἐπὶ νῆα μέλαιναν,
ἀγγελίην ἑτάρων ἐρέων καὶ ἀδευκέα πότμον.
οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἱέμενός περ,
κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὄσσε
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.
ἀλλ' ὅτε δή μιν πάντες ἀγασσάμεθ' ἐξερέοντες,

240. καὶ δέμας] Ζηνόδοτος, καὶ πόδας, γράφει Schol. H. Perhaps we should read here αὐτὰρ ἔην νόος ἔμπεδος, as νόος is not found contracted in Homer. Cp. Il. 11. 813. 242. 'Αρίσταρχος οὐκ οἶδε τὸν στίχον. ὁ δὲ Καλλίστρατος ἀντ' αὐτοῦ γράφει 'παντὸς μὴν [παντοίης?] ὕλης ἐτίθει μελιηδέα καρπόν' Schol. H. Q. V. If this notice be true, it implies that Aristarchus knew nothing of v. 243 either; nor indeed of v. 241, unless, with Nitzsch, we propose to read δῶκε δὲ Κίρκη instead of τοῖσι δὲ Κίρκη. 244. ἄψ] This conjecture of Voss is accepted by most modern edd., because αἶψ', the reading of the MSS, seems incompatible with v. 260 δηρὸν δὲ καθήμενος ἐσκοπίαζον. If αἶψα be retained it must be taken to describe the haste with which Eurylochus returned when he once became aware that his comrades were lost.

238. **κατά** and **ἐέργνυ** must be joined closely together, **συφεοῖσιν** being a purely local dative. The form ἐέργνυ, which supposes a present ἔργνυμι, is found only here.

With the form **πεπληγ-υῖα** cp. τεθνη-υῖα, τετρηχυῖα, βεβρῖθυῖα, πεφρῖκυῖα, τετρῖγυῖα, and see Monro, H. G. § 26. 3.

240. **ἔμπεδος.** It may be asked whether Circe's sorcery had been perfectly successful. She gave them φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἴης, but though she succeeded in turning them into swine, the **νοῦς** remained unaltered. Still, in v. 397 inf. they failed to recognise Odysseus, till Circe προσάλειφεν ἑκάστῳ φάρμακον ἄλλο.

242. **ἄκυλος** is probably the berry of the ilex, according to Pliny, N. H. 16. 8 'Ilicis glans utriusque brevior et gracilior, quam Homerus acylon appellat, eoque nomine a glande distinguit.' The word may be connected with Skt. *aç*, 'to eat;' as aes-culus with *ed-ere*, or it may be the same word as 'oak,' 'Eiche.'

The **βάλανος** is the fruit of the φηγός. The cornel (**κράνεια**) is mentioned by Columella, along with the oak, beech, etc., as giving good food for swine.

248. **γόον δ' ὠίετο θυμός** seems to mean, 'the thought of his heart was to cry aloud;' but no sound came to his lips, only the tears stood in his eyes. The picture is given more fully in Od. 20. 349, where it is said of the suitors, filled with uneasy forebodings, ὄσσε δ' ἄρα σφέων | δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός. Ovid, Met. 13. 538, puts the case more strongly still: 'Et pariter vocem lacrymasque introrsus obortas | devorat ipse dolor.'

249. **ἀγασσάμεθ' ἐξερέοντες**, lit. 'showed surprise in our questioning.' But as in σπεῦσε πονησάμενος Od. 9. 250, the finite verb really plays the part of a descriptive adverb, viz. 'he completed [his business] with despatch,'

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καὶ τότε τῶν ἄλλων ἑτάρων κατέλεξεν ὄλεθρον·
'"Ηιομεν, ὡς ἐκέλευες ἀνὰ δρυμά, φαίδιμ' Ὀδυσσεῦ·
εὕρομεν ἐν βήσσῃσι τετυγμένα δώματα καλὰ
[ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].
ἔνθα δέ τις μέγαν ἱστὸν ἐποιχομένη λίγ' ἄειδεν
ἢ θεὸς ἠὲ γυνή· τοὶ δ' ἐφθέγγοντο καλεῦντες.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρείῃσιν ἕποντο·
αὐτὰρ ἐγὼν ὑπέμεινα, ὀισάμενος δόλον εἶναι.
οἱ δ' ἅμ' ἀιστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον.'
"Ὣς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον
ὤμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
τὸν δ' ἂψ ἠνώγεα αὐτὴν ὁδὸν ἡγήσασθαι.
αὐτὰρ ὅ γ' ἀμφοτέρῃσι λαβὼν ἐλλίσσετο γούνων
[καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]·
'Μή μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ·
οἶδα γὰρ ὡς οὔτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλον
ἄξεις σῶν ἑτάρων· ἀλλὰ ξὺν τοίσδεσι θᾶσσον

253.] This verse is wanting in the majority of the MSS, nor is it found in Eustath. In place of it Apoll. Dysc. inserts v. 212 sup. 265.] Most MSS. omit this verse, and it has generally been bracketed by modern edd. since Wolf. Ernesti remarks upon it, 'Mihi de hoc versu non dubium est quin sit delendus, et huc migraverit aliunde, ut β 362. Est enim manifeste frigidus; ἐλλίσσετο iam allocutionem exprimit.'

so here, 'we questioned him with amazement.'

251. ἤομεν . . εὕρομεν. It is simplest to explain this asyndeton as the broken utterance of the excited messenger. Cf. Long. de Subl. 19 φέρει τῆς ἀγωνίας ἔμφασιν, ἅμα καὶ ἐμποδιζούσης καὶ συνδιωκούσης.

259. οἱ δ' ἅμ', 'and they at once disappeared all of them together, nor did any one of them come to light again, though I sat and watched long.' So ἐξεφαάνθη is used of the planks reappearing from the whirlpool of Charybdis, Od. 12. 441.

262. ἀμφὶ δέ. Supply again βαλόμην. The plural τόξα does not, as sometimes explained, include bow and arrows, but regards the bow as a sort of composite structure of two horns and a centre: cp. Il. 1. 45 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. Similar to this is the use of ἅρματα.

263. ἠνώγεα, with synizesis. Cp. Od. 9. 44; 17. 55.

αὐτὴν ὁδόν, not like ὁδὸν αὐτήν of sup. 158, but as in Od. 8. 107 αὐτὴν ὁδὸν ἥν περ οἱ ἄλλοι, equivalent to τὴν αὐτήν in later Greek.

268. σῶν ἑτάρων. It is not likely that any one would have hesitated to render this by 'tuorum sodalium,' had not Schol. H. written σῶν· Ἀρίσταρχος ἀντὶ τοῦ σῶον. According to this we should have to translate, 'for I know that neither wilt thou thyself return

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φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἦμαρ.'
  Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·
αὐτὰρ ἐγὼν εἶμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.'
  Ὣς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας
Κίρκης ἵξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικώς,
πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτη ἥβη·
ἔν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Πῇ δ' αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
χώρου ἄιδρις ἐών; ἕταροι δέ τοι οἵδ' ἐνὶ Κίρκης
ἔρχαται, ὥς τε σύες, πυκινοὺς κευθμῶνας ἔχοντες.
ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι

281. **αὖτ', ὦ**] Schol. V. gives in lemma *αὔτως*, which La Roche takes to be the reading of Zenodotus.

safe [anticipating *σῶς* from *σῶν*], nor wilt thou bring back safe [*σῶν*] any other of our comrades.' Perhaps Aristarchus did not approve of *σῶν* = 'tuorum' in the mouth of Eurylochus, because the *ἑταῖροι* were as much comrades to him as to Odysseus. But, after all, it seems a pedantic distinction to draw, and it is decidedly preferable to render *σῶν* by 'tuorum,' as indeed its position suggests: cp. Il. 11. 512 *σῶν ὀχέων ἐπιβήσεο*. Notice the use of **ἄλλον** in contrast to **αὐτός**, and cp. Od. 5. 105.

269. **κακὸν ἦμαρ**, 'the day of evil.' So *νόστιμον, δούλιον, ἀναγκαῖον ἦμαρ*.

273. **ἔπλετο**. For this use of the aorist cp. Od. 1. 225; 2. 364, etc.

275. **ἱεράς**, as belonging to Circe. So her house is called *ἱερὰ δώματα* inf. 426, etc.

277. **χρυσόρραπις**. The *ῥάβδος* of Hermes is only a plain wand in Homeric times. The 'caduceus' with the two serpents winding round it is a later invention. Cp. Il. 24. 360 foll.

279. **ὑπηνήτης** is one who has hair growing on the *ὑπ-ήν-η*, but commentators are not unanimous as to what part this may be. If Benfey is right in connecting it with root **αν**, 'breathe,' it should be the spot where the breath falls, lit. 'under the breathing,' which would suit an interpretation given by Hesych., *ὑπήνη ὅς ἐστι ὑπὸ τὴν ῥῖνα τόπος*, viz. the upper lip on which the moustachio grows. And certainly the hair usually shows itself there first. This view would fall in well with the words of Lucian de Sacrif. § 11. p. 76 *οὐκ οἶδ' ὅπου ἰδόντες ἀναπλάττουσι γενειήτην μὲν τὸν Δία, παῖδα δ' ἐσαεὶ τὸν Ἀπόλλωνα, καὶ τὸν Ἑρμῆν ὑπηνήτην*. Cp. Virg. Aen. 9. 181 'ora puer prima signans intonsa iuventa.' As Odysseus seems to recognise him at once, it is not unlikely that some characteristic style had been already assigned in painting or sculpture to the principal gods and goddesses.

282. **οἵδ'**, 'yonder.'

ἐνὶ Κίρκης, sc. *δώμασι*.

283. **ἔρχ-αται** (perf. from stem *ϝεργ-*) has the final consonant of the stem aspirated before *-αται*, as in *τετράφ-αται, ὀρωρέχ-αται* (*ὀρέγω*), *δειδέχ-αται* (*δείκνυμι*). Monro, H. G. § 24. 2.

284. **σὲ .. αὐτόν**, emphatic. 'Art thou

αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι.
ἀλλ' ἄγε δή σε κακῶν ἐκλύσομαι ἠδὲ σαώσω·
τῆ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
ἔρχευ, ὅ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἦμαρ.
πάντα δέ τοι ἐρέω ὀλοφώια δήνεα Κίρκης.
τεύξει τοι κυκεῶ, βαλέει δ' ἐνὶ φάρμακα σίτῳ·
ἀλλ' οὐδ' ὧς θέλξαι σε δυνήσεται· οὐ γὰρ ἐάσει
φάρμακον ἐσθλόν, ὅ τοι δώσω, ἐρέω δὲ ἕκαστα.
ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ῥάβδῳ,
δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπαῖξαι ὥς τε κτάμεναι μενεαίνων.
ἡ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·
ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνήν,
ὄφρα κέ τοι λύσῃ θ' ἑτάρους αὐτόν τε κομίσσῃ·
ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὅρκον ὀμόσσαι
μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο,
μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείῃ.'
Ὣς ἄρα φωνήσας πόρε φάρμακον ἀργειφόντης
ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.
ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·

288. ἀλάλκῃσιν] So most modern edd. since Wolf, instead of ἀλαλκήσει, which is read by Eustath. and several MSS. The rest of La Roche's MSS. give ἀλάλκῃσι without the ν ἐφελκυστικόν, on which he remarks, 'haud scio an ἀλαλκήσει genuina sit lectio, nullus enim codex ἀλάλκῃσιν habet.' 290. ἐνί] So Bekker for ἐν. See note. 300. μή τί τοι] So La Roche, adding 'dedi cum libris optimis,' and Eustath. Al. σοι. 301. θείῃ] (or θείη) The reading of the MSS, for which Bekk. ii. and La Roche give θήῃ, as the reading of Aristarchus.

going to rescue thy comrades? Why, I tell thee thou wilt never come back thyself.'

288. **κρατός**, 'from thy head;' so Il. 22. 348 οὐκ ἔσθ' ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι. The root ἀλκ forms a later present ἀλέξω, to which this aor. is referred.

290. The intervention of the strong word **φάρμακα** between **ἐν** and **σίτῳ** inclines us to read, with Bekker, ἐνί for ἐν, and thus to make a true tmesis (allowable with a disyllabic preposition) = ἐμβαλέει. Others make σίτῳ a local dative epexegetical of the adverb ἐν. So on Od. 9. 212.

295. **ἐπαῖξαι.** Infinitive with imperatival force, as **ἀπανήνασθαι** 297, **κέλεσθαι** 299.

298. **αὐτόν τε**, sc. 'et teipsum.' Cp. inf. 339.

301. **ἀπογυμνωθέντα** is interpreted by the Schol. to mean 'without his sword,' quoting γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος Il. 21. 50. But it is really 'when stripped,' in the simpler sense suggested by εὐνηθῆναι.

303. **φύσις**, used only here, is intended to describe the external characteristics, as the epexegesis of the next line shows, and as the word **ἔδειξε** confirms. The word φύσις is used here like the more common φυή. The Schol. interprets by τὸ εἶδος.

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μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν
ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.
Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὄλυμπον
νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης
ἤια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο·
ἔνθα στὰς ἐβόησα, θεὰ δέ μευ ἔκλυεν αὐδῆς.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς

306. δύνανται] The best MSS. give ἴσασι, but Schol. H. alters to δύνανται. It is difficult to decide the best reading: ἴσασι may be a reminiscence of Od. 4. 379; and δύνανται a gloss suggested by χαλεπόν. On the whole δύνανται seems more satisfactory.

305. **μῶλυ** (perhaps connected with *mollis*, μαλάχη, *malva*, etc.) is an unknown plant. Commentators go through the usual routine in dealing with the word, either (1) allegorising its meaning altogether, as Eustath. does, and making it symbolise the general instructions given to Odysseus to resist sorcery; or (2) regarding it as a fanciful creation of the poet, which seems far the most natural solution; or (3) attempting to identify it with some known plant. Theophrastus, Hist. Plant. 9. 15, says, τὸ δὲ μῶλυ περὶ Φενεὸν καὶ ἐν τῇ Κυλλήνῃ φασὶν εἶναι, καὶ ὅμοιον ᾧ Ὅμηρος εἴρηκε, τὴν μὲν ῥίζαν ἔχον στρογγύλην, προσεμφερῆ κρομμύῳ, τὸ δὲ φύλλον ὅμοιον σκίλλῃ· χρῆσθαι δὲ αὐτῷ πρός τε τὰ ἀλεξιφάρμακα καὶ τὰς μαγείας. οὐ μὴν ὀρύττειν γε εἶναι χαλεπόν, ὡς Ὅμηρός φησι. The 'moly' of Theophrastus is identified by Sprengel with the *Allium nigrum*. Other botanists suppose it to be the *Allium victoriale*. The Schol. P., citing Hippocrates and Galen, will have it to be the wild rue (ἄγριον πήγανον).

If one may hazard a further conjecture, the white flower and the dark root seem to suggest Hellebore; which, from the earliest times, has been regarded as a potent antidote for madness; and therefore seems peculiarly suitable here.

καλέουσι θεοί. In several passages in Homer a double name is given for some object, a name used by the gods and a name used by men. Thus, in Il. 1. 403 we have Βριάρεων and Αἰγαίων as the two titles of a giant; Βατίεια and σῆμα Μυρίνης as the two names for a knoll, Il. 2. 813; χαλκίς and κύμινδις for the same bird, Il. 14. 291, and Ξάνθος and Σκάμανδρος to denote the same river, Il. 20. 74. The name in use among men is not always quoted, as e.g. here, and in Od. 12. 61, where the gods are said to call the 'wandering rocks' Πλαγκταί, (where see note). Some interpret this as referring to an earlier and later state of the language, as Göttling, who goes so far as to suppose the names given by the gods to be remnants of Pelasgic language. It is simpler to suppose that the 'divine' name is the one used by the poets in contrast to the ordinary word used in common life. Here the **μῶλυ** naturally has no 'human' name; as the plant was unknown to men. See especially Lobeck, Aglaoph. 858-863. Monro, on Il. 1. 403, says, 'where two names are given, it will be found that the divine name is the one that has the clearer meaning.' But this seems doubtful. It is uncertain whether **χαλεπόν** merely means as Schol. Q. gives it, χαλεπὸν ὀρύττειν ἐν τῇ γῇ καὶ εὑρίσκειν τὰ εἴδη τοῦ φαρμάκου, which suits better with θεοὶ δέ τε πάντα δύνανται, or whether it possibly refers to any dangerous quality in the plant, φασὶ δὲ αὐτὸ ἑλκόμενον τῷ τέλει τῆς ῥίζης θάνατον ἐπιφέρειν τῷ ἀνασπῶντι. Cp. Od. 23. 184 χαλεπὸν δέ κεν εἴη | καὶ μάλ' ἐπισταμένῳ ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν | ῥηιδίως ἐθέλων θείη ἄλλῃ ἐνὶ χώρῃ, and Od. 11. 156 χαλεπὸν δὲ τάδε ζωοῖσιν ὁρᾶσθαι, where the meaning seems to lie between difficulty and danger.

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καὶ κάλει· αὐτὰρ ἐγὼν ἑπόμην ἀκαχήμενος ἦτορ.
εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
τεῦχε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,
ἐν δέ τε φάρμακον ἧκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,
ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'Ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἑταίρων.'
ὣς φάτ', ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπήϊξα ὥς τε κτάμεναι μενεαίνων.
ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
θαῦμά μ' ἔχει ὡς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης.
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
ὅς κε πίῃ καὶ πρῶτον ἀμείψεται ἕρκος ὀδόντων.

316. **δέπαι**] So, and not *δέπᾳ*, according to La Roche, on the ground that the iota subscriptum was never used in Homer with a short *α*. Other instances are *γήραι* Od. 11. 136, *σέλαι* Od. 21. 246; Il. 8. 563, *κέραι* Il. 11. 385. 320. **λέξο**] *οὕτως Ἀρίσταρχος δισυλλάβως τὸ λέξο* Schol. H. Al. *λέξε[ο]* or *λέξαι*. 324. **καί μ' ὀλοφυρομένη**] *Ἀριστοφάνης, καί με λισσαμένη. καὶ ἔστιν οὐκ ἄχαρις ἡ γραφή* Schol. H. So also Eustath. Nitzsch suggests *μειλισσομένη*, Nauck *καὶ δέ με λισσομένη*. But the metre might follow the analogy of *πολλὰ λισσομένη* Il. 5. 358, etc. 326. **ὡς**] Bekk. with Nauck and Cobet, Var. Lectt. p. 108, reads **πῶς** for *ὡς*, as written above in the text of Vindob. 133 and Cod. Harl. But *ὡς* may well stand, as being more full of meaning than *ὅτι*, suggesting not only the fact but the manner.

320. **ἔρχεο .. λέξο.** Asyndeton of imperatives, as Od. 17. 529 *ἔρχεο, δεῦρο κάλεσσον*. **λέξο** is the imperative of the non-thematic aorist from root *λεχ*; the same form is found in Il. 24. 650, but *λέξεο* in Il. 9. 617. So *ὄρσο* in Od. 7. 342, but *ὄρσεο* in Od. 6. 255.

325. **τίς πόθεν**; see on Od. 1. 170.

326. **θαῦμά μ' ἔχει ὡς κ.τ.λ.** is analogous to *θαυμάζομεν οἷον ἐτύχθη*, so that there is no need to change with Bekk. *ὡς* to *πῶς*. And the hiatus in the second foot between **ἔχει** and **ὡς** may be paralleled by Il. 6. 126 *σῷ θάρσει ὅ τ' ἔμεινας*.

Join **οὔ τι** with **ἐθέλχθης**.

327. **οὐδὲ γὰρ οὐδέ.** See on Od. 3. 27.

ἀνέτλη. This is a good illustration of the way in which a succession of past experiences gives its meaning to the so-called 'gnomic aorist.'

328. **ὅς κε πίῃ.** Eustath comments well on this sentence, *τὸ δὲ ἀμείψεται* [aor. subjunct.] *ἕρκος ὀδόντων περίφρασίς ἐστι τοῦ πίῃ. κεῖται δὲ κατὰ σχῆμα πρωθύστερον. τοῦ γὰρ πιεῖν προτερεύει τὸ ἀμείψεται ἕρκος ὀδόντων. ἔχει δέ τι καὶ ἐλλειπτικὸν ὁ λόγος, λέγων ὅτι οὐδεὶς ἀνέτλη τὰ φάρμακα ὃς ἂν πίῃ καὶ οὐ πρῶτον ἀμείψεται ἤτοι παρέλθῃ τοὺς ὀδόντας, ληφθέντος τοῦ οὐ ἀπὸ κοινοῦ.* It would simplify the construction if we could take **ἀμείψεται** transitive, = 'lets them pass:' but, comparing Il. 9. 409 *ἐπεὶ ἄρ κεν* [*ψυχὴ*] *ἀμείψεται ἕρκος ὀδόντων*, there seems no choice but to make *φάρμακα* the subject.

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[σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.]
ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τέ μοι αἰεὶ
φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
ἀλλ' ἄγε δὴ κολεῷ μὲν ἄορ θέο, νῶι δ' ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
εὐνῇ καὶ φιλότητι πεποίθομεν ἀλλήλοισιν.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἤπιον εἶναι,
ἥ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις
ἐς θάλαμόν τ' ἰέναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.
οὐδ' ἂν ἐγώ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'
Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀπώμνυεν ὡς ἐκέλευον.
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
καὶ τότ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.
Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο

329.] Schol. H. says, ὁ Σιδώνιός (sc. Dionysius) φησιν ἀθετεῖσθαι τὸν στίχον, perhaps by Aristarchus. See Nitzsch, ad loc., and cp. note on text. 'Versus apertissime ex Γ 63 ὥς σοι ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν, uno adjectivo novato confictus' Köchly, Diss. ii. 334. ἐπιβείομεν] La Roche ἐπιβήομεν, as in Od. 6. 262 (Textkrit. 408). 348 foll.] 'Versus . . num iam antiquorum suspicionem

329. The grounds of objection against this line are given in Schol. H. Q. καὶ μὴν καὶ τῶν ἄλλων 'νοῦς ἦν ἔμπεδος ὡς τὸ πάρος περ,' so that it was superfluous for Circe to say of Odysseus that he had **νόος ἀκήλητος**. But the difficulty is more apparent than real; she means that he had that strong and stubborn mind which was generally proof against sorcery. She does not know that he carries an amulet to protect him.

334. **ἡμετέρης**, used proleptically. **ἐπιβείομεν**, see note on Od. 6. 262.

335. **πεποίθομεν**, subjunctive of perfect πέποιθα. See Veitch, p. 433.

337. **πῶς γάρ**; 'Why, how?' cp. Od. 19. 325. Probably the use of **γάρ** in such interrogative sentences implies really an unexpressed protasis, as e.g. here, 'you are expecting too much of me.' We find a similar phrase with the protasis given in full in Od. 16. 69 foll. Εὔμαι', ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες· | πῶς γὰρ δὴ τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ;

338. The contrast intended would naturally be expressed by ἑταίρους μὲν σῦς ἔθηκας ἐμὲ δ' αὐτὸν κελεύεις κ.τ.λ. For a similar loose opposition introduced by μέν and δέ cp. Il. 4. 123 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον, where formal accuracy requires μαζῷ μὲν νευρήν. But the antithesis is really given equally well in the present passage by the juxtaposition of **ἑταίρους** and **αὐτόν**.

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τέσσαρες, αἵ οἱ δῶμα κάτα δρήστειραι ἔασι.
γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπό τ' ἀλσέων
ἔκ θ' ἱερῶν ποταμῶν, οἵ τ' εἰς ἅλαδε προρέουσι.
τάων ἡ μὲν ἔβαλλε θρόνοις ἔνι ῥήγεα καλά,
πορφύρεα καθύπερθ', ὑπένερθε δὲ λῖθ' ὑπέβαλλεν·
ἡ δ' ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας
ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια·
ἡ δὲ τρίτη κρητῆρι μελίφρονα οἶνον ἐκίρνα
ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
ἡ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνετο δ' ὕδωρ.
αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐνὶ ἤνοπι χαλκῷ,

mouerint, ambigi potest, quin recte nostro poetae abiudicauerit Nitzschius dubitari nequit, ut nec Bekkerum nec Ameisium ei obsecutum esse mirer. Sed hi quidem siue reiiciuntur siue retinentur, illud quidem certum est neniam notissimam vv. 368–372, quae primitus δ 52–56 posita fuit, nec male a recentiorum rhapsodiarum concinnatoribus α 136–140, η 172–176, ο 135–139, ρ 91–95 mutuata est, hic quidem ineptissime inferri Circes aedibus, in quibus modo iv ancillas cenam apparantes vidimus. Itaque non dubito quin v versus, qui in aliquot codd. non leguntur, a recentioribus certatim damnati etiam ab Alexandrinis aut obelo notati aut adeo "ne scripti quidem" fuerint, cuius rei haud scio an aliquid indicii in eo insit quod in scholiis statim ad v. 362 ad v. 374 transitur, nulla intersitorum mentione facta' Köchly, Diss. ii. p. 10. 351. *οἵ τ' εἰς ἅλαδε*] *οὔτε γράφει Ζηνόδοτος. Ἀρίσταρχος δὲ εἰς ἅλα, δεύτερον δέ ἐστιν ἡ εἰς* Schol. H. Q. This is very enigmatical. The *δε* in *δεύτερον* apparently belongs to the preceding *ἅλα*, thus settling the point that Aristarchus wrote *εἰς ἅλαδε*, but whether we should read *οὐ δὲ γράφει Ζηνόδ.* ('does not admit them') as Nitzsch suggests, or *οἵ τε*, is most uncertain. Possibly *οὕτω* should be read for *οὔτε*, anyhow Zenodotus seems to have omitted *εἰς*, and we seem to want some phrase like *περισσὴ δὲ ἡ εἰς*.

350–1. These verses look much like a later addition (see crit. note), for the present **γίγνονται** is very awkward, and the words read like a description of Naiads, Dryads, and Nereids. With *γίγνονται* Ameis compares such presents as *πέλονται* Od. 5. 79, *φαίνονται* Od. 16. 161, *χρίεται* Od. 18. 194, as expressing certain general customs of the gods: but the cases are hardly parallel. The four maidens may possibly be intended to symbolise the seasons, and would as such be appropriate attendants on Circe, the daughter of the Sun, as Scholl. B. Q. V. suggest: *οἱ δὲ ἀλληγοροῦσι Κίρκην μὲν λέγοντες τὸν ἐνιαυτόν, τέσσορας δὲ θεραπαινίδας τὰς ὥρας.* According to this idea, we have Spring spreading her carpet of grass and flowers; Summer bringing her store of fruit and corn; Autumn supplying her wine; and Winter lighting the fire on the hearth.

351. **εἰς ἅλαδε.** Compare *ἀπὸ Τροίηθεν* Od. 9. 38, *ἠῶθι πρό* Od. 5. 469.

353. **λῖτα.** See on Od. 1. 130.

354. **τραπέζας.** Not several tables,—one for meats, another for drinks,—as Eustath. interprets; but a *τράπεζα* to each *θρόνος*. See on Od. 1. 112.

360. **ἦνοψ** is a word of most uncertain derivation. If, with the ancients, we compound it of *ἀ* and *ὄψ*, to make it mean 'dazzling' or 'blinding,' we may compare Il. 13. 340 *ὄσσε δ' ἄμερδεν | αὐγὴ χαλκείη κορύθων ἄπο λαμπομενάων.* Modern philologists suggest a root *van*, from *va*, *ϝa*, 'to shine,' or refer the word to Skt. *vas*, 'to burn,' as if *ἦνοψ* passed through a form *ϝaσ-*

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ἔς ῥ ἀσάμινθον ἕσασα λό' ἐκ τρίποδος μεγάλοιο,
θυμῆρες κεράσασα κατὰ κρατός τε καὶ ὤμων,
ὄφρα μοι ἐκ κάματον θυμοφθόρον εἵλετο γυίων.
αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα,
εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
[χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ, χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·]
ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἥνδανε θυμῷ,
ἀλλ' ἥμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.
Κίρκη δ' ὡς ἐνόησεν ἔμ' ἥμενον οὐδ' ἐπὶ σίτῳ
χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
'Τίφθ' οὕτως, Ὀδυσεῦ, κατ' ἄρ' ἕζεαι ἶσος ἀναύδῳ,
θυμὸν ἔδων, βρώμης δ' οὐχ ἅπτεαι οὐδὲ ποτῆτος;
ἦ τινά που δόλον ἄλλον ὀίεαι· οὐδέ τί σε χρὴ
δειδίμεν· ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὅρκον.'

368–372.] See crit. note on sup. 348. La Roche regards the lines as not older than the thirteenth century, since they were unknown to Eustath. and are not commented on by the Scholl. 374. *ἀλλοφρονέων*] *τινὰ τῶν ἀντιγράφων, ἄλλα φρονέων* Eustath. *ὄσσετο*] Schol. N. gives *φέτο* in lemma, but adds *γρ. καὶ ὄσσετο.* 376. *κρατερόν*] *γρ. καὶ στυγερόν, ὃ καὶ κρεῖττον* Schol. H. N. 377. *ἄγχι παρισταμένη*] *ἀγχοῦ δ' ἱσταμένη* Schol. H. 380. *οὐδέ τι*] So Wolf and most modern edd. for *οὐδ' ἔτι*, which Nitzsch still prefers.

νος. Düntzer proposes to connect it with root *ἀν*, 'to complete,' as in *ἄνω, ἀνύω.*

361. **ἕσασα**, sc. *ἐμέ.*

λόε, 'she washed me [with water] out of a great cauldron, over head and shoulders, after she had mixed it to my taste, *οὐ πάνυ τι ζέον, ἀλλὰ δηλαδὴ εὔκρατον.*

362. Here **θυμῆρες** is used predicatively with **κεράσασα**. It is doubted whether *θυμήρης* is identical with *θυμᾱρής* (Il. 9. 336; Od. 23. 232, etc.), the accent seeming to contradict it. It is more likely that *θυμᾱρής* is to be referred to stem *-αρ*, and that *θυμήρης* is only an adjectival form from *θυμός.*

366. **εἷσε δέ.** Here begins the apodosis to **ἐπεὶ** 364.

374. **ἀλλοφρονέων.** He means, 'with his thoughts elsewhere;' cp. Il. 23. 698.

378. **ἕζεαι.** Buttmann and Ahrens deny the existence of a present *ἕζομαι* instead of *ἵζομαι*, and require us here to read *ἕζεο* from *ἑζόμην*, the aorist. If **ἕζεαι** be retained it is better to scan it as a dissyllable, because of the initial *ϝ* in **ἶσος.**

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Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὦ Κίρκη, τίς γάρ κεν ἀνήρ, ὃς ἐναίσιμος εἴη,
πρὶν τλαίη πάσσασθαι ἐδητύος ἠδὲ ποτῆτος,
πρὶν λύσασθ' ἑτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι;
ἀλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω ἐρίηρας ἑταίρους.'
Ὣς ἐφάμην, Κίρκη δὲ δι' ἐκ μεγάροιο βεβήκει
ῥάβδον ἔχουσ' ἐν χειρί, θύρας δ' ἀνέῳξε συφειοῦ,
ἐκ δ' ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν.
οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν
ἐρχομένη προσάλειφεν ἑκάστῳ φάρμακον ἄλλο.
τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσε
φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
ἄνδρες δ' ἂψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν
καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.
ἔγνωσαν δ' ἐμὲ κεῖνοι, ἔφυν τ' ἐν χερσὶν ἕκαστος.
πᾶσιν δ' ἱμερόεις ὑπέδυ γόος, ἀμφὶ δὲ δῶμα
σμερδαλέον κονάβιζε, θεὰ δ' ἐλέαιρε καὶ αὐτή.

385. λύσασθ'] Schol. H. quotes this as the reading of Aristarchus, which seems to imply a variant λῦσαί θ'. 393. τῶν δ'] Ἀριστοφάνης, τοῖς δ' Schol. H. 394. πότνια Κίρκη] γρ. δῖα θεάων Schol. H. 395. ἄψ] The reading of Aristarchus. Al. αἶψ'. 399. κονάβιζε] So La Roche restores from the majority of MSS. Al. κανάκιζε.

383. Join **κεν** with **τλαίη**.

384. The former **πρίν** is only preparatory to the second. Translate, 'Why, what man who was right-minded could have the heart to taste meat and drink before that he had rescued his comrades?'

385. Notice the difference between the voice of **λύσασθαι**, by which Odysseus describes his own act, and **λῦσον**, as applied to Circe.

386. **πρόφρασσα**, 'in earnest.' See on Od. 5. 161.

390. **ἐννεώροισι**, see on sup. 19.

393. Ovid goes into details here, Met. 14. 303 foll. 'Erigimur, saetaeque cadunt, bifidosque relinquit | rima pedes, redeunt humeri, et subiecta lacertis | brachia sunt. flentem flentes amplectimur ipsi, | haeremusque ducis collo.'

397. **ἔφυν .. ἕκαστος**. For this distributive singular after a plural verb compare *ἔβαν .. ἕκαστος* Od. 1. 424, *σκίδνασθε .. ἕκαστος* 2. 252; 3. 396, etc. A somewhat different usage, *τοὶ δὲ καθῖζον .. ἕκαστοι*, is found in Od. 13. 76.

398. **ἱμερόεις .. γόος**. The epithet may be rendered by 'longing' or 'yearning.' We have *κρυερὸς γόος* in Od. 4. 103, *ὀλοὸς γόος* Il. 23. 10; but this describes the tenderer feeling produced by the *ἵμερος γόοιο* Od. 4. 113, which is called *γλυκὺς ἵμερος* Od. 22. 500. The regular construction of **ὑποδῦναι** is with the personal accusative, but it is used here with an ethical dative, as Soph. Phil. 1111 *ἀλλά μοι ἄσκοπα | κρυπτά τ' ἔπη δολερᾶς ὑπέδυ φρενός*. Seiler quotes as instances of *εἰσιέναι* or *εἰσέρχεσθαί τινι* Soph. O. C. 372; Eur. I. A. 1580; Hdt. 1. 24, 3. 14; Plato, Pol. 330 D; Phaed. 59 A. But in Eur. Med. 57 *ὥσθ' ἵμερός μ' ὑπῆλθε*.

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ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν ἂρ πάμπρωτον ἐρύσσατε ἤπειρόνδε,
κτήματα δ' ἐν σπήεσσι πελάσσατε ὅπλα τε πάντα·
αὐτὸς δ' ἂψ ἰέναι καὶ ἄγειν ἐρίηρας ἑταίρους.'
Ὣς ἔφατ', αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ,
βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
εὗρον ἔπειτ' ἐπὶ νηὶ θοῇ ἐρίηρας ἑταίρους
οἴκτρ' ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.
ὡς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας,
ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοὶ
ἴσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι
μητέρας· ὣς ἐμὲ κεῖνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,

404. *ἐν σπήεσσι*] This, or *ἐν σπείεσσι*, is the reading of all MSS. But Schol. H. gives as a variant *δὲ σπείεσσι*, which La Roche supposes to point to the reading of Aristarchus. Nauck would write *σπεέεσσι*. See note on text. 405. *ἄψ*] This, the reading of a few good MSS, seems to suit the sense better than the common *αἶψ'*. 412. *οὐδ' ἔτι*] Al. *οὐδέ τι*.

404. **ἐν σπήεσσι πελάσσατε.** La Roche adopts the reading *σπήεσσι* without the preposition, on the ground that *πελάζω* is joined in Homer with the simple dative, which is indeed true, if we except *οὐδάσδε πελάζειν* Od. 10. 440, and Od. 7. 254. But the common reading seems required here by the sense, 'bring them to—and stow them in—the grottos;' the whole expression being a similar construction to *ἐς θρόνους ἵζεσθαι*. The phrase is illustrated by h. Hom. Merc. 523 *μηδέ ποτ' ἐμπελάσειν πυκινῷ δόμῳ*.

ὅπλα are the movable parts of the ship's tackling.

405. **ἂψ ἰέναι,** i.e. 'come back again.'

410. **ἄγραυλοι,** 'in the fold-yard.' *ἀγρός* itself is used much in this sense by Eumaeus, Od. 16. 27; where he complains to Telemachus that he *οὐ .. θάμ' ἀγρὸν ἐπέρχεαι οὐδὲ νομῆας, | ἀλλ' ἐπιδημεύεις*, where he intends a contrast between the buildings of the homestead and the houses in the town.

πόριες (from *πόρις*, more commonly *πόρτις*, but see Eur. Bacch. 737), connected with root *πορ*, as in *πορ-εῖν*, and Lat. *pario*, and perhaps *παρθένος*.

412. The indicative **σκαίρουσιν** (for which Bekk. ii. conjectures *σκαίρωσιν*) is a real anacoluthon, *ὡς ὅτ' ἂν* being always followed by the subjunctive. But the construction is broken by the introduction of the parenthetical clause, and *σκαίρουσιν* begins as it were a principal sentence. The cows have been out in a drove (*ἀγελαίας*) to pasture, and when they return to the fold-yard (*κόπρος*, lit. = 'the mixen'), the calves who have remained at the farm, penned up, welcome them with frisking and lowing.

413. **ἀδινόν** must be joined not (as Düntz.) with **ἀμφιθέουσι**, but with **μυκώμεναι**, on the analogy of *ἀδινόν* or *ἀδινὰ στενάχειν, κλαίειν*, etc.

414. **ὣς ἐμὲ .. ἔχυντο.** Bekk. ii. puts no comma at **κεῖνοι**, but makes **ἐμέ** to be governed by **ἴδον**. But it is better to stop off **ἐπεὶ ἴδον ὀφθαλμοῖσι**, making **ἐμέ** governed by **ἔχυντο**, either as an equivalent to *χύμενοι ἵκοντο*, cp. La

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δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς
ὣς ἔμεν ὡς εἰ πατρίδ' ἱκοίατο καὶ πόλιν αὐτὴν
τρηχείης Ἰθάκης, ἵνα τ' ἔτραφεν ἠδ' ἐγένοντο·
καί μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·
'Σοὶ μὲν νοστήσαντι, διοτρεφές, ὣς ἐχάρημεν,
ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν·
ἀλλ' ἄγε, τῶν ἄλλων ἑτάρων κατάλεξον ὄλεθρον.'
Ὣς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·
'νῆα μὲν ἂρ πάμπρωτον ἐρύσσομεν ἤπειρόνδε,
κτήματα δὲ σπήεσσι πελάσσομεν ὅπλα τε πάντα·
αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἕπεσθαι,
ὄφρα ἴδηθ' ἑτάρους ἱεροῖς ἐν δώμασι Κίρκης
πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.'
Ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἑταίρους·
[*καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·*]
'Ἆ δειλοί, πόσ' ἴμεν; τί κακῶν ἱμείρετε τούτων,
Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας

416. *πόλιν αὐτήν*] *πόλιν αὐτὴν* Ἀρίσταρχος Schol. H. With the exception of Cod. Aug. all MSS. read *αὐτῶν*. 425. *ὀτρύνεσθε . . ἕπεσθαι*] So Bekk. with best MSS, instead of the common *ὀτρύνεσθ' ἵνα μοι ἅμα πάντες ἕπησθε*, in which the use of *ἵνα* after *ὀτρύνεσθαι* is very strange. The variant *ἕπησθε* for *ἕπεσθαι* is 'a mere itacism, says La Roche. 429. *ἐρύκανε*] For this *ἅπαξ εἰρ.* La Roche reads with three MSS. *ἐρύκακε*, a form occurring nine times in Homer. Nauck adopts it. 430.] Wanting in most MSS. The Schol. H. does not know it, but writes *λείπει τὸ λέγων*.

Roche, Hom. Stud. § 60. 4, or, better, as retaining something of the force of the preposition in *ἀμφι-θέουσι*, and so = *ἀμφέχυντο*, cp. *ἀμφιχυθεὶς πατέρ' ἐσθλόν* Od. 16. 214, *θείη δέ μιν ἀμφέχυτ' ὀμφή* Il. 2. 41. To make *δακρυόεντες ἔχυντο* mean no more than 'in lacrimas effusi sunt' gives no sort of antithesis to *σκαίρουσιν ἐναντίαι*. Further, *ἐπεὶ ἴδον ὀφθαλμοῖσι* stands as a set phrase, in Od. 2. 155; 3. 373; 11. 615; 23. 92. 'They threw themselves upon me weeping.'

But **ἐμέ** is really determined by the position in which it stands with regard to **μητέρας**, as though *ἐμέ* also was to be governed by *ἀμφιθέουσι*, for which, by a necessary change of scene, **ἔχυντο** is substituted.

415. **δόκησε δ'**, 'and their feeling seemed to be just as if.'

419. **σοὶ . . νοστήσαντι . . ἐχάρημεν.** With this construction cp. *τῷ . . χαῖρον νοστήσαντι* Od. 19. 463, *χάρη δ' ἄρα οἱ προσιόντι* Il. 5. 682; cp. Il. 24. 706.

423. **ἐρύσσομεν** and **πελάσσομεν** are probably the aorist subjunctive.

431. **πόσ' ἴμεν**; 'Whither are we going?' Cp. *πόσε φεύγετε*; Od. 6. 199.

432. **καταβήμεναι**, an appositional infinitive, epexegetical of **κακῶν τούτων**. With **καταβήμεναι ἐς μέγαρον** we may compare *καταδῦναι πόλιν* Od. 4. 246, *καταδῦναι Διὸς δόμον* Il. 8. 375, *καταβαίνειν θάλαμον* Od. 2. 337. It would seem that there is therefore no need to press the force of *κατά* in such passages anymore than in *καθικέσθαι* or *κατελθεῖν*.

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ἤ σῦς ἠὲ λύκους ποιήσεται ἠὲ λέοντας,
οἵ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκῃ,
ὥς περ Κύκλωψ ἕρξ', ὅτε οἱ μέσσαυλον ἵκοντο
ἡμέτεροι ἕταροι, σὺν δ' ὁ θρασὺς εἵπετ' Ὀδυσσεύς·
τούτου γὰρ καὶ κεῖνοι ἀτασθαλίῃσιν ὄλοντο.'
Ὣς ἔφατ', αὐτὰρ ἐγώ γε μετὰ φρεσὶ μερμήριξα,
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
τῷ οἱ ἀποπλήξας κεφαλὴν οὖδάσδε πελάσσαι,
καὶ πηῷ περ ἐόντι μάλα σχεδόν· ἀλλά μ' ἑταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
'Διογενές, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,
αὐτοῦ πὰρ νηΐ τε μένειν καὶ νῆα ἔρυσθαι·

437. *καὶ κεῖνοι*] La Roche gives this as the reading of Aristarchus, instead of the crasis in the MSS. *κἀκεῖνοι*. 440. *ἀποπλήξας*] A variant given by Eustath. for the Vulg. *ἀποτμήξας*. La Roche gives the former as the reading of Aristarchus, and credits Zenodotus with *ἀποτμήξας*.

Some however think that **καταβήμεναι** here reminds us that Circe's house was *ἐν βήσσῃσι*, into which one must descend from the **ἄκριες** over which Odysseus had to walk. This is possible enough, but Eustath. is merely fanciful when he says, *ἀστειότερον, ὡς εἶπερ ἔφη εἰς ᾅδου καταβῆναι διὰ τὸν ἐλπιζόμενον ὄλεθρον*.

434. **οἵ κεν**, as being the direct relative to **σῦς** and **λέοντας**, would naturally take a verb in 3rd pers. plur., but as Eurylochus means by **ἅπαντας** 'all of us,' there is no difficulty in attracting the verb into the 1st. pers. Transl. 'So that we should have perforce to keep Circe's great house for her.'

The word **φυλάσσοιμεν** is interpreted by the Schol. *τηροῖμεν. οὐχὶ φυλάσσειν τὸ δῶμα, ἀλλὰ τὸ ἀεὶ ἐκεῖσε εἶναι*. The phrase 'keep the house' presents the same ambiguity; cp. *δῶμα φυλάσσοις* Od. 5. 208. It is better however to understand that the swine and the lions are forced to keep ward at the house of the sorceress, like the gold and silver dogs at the palace of Alcinous, which were posted on either side of the door, *δῶμα φυλασσέμεναι* Od. 7. 93. Cp. the Latin phrase 'servare domum.'

435. **ὥς περ Κύκλωψ ἕρξε**. Eustath. finds great fault with this: *ἀδιανόητόν ἐστιν. οὐ γὰρ δή που καὶ ὁ Κύκλωψ μετέβαλε τοὺς περὶ τὸν Ὀδυσσέα ἐπὶ φυλακῇ τοῦ κατ' αὐτὸν σπηλαίου· ἀλλ' ἐθοινήσατο καὶ ἀπώλεσε*. But the reference to the Cyclops is to illustrate especially **καὶ ἀνάγκῃ**, though the construction is quite broken. Eurylochus remembers how his comrades had entered the dwelling of the Cyclops, and had been kept fast prisoners therein. **ἕρξε** here is from *ἔργω* (penned us up) as in Od. 14. 411, and not from *ἔρδω*.

437. **τούτου γάρ**. The participle takes up and explains **θρασύς**. 'Foolhardy, I say, *for* it was through his infatuation,' etc.

440. **τῷ οἱ**, 'therewith having struck off his head to dash it to the ground, kinsmen though he were to me, very near.'

441. **πηῷ** is probably a connection by marriage, like 'affinis.'

μάλα σχεδόν is added as an intensification of **πηῷ**. A later story makes Eurylochus to have married **Κτιμένη**, the sister of Odysseus, Od. 15. 363.

443. **εἰ σὺ κελεύεις**, i.e. 'if thou wilt consent to that.'

444. **ἔρυσθαι**, 'to protect,' 'guard.' In later times the practice sometimes was to enclose the ships in a stockade (*σταυροῦν*), see Thuc. 7. 25.

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ἡμῖν δ' ἡγεμόνευ' ἱερὰ πρὸς δώματα Κίρκης.
Ὣς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
ἀλλ' ἕπετ'· ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν.
Τόφρα δὲ τοὺς ἄλλους ἑτάρους ἐν δώμασι Κίρκη
ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλεν ἠδὲ χιτῶνας·
δαινυμένους δ' εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.
οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.
ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων·
'[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ
ἠμὲν ὅσ' ἐν πόντῳ πάθετ' ἄλγεα ἰχθυόεντι,
ἠδ' ὅσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου.
ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον,
εἰς ὅ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,
οἷον ὅτε πρώτιστον ἐλείπετε πατρίδα γαῖαν
τρηχείης Ἰθάκης· νῦν δ' ἀσκελέες καὶ ἄθυμοι,
αἰὲν ἄλης χαλεπῆς μεμνημένοι· οὐδέ ποθ' ὑμῖν
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.'

453. *φράσσαντό τ' ἐσάντα*] This variant (unice vera lectio, Buttm.) is preserved in Schol. H., and implied in the gloss *ἔναντα*. The MSS. give *φράσσαντό τε πάντα*. 456.] Bracketed by Wolf and later edd. as wanting in the majority of MSS. and in Eustath. The objection against the passage was that the address to Odysseus was followed by the plural imperative. But it may well stand, for Odysseus shows, by using *ἡμῖν* in v. 466, that he feels himself included in the address. 457. *θαλερόν*] *Ἀριστοφάνης, στυγερὸν γόον. καὶ οὐκ ἄχαρις ἡ γραφή* Schol. H. 465. *πέποσθε*] See note on text.

453. **φράσσαντό τ' ἐσάντα**, 'recognised one another face to face.' So *ἐσάντα ἰδεῖν* Od. 11. 143, etc.

457. **θαλερόν**, *καθ' ὁμοιότητα τοῦ θαλερὸν δάκρυ, τὸ ἄπαυστον καὶ ἀεὶ νεάζον* Eustath. Cp. also *θαλερὴ φωνή* Od. 4. 705.

463. **ἀσκελέες**. Here in its primary physical sense, from *σκέλλω*, 'dry.' They are represented as 'withered,' or perhaps rather, 'weakened,' as the good condition at least of the first batch of visitors had been renewed since their restoration to human shape. With **ἀσκελέες** compare the use of *αὐσταλέος*, as contrasted with one who has been duly washed and anointed, Od. 19. 327.

465. **πέποσθε**. Eustath. says *Ἀρίσταρχος* **πέπασθε** *γράφει, ὅπερ ἐστὶ κέκτησθε*. Probably the reading should be adopted, but not the interpretation of Eustath. The normal form in Homer would be from an original *πέ-παθ-τε* (*not πε-πόνθ-α-τε*, for the strong form of the root and the vowel *α* are not found in the 1st and 2nd pers. plur. till later). Then

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Ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα μὲν ἤματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
ἥμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἀλλ' ὅτε δή ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὧραι,
[μηνῶν φθινόντων, περὶ δ' ἤματα μακρὰ τελέσθη,]
καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρίηρες ἑταῖροι·
'Δαιμόνι', ἤδη νῦν μιμνήσκεο πατρίδος αἴης,
εἴ τοι θέσφατόν ἐστι σαωθῆναι καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.'
[Ὣς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.]
Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς
γούνων ἐλλιτάνευσα, θεὰ δέ μευ ἔκλυεν αὐδῆς·
[καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·]
'Ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἥν περ ὑπέστης,

470.] This line has been rejected by modern edd. since Wolf, because it is wanting in the best MSS. [as in the places where it recurs, Od. 19. 153; 24. 143] and in Eustath. 475–479.] These verses are wanting in three MSS. and in Eustath. In the Harl. they are only on the margin. Wolf rejected them, and most modern edd. concur. Perhaps they were inserted as a stop-gap; the transition from 474 to 480 being decidedly abrupt. We should expect an answer from Odysseus to the remonstrance made by his comrades. 482.] This verse, which is wanting in three MSS. and in Eustath., has been generally rejected since Bekk.

πέπαθτε may become *πέπασθε*, 1st by assimilation *πέπαθθε*, and then by dissimilation. The three forms of the root are *πενθ*, *πονθ*, and the weak form *παθ*, but not *ποθ*. The form of the participle *πεπαθυίῃ* occurs in Od. 17. 555.

469. **ἐνιαυτὸς ἔην**, 'a year was past:' so *ἐστὶν ἔτος* Od. 2. 89.

περὶ . . ἔτραπον means 'returned on their course,' so as to begin the circuit of a new year; cp. *περιπλομένων ἐνιαυτῶν* Od. 1. 16, different from *ἐπήλυθον ὧραι* in Od. 2. 107.

470. This line is probably borrowed from Hes. Theog. 59, where *πολλά* is read for *μακρά*. The 'long days that come circling round' must be the days of spring, as in Od. 18. 367 *ὥρῃ ἐν εἰαρινῇ ὅτε τ' ἤματα μακρὰ πέλονται*.

472. **δαιμόνιος** always implies that the man is 'possessed,' or under the influence of something superhuman, whether the influence be bad or good. Thus it is used when a man's behaviour, or intentions, or powers are such as to excite marvel. See Od. 4. 774; 14. 443.

481. **γούνων**, 'by her knees;' so *λίσσομαι Ζηνός*, 'in the name of Zeus,' Od. 2. 68. Cp. *λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων* Il. 22. 338. Other phrases are *γούνων λαβεῖν* Il. 6. 45, *γούνων ἁψάμενοι λιτανεύσομεν* Il. 24. 357.

483. **ὑπόσχεσις**. Such a promise is nowhere distinctly given. We may suppose it to have been contained in her oath, sup. 345, or in the words of welcome in 460, etc. But as we have

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οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἤδη,
ἠδ' ἄλλων ἑτάρων, οἵ μευ φθινύθουσι φίλον κῆρ
ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι.'
῝Ως ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ·
ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἱκέσθαι
εἰς Ἀΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,

the doings of a whole year unrecorded, there was plenty of opportunity for the promise to have been made

484. **θυμὸς δέ μοι .. ἠδ' ἄλλων ἑτάρων.** We should expect either *μου* or *ἑτάροις*, but **μοι** standing so near the verb is more like an ethical dative, while **ἑτάρων** is in more close connection with **θυμός**. The change of cases in Od. 9. 256 shows a similar principle, **ἡμῖν** *δ' αὖτε κατεκλάσθη φίλον ἦτορ*, **δεισάντων**.

486. **ἀμφ' ἐμέ**, local, 'lamenting around me.' Cp. Od. 11. 228, 510.

ὅτε . . γένηαι. The use of *ὅτε* with the subjunctive is rare. Cp. Il. 19. 337; 14. 522; 16. 386 [?]; Od. 4. 400.

490. **πρῶτον.** Cp. Virg. Aen. 3. 384 'ante et Trinacria lentandus remus in unda, | et salis Ausonii lustrandum navibus aequor, | infernique lacus.'

491. **ἐπαινῆς.** This epithet of Persephone is used five times in Homer, e.g. Il. 9. 457 *Ζεύς τε καταχθόνιος καὶ ἐπαινὴ* **Περσεφόνεια**, ib. 569 *Ἀΐδην καὶ ἐπαινὴν* **Π.**, in the present passage, inf. 534, and Od. 11. 47. In every instance the epithet belongs to Persephone as the companion of Hades. Some regard the word as meaning 'praiseworthy' (like *ἀγαυή* or *ἁγνή*, which are other epithets of Persephone), supposing that it may be another form of *ἐπαινετή*, or a direct verbal adjective from *ἔπαινος* with change of accent. Thus we have the substantive *ἀσφόδελος*, and the adjective *ἀσφοδελός* (Od. 11. 539), *φόνος* and *φονός*, *κέρας* and *κεραός*, and so, possibly, *ἔπαινος* and *ἐπαινός*. But in this inseparable connection with Hades, Persephone is likely to have a more terrible title than this, and thus it is preferable to take *ἐπαινή* from an adjective compounded of *ἐπί* and *αἰνός* (fearful); or with Buttm. to write *καὶ ἔπ' αἰνή*, 'and besides,' 'and along with him' (sc. Hades), 'awful' Persephone. In later Greek, e. g. Tryphiodor. 2 the epithet is used wrongly in the sense of 'laudabilis,' and applied to Deidameia. The name **Περσεφόνη** (**εια**) was also written **Φερσεφόνη**, and, according to the double view which regarded the goddess as dispenser of wealth or of death, it was variously derived from *φέρειν .. ἄφενος*, and *φέρειν . . ὄνησιν* (Hesych.), or from *φέρειν . . . φόνον* (Eustath.). Cp. Orph. H. 29. 16 *Φερσεφόνεια, φέρεις γὰρ ἀεὶ καὶ πάντα φονεύεις*. According to Plato, Cratyl. 404, this name was avoided as too awful, and the title *Περσέφασσα* or *Φερσέφασσα* preferred, which was thought to have an allusion to some sort of sacred dove. Porphyr. de abstin. 4. 16 *τῆς δὲ Φερρεφάττης παρὰ τὸ φέρβειν τὴν φάτταν φασὶν οἱ πολλοὶ τοὔνομα τῶν θεολόγων· ἱερὸν γὰρ αὐτῆς ἡ φάττα.* See Preller, Gk. Myth. § 628. But **Περσέφασσα** is probably **Περσε-φατία** from root *φεν,φον*, in the weak form *φα*.

492. **Τειρεσίας** belongs to the Theban cycle of legend. Different stories were current as to the cause of his blindness, some referring it to the anger of Athena, others to that of Hera. Zeus is represented as having given him the power of prophecy and length of days as compensation for his blindness. After the war of the Epigoni, he died (as the story goes) near Haliartus, and his tomb was shown there in the time of Pausanias (7. 3. 1; 9. 18. 4). There was an oracle of Teiresias in Orchomenus. His name either comes im-

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μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
οἴῳ πεπνῦσθαι· τοὶ δὲ σκιαὶ ἀίσσουσιν.'
  Ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἤθελ' ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
  'Ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;
εἰς Ἄιδος δ' οὔ πώ τις ἀφίκετο νηὶ μελαίνῃ.'
  Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,
ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας
ἧσθαι· τὴν δέ κέ τοι πνοιὴ Βορέαο φέρῃσιν.
ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς,

493. *μάντηος*] This is the reading of Cod. Venet. Marc. 613, which is followed by almost all modern edd. The other MSS. give *μάντιος*, which may be retained if we adopt Ahrens' reading ἀλάοο for ἀλαοῦ. See note on Αἰόλου sup. 36. With the form *μάντηος* cp. *πόληος* Od. 1. 185. 495. *τοὶ δέ*] Plato, quoting this line Rep. 386 D, reads *ταὶ δέ*. 502. *εἰς Ἄιδος δ'*] The reading Ἀιδός δ' adopted by Fäsi, on slight authority, is no real analogy to εἰς ἅλαδε, as Ἀίδης (Ἅ ις) is always a person and not a place in Homer, and after a question introduced by *γάρ* it is usual to begin the next clause with δέ or ἀλλά, as Od. 10. 383, 386; 14. 115, 117; 19. 325, 328.

mediately from *τέρας*, as implying the 'interpreter of portents,' or else from its derivative *τείρεα*, the 'signs of heaven,' or 'constellations.'

494. **τῷ καί**, 'to whom even after his death did Persephone grant sense, for him alone of all men to have wisdom.'

495. **οἴῳ** is attracted from the usual accusatival construction with the infinitive into the same dative as **τῷ**. The rest of the dead flit like shadows: as Cicero translates, 'solum sapere, ceteros umbrarum vagari modo' De Div. 1. 40. Plato, Rep. 386 D, comments on this line as giving a false picture of the underworld. The dead, according to this view, are not invisible but unsubstantial, as Virgil describes them, Aen. 6. 292, 'tenues sine corpore vitae,' 'cava sub imagine formae.' It was a special privilege to retain, as did Teiresias, even the *φρένες*. Cp. Il. 23. 103, of the shade of Patroclus, *ἦ ῥά τις ἔστι καὶ εἰν Ἀίδαο δόμοισι | ψυχὴ καὶ εἴδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν.*

505. **παρὰ νηί** seems to go best with **μελέσθω**, as though Odysseus might be hanging about the ship, waiting for a pilot.

507. **κε φέρῃσι**, 'will carry.' The subjunctive implies that such is the intention, as it were, of Boreas.

508. **Ὠκεανός**. We may suppose that, according to Homer's idea, the earth (whether he regarded it as a flat plain, or had some notion of its globular shape) is roughly circular, the various lands being more or less closely grouped round a central sea. The whole is surrounded by a ring of water, which he

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ἔνθ' ἀκτή τε λάχεια καὶ ἄλσεα Περσεφονείης,
μακραί τ' αἴγειροι καὶ ἰτέαι ὠλεσίκαρποι,
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὠκεανῷ βαθυδίνῃ,

509. λάχεια] *οὐ δεῖ γράφειν ἐλάχεια. οὐ γὰρ εἰκὸς ἐλάχιστον ἀκούειν τῆς Περσεφόνης τὸ τέμενος* Schol. B. H. Q. T. *ἐλαχίστη* Schol. V.

calls *ὠκεανός*, and the heavens arch it over like a dome. The poet does not in so many words describe the earth as flat, but it seems generally taken for granted. Helios is able to look upon his pastures in Thrinacia, both when he rises and when he sets (Od. 12. 379), and Hephaestus represents the earth as the flat, or slightly rounded, part of the shield of Achilles, and makes the ocean form its rim: *ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο | ἄντυγα πὰρ πυμάτην* Il. 18. 607. The word *ποταμός* settles at once what was his idea of the ocean. It is not a sea; it is a river. The Schol. derived the word from *ὠκύς* and *νάω*, but it is more probably connected with the Skt. *ógha*, 'a stream.' This river has a current, *κῦμα ῥόοιο*, and perhaps rapids and swirling eddies (*βαθυδίνης* Od. 10. 511), but the general movement of the stream is not violent, as the epithet *ἀκαλαρρείτης* (Il. 7. 422) shows. That it encompassed the whole earth we infer from the fact that it is found at all points of the compass. It is on the east, for the sun rises from it, Od. 19. 433; 22. 197: it is on the west, for the sun sets in it, Il. 8. 485: it is on the south, for Iris says (Il. 23. 205) *εἶμι . . ἐπ' Ὠκεανοῖο ῥέεθρα | Αἰθιόπων ἐς γαῖαν*. And that it lies on the north too Strabo acknowledges (1. 1. 3), *ὅτι δὲ καὶ ἡ πρὸς ταῖς ἄρκτοις ἐσχατιὰ ὠκεανῖτίς ἐστιν οὕτως ᾐνίξατο, εἰπὼν περὶ τῆς ἄρκτου, 'οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.'* It is therefore the limit of the earth on every side, and as such it is spoken of as *πείρατα Ὠκεανοῖο* (Od. 11. 13), 'the limit set by ocean.' As a river then, with a current setting in one direction, it is well called *ἀψόρροος* (Il. 18. 399), because its waters are ever flowing back, as it were, to the point from which they may be supposed to start; an epithet which Virgil renders by 'refusus' Aen. 7. 225 (cp. Lucan, 8. 795) though perhaps with a somewhat different meaning. **Ὠκεανός** is quite distinct from the sea, under whatever name it is known (*πόντος, θάλασσα, ἅλς, πέλαγος*), and seems to flow round the sea, in contact with it and yet unmixed with it, for we get no allusion to any separating strip of land. Just as it is almost possible to draw a line marking the edge of the gulf-stream at its swiftest pace through the Atlantic, so, much more distinctly, was the ocean separated from the salt waters of the sea, its own water probably being regarded as fresh, *ἐξ οὗπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα, | καὶ πᾶσαι κρῆναι καὶ φρείατα μακρὰ νάουσι* Il. 21. 196. It was possible to sail without interruption from the sea across Oceanus and to reach the *ἀκτή* on the farther side. Translate, 'but when with thy ship thou hast made thy way across ocean, where there is a rough-grown coast, and groves of Persephone, both tall aspens, and willows that shed their fruit—there, on the edge of the swirling ocean, beach thy ship, but go thyself to the mouldering house of Hades.'

509. **λάχεια.** See on Od. 9. 116.

510. **ἰτέαι** has the initial ϝ, and is connected with Skt. *vî-ti-kâ*, 'a string for tying;' Lat. 'vitta,' 'vitex,' 'vimen;' Germ. *weide*; Engl. *withy*.

ὠλεσίκαρποι. Pliny, N. H. 16. 26, says, '*ocissime* salix amittit semen antequam omnino maturitatem sentiat, ob id dicta Homero, frugiperda.' Probably this notion of a waste of life made the willow seem a suitable tree for the groves of Persephone. So the Schol. *οἰκεῖα γὰρ νεκροῖς τὰ ἄκαρπα.*

511. **κέλσαι.** This imperatival infinitive forms the apodosis to the sentence beginning **ἀλλ' ὁπότ' ἄν.** The words **ἐπ' Ὠκεανῷ** are expexegetic of **αὐτοῦ.** In Od. 11. 20 foll., where the injunctions of Circe are being carried out, Odysseus and his comrades, after beaching their ship and disembarking, proceed some distance along the ocean-stream, till they reach *χῶρον ὃν φράσε Κίρκη*, but no such definite directions are given in the present book.

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αὐτὸς δ' εἰς Ἀΐδεω ἰέναι δόμον εὐρώεντα.
ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι
Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,
πέτρη τε ξύνεσίς τε δύω ποταμῶν ἐριδούπων·

512. **Ἀΐδεω . . δόμον.** It is not easy to realise the Homeric conception of the kingdom of Hades. In a general way it would seem as if the place of the departed was to be regarded as subterranean; such phrases constantly recurring as *χθόνα δύμεναι* Il. 6. 411, *γαῖαν ὕπο στυγερὴν ἀφικέσθαι* Od. 20. 81. The house of Hades is distinctly placed *ὑπὸ κεύθεσι γαίης* in Il. 22. 482; Od. 24. 204; and the soul of Patroclus when it leaves the body *κατὰ χθονὸς ἠύτε καπνὸς | ᾤχετο τετριγυῖα.* But the voyage that Odysseus makes at the bidding of Circe puts a very different picture before us. He steers a south-west course from Circe's isle (10. 507), crosses the ocean-stream, to the shore where stand the groves of Persephone, and moves along some way till he comes to the place Circe had told him of (11, ad init.). Here we have no account of any descent into subterranean gloom, but a description of the people and city of the Cimmerians, who seem to have lived, as one might say, beyond the west, as the fabled Hyperboreans beyond the north. The word Cimmerians is intended to be suggestive; and some have found an etymology for it in *χειμέριος*, others, as Voss, in the Phoenician *kamar* or *kimmer*. As in the case of the Laestrygones, we may suppose that in the endless night that lies upon the Cimmerians, uncheered by a single ray of sunlight, we have an allusion to the gloomy winter months of northern latitudes; the scene being again transferred from north to west. Here Odysseus digs his pit and waits for the souls of the dead to come up and taste the blood. But he is still on the earth's surface. He has indeed come **ὑπὸ ζόφον ἠερόεντα,** but there is not a word of his descent into the *κεύθεα γαίης* like that of Heracles, or Orpheus, or Peirithous. There are, no doubt, inconsistencies in b. 11, which make it seem occasionally as if the whole of the nether world was visible to Odysseus' eyes; yet he never steps upon the meadow of asphodel, never comes into the presence of Persephone; but he takes his departure somewhat suddenly at last, in fear that she might send up some ghastly spectre from beneath, to petrify him with horror.

513. **ἔνθα** must really mean 'at the entrance to the house of Hades.'

εἰς Ἀχέροντα. Pausanias (1. 17) thinks that the scenery of the Homeric *νέκυια* is taken from the Acherusian lake in Thesprotia, with its rivers Acheron and Cocytus. The truth may lie just the other way; and the rivers may have got their names from the national poetry. But there can be no doubt that the natural scenery of Greece is reproduced in the description of Hades. The gloomy valley, and the plunge that the Arcadian Styx made over its rocks; the gorge of the Acheron near Suli, the subterranean channels that drained a lake or swallowed a river, suggest the picture given here; just as the scenery at Baiae, the laurel-plantations, and the grand palaces at Rome re-appear in Virgil's more artificial description. But the Styx is the great river of the nether-world; originally, we may suppose, the only one. This passage which introduces the 'river of Miseries' (*Ἀχέρων ἄχεα βροτοῖσι πορθμεύει* Pind. Fr. 120), the 'river of Howling' (*πολυκώκυτοι Ἀΐδαο δόμοι* Theogn. 214), and the 'river of Flaming Fire' (an evident reminiscence of the lava-stream), is probably a later invention.

Πυριφλεγέθων τε ῥέουσι Κώκυτός θ'. When the plural verb stands between substantives of the singular number, the grammarians call the figure *σχῆμα Ἀλκμανικόν*, as Eustath. says, *διὰ τὸ τὸν Ἀλκμᾶνα κατακόρως αὐτῷ χρῆσθαι.* We have too few remains of Alcman to enable us to criticise this statement, but one instance of a similar construction occurs in the fragments we possess, *Κάστωρ ὠκέων πώλων ἐλατῆρες καὶ Πολυδεύκης.* Other instances in Homer are Il. 5. 774; 20. 138; Od. 14. 216.

515. **πέτρη τε.** The construction is loose. The literal rendering is 'there

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ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
βόθρον ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσι,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν.
πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα,

is a rock and a confluence of two roaring rivers.' This probably means that the Cocytus and Pyriphlegethon run at a higher level than the Acheron, and that just at the place where their two currents join, there is a ledge of rock over which their united waters plunge into the Acheron.

ἐριδούπων seems to point to the noise of a cataract, and the **πέτρη** may possibly be a mass of rock just parting the falls of the two rivers. In the second *νέκυια* (Od. 24. 11 foll.) Hermes is represented as conducting the souls of the slain suitors to the meadow of asphodel; their path lying *παρ' Ὠκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην, | ἠδὲ παρ' Ἠελίοιο πύλας καὶ δῆμον Ὀνείρων | ἤισαν*. It is possible that *Λευκὰς πέτρη* contains an allusion to the rock mentioned here, and it may have been so called from being 'white' amid the constant foam, or wet and glistening in the spray. For a description of the Styx see on Od. 5. 185. It is not easy to understand how the Cocytus is a 'branch' of the Styx. In Il. 2. 751 foll. the river Titaresios is called *Στυγὸς ἀπορρώξ*, and is said to fall into the Peneus, but not to mix with its waters, *ἀλλά τέ μιν καθύπερθεν ἐπιρρέει ἠύτ' ἔλαιον*.

517. **βόθρον .. ἔνθα,** 'dig a pit a cubit's length this way and that,' i.e. in length and breadth. For **ὅσον τε** see on Od. 9. 322. The use of the **βόθρος**, in lieu of the *βωμός*, was common in the cult of the gods of the nether world. So Lucian, Necyomant. 9, speaking of an oracle of the dead at Babylon, says, *βόθρον τε ὠρυξάμεθα καὶ τὰ μῆλα ἐσφάξαμεν καὶ τὸ αἷμα περὶ τὸν βόθρον ἐσπείσαμεν*. Such oracles of the dead (*νεκυομαντεῖα, ψυχομαντεῖα*) were especially common in places where clefts in the ground, dark tarns of unknown depth, hot springs, or mephitic exhalations seemed to suggest a means of passage to or from the under-world. One of the oldest was near the Acherusian lake in Thesprotia (Pausan. 1.17.5; Hdt. 5. 92); another was in the Arcadian Phigalea (Pausan. 3. 17. 8); a third near Cape Taenarus, *πὰρ χθόνιον Ἀίδα στόμα, Ταίναρον ἐς ἱερὰν ἐλθών* (Pind. Pyth. 4. 44). The Italian and Asiatic Greeks had two such oracles at Cumae and Heraclea. Pausanias speaks of the rites performed before a descent into the cave of Trophonius in Lebadea, in words that recal the present passage (Paus. 9. 39) *ἐν δὲ τῇ νυκτὶ ᾗ κάτεισιν ἕκαστος ἐν ταύτῃ κριὸν θύουσιν εἰς βόθρον*.

518. **χοὴν χεῖσθαι.** This is the proper term for a drink-offering to the dead, *οἰκεῖον δὲ νεκροῖς ἡ χοή οὐ μὴν ἡ σπονδὴ ἢ ἡ λοιβή* Eustath. (but see Soph. Electr. 52). So Aesch. Cho. 15 *χοὰς νερτέροις μειλίγματα*, ib. 87, 92, 109, Soph. Ant. 431 *χοαῖσι νέκυν στέφειν*, etc.

519. **μελίκρητον** is a mixture of honey and milk, so Eur. Orest. 115 *μελίκρατα γάλακτος*, cp. I. T. 159 *χοὰς μέλλω κρατῆρά τε τὸν φθιμένων | ὑδραίνειν γαίας ἐν νώτοις | πηγάς τ' οὐρείων ἐκ μόσχων | βάκχου τ' οἰνηρὰς λοιβάς, | ξουθᾶν τε πόνημα μελισσᾶν*. The whole process described is an offering of the ordinary supports of life to the dead, a superstition that made it common to place food near or in the graves of the departed, or to bury with them their arms or treasures for use in another world, or as here (v. 523) 'to pile the pyre with costly things.'

521. **ἀμενηνά,** probably compounded of *ἀ, μένος* = 'powerless,' which suits well with the description given of the dead by Anticlea, Od. 11. 217 foll. and with the thin and 'squealing' voice that characterises them (cp. *τρίζειν*). Döderl. prefers to compound *ἀμενηνός* of *ἀ* and *μένω*, as describing one 'who fleeth as a shadow and never continueth in one stay.' But this meaning seems incompatible with the use of the word as

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ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίῃ δ' ἀπάνευθεν ὄϊν ἱερευσέμεν οἴῳ
παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν.
αὐτὰρ ἐπὴν εὐχῇσι λίσῃ κλυτὰ ἔθνεα νεκρῶν,
ἔνθ' ὄϊν ἀρνειὸν ῥέζειν θῆλύν τε μέλαιναν
εἰς Ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
ἱέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ
ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων.
δὴ τότ' ἔπειθ' ἑτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλέι χαλκῷ,

532. κατάκειτ'] See note below. κατάκειτ' is found in Cod. Venet. Marc. 456, and κατάκειται in Cod. Stuttg. Other MSS. κατέκειτ'.

an epithet of a wounded man, ἀμενηνὸς ἔα χαλκοῖο τυπῇσι Il. 5. 887. Eurip. speaks of νεκύων ἀμενηνὸν ἄγαλμα Troad. 193; and Sophocl. (Aj. 890) uses it of the crazed Ajax, where Schneidewin renders, 'wandering,' 'restless.' See Od. 19. 562.

522. ἐλθών. this line introduces the very words of the vow implied in γουνοῦσθαι.

στεῖραν. Schol. ἄγονα γὰρ καὶ στεῖρα τὰ τῶν νεκρῶν.

523. ἐσθλῶν. Eustath. numbers under this, μέλι, ἄνθη, χλαίνας, ὅπλα καὶ τοιαῦτά τινα ἐνιέμενα κατ' ἔθος ταῖς νεκρικαῖς πυραῖς. See Il. 23. 165 foll., where a description is given of the contents of the pyre of Patroclus.

524. ἀπάνευθεν, i. e. at a different spot, in order that the offering in his honour should not be confounded with the general offering to the νεκύων ἀμενηνὰ κάρηνα.

525. παμμέλανα. White victims were offered to the gods of the upper, and black to the gods of the nether, world. Cp. Virg. Aen. 6. 251 foll.

526. κλυτά, because most of the personages about to be described are heroes or famous women, so that the word is something more here than a mere 'epitheton ornans.'

527. θῆλυν. For this form of the feminine see on Od. 5. 467.

528. εἰς Ἔρεβος στρέψας, 'turning them towards Erebos;' that is, bending their necks downwards, the usual custom in sacrificing to the gods below; whereas in sacrificing to the gods of heaven the contrary was the practice. The words αὐερύειν Il. 1. 459, and ἀνελεῖν Od. 3. 453, describe this drawing back of the creature's neck, which forced it to look up to the skies, and also exposed its throat to the sacrificial knife. Meanwhile Odysseus is to turn away (ἀπονόσφι τραπέσθαι), as though to prevent him witnessing the mysterious coming of the gods to taste of the blood (cp. Od. 5. 530).

529. ἱέμενος, 'moving towards the current of the (Ocean-)stream.' Odysseus is supposed to be standing on the ἀκτή on the further side of Ὠκεανός, facing the western darkness: now he is bidden to turn away towards the stream and so to face the living world. Thus the words form an epexegesis to ἀπονόσφι. Dr. Hayman quotes Soph. O. C. 490; Theocr. 24. 94; Virg. Ecl. 8. 102; Aen. 6. 224.

530. νεκύων κατατεθνηώτων. A similar pleonasm is found in νεκύεσσι καταφθιμένοισι Od. 11. 491. Cp. νῆσος ἀμφιρύτη Od. 1. 50.

532. κατάκειτ'. It is quite necessary to adopt this reading; see crit. note. κατέκειτ[ο] is right in point of tense in Od. 11. 45, and the reading must have been transferred thence to the present passage. The only possible way of rendering κατέκειτ' would be the sheep

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δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
ἧσθαι, μηδὲ ἐᾶν νεκύων ἀμενηνὰ κάρηνα
αἵματος ἆσσον ἴμεν πρὶν Τειρεσίαο πυθέσθαι.
ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.'
Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἠώς.
ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἕσσεν·
αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἕννυτο νύμφη,
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
καλὴν χρυσείην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
'Μηκέτι νῦν εὕδοντες ἀωτεῖτε γλυκὺν ὕπνον,
ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'
Ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.

545. ἐπέθηκε] ἐφύπερθε Aristarchus; Od. 5. 232. 549. ἐπέφραδε πότνια] Codd. Vind. 56 and 5 read θέσφατα for πότνια, which Bekk. would adopt, as φράζω commonly has a direct object. But cp. Il. 23. 138.

which 'were lying there,' after the process described in 528: but this can hardly be justified. For the elision of αι compare inf. 363; Od. 17. 532; Il. 1. 117 etc.

533. **δείραντας**, though referring to **ἑτάροισι**, is drawn into the accusative by the influence of the infinitive. The Schol. on Il. 1. 541 says, ἡ δὲ φράσις συνήθης ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἔρχεσθαι. Ameis quotes as parallel passages, Od. 1. 90; 6. 60; 8. 508; 14. 195; 16. 466; 23. 211; Il. 1. 541; 4. 341; 6. 529; 14. 162; 15. 58. See also inf. 565.

542. **εἵματα**, 'for clothing;' in apposition with χλαῖνάν τε χιτῶνά τε.

546. **διὰ δώματα**. Odysseus was probably sleeping in the μυχός Od. 3. 402, and his comrades in the αἴθουσαι, so that he would have to pass down the whole length of the palace to join them.

548. **ἀωτεῖτε .. ὕπνον**. It seems as if ἀωτεῖν must be connected with root ἀϝ, as ἄημι, ἀέσαι, and the reduplicated verb ἰαύω (ἰάϝω). This is a natural idea enough 'breathing sleep's [deep] breath.' But the rendering of Schol. V. etc. ἀπανθίζετε τὸν ὕπνον, like 'carpere somnos,' presupposes that ἀωτεῖν is derived immediately from ἄωτος, and that 'flower' is the primary sense of this noun. We may either suppose that ἄωτος belongs to a different set of words, perhaps to Skt. *avi*, A. H. O. *awi*, Lat. *ovis*; or, if parallel with ἀωτεῖν and derived from root αϝ, that it signifies light downy particles that can be blown away: cp. Lat. *floccus* from *flo*. See Od. 1. 443.

549. **ἐπέφραδε**, i.e. 'given her directions,' (φράζω).

551. **οὐδὲ μὲν οὐδέ = ἀλλ' οὐ μὴν οὐδέ**, 'but not even thence could I carry off my comrades unharmed.'

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Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λίην
ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρώς,
ὅς μοι ἄνευθ' ἑτάρων ἱεροῖς ἐν δώμασι Κίρκης,
ψύχεος ἱμείρων, κατελέξατο οἰνοβαρείων·
κινυμένων δ' ἑτάρων ὅμαδον καὶ δοῦπον ἀκούσας
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν,
ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄϊδόσδε κατῆλθεν.
ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·
'Φάσθε νύ που οἶκόνδε φίλην ἐς πατρίδα γαῖαν
ἔρχεσθ'· ἄλλην δ' ἡμὶν ὁδὸν τεκμήρατο Κίρκη
εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.'
Ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,
ἑζόμενοι δὲ κατ' αὖθι γόων τίλλοντό τε χαίτας·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
Ἀλλ' ὅτε δή ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
ᾔομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες,
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
ἀρνειὸν κατέδησεν ὄιν θῆλύν τε μέλαιναν,
ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα

567. **κατ' αὖθι**] So La Roche, with Schol. on Il. 13. 633. Al. **καταῦθι**. So **κατ' αὐτόθι**, or **καταυτόθι** Od. 21. 90, **παρ' αὖθι**, or **παραῦθι** Il. 23. 163.

553. **φρεσὶν . . ἀρηρώς**, 'steady in mind,' like the later *φρενήρης*.

558. The important clause is **ἰὼν ἐς κλίμακα μακρήν**, he forgot that this was the only way in which to descend safely from the flat roof, where he had been lying to cool himself. Instead of this **καταντικρὺ τέγεος πέσεν**. Eustath. describes his position *ἐν ὑπαίθρῳ ἄνω κείμενος διὰ τὸ τὰ δώματα μὴ κεραμωτὰ εἶναι, ἀλλ' ὁποῖα καὶ νῦν ὡς εἰκὸς μυριαχοῦ ὢν ταῖς δοκοῖς* (trabibus) *γῇ ἐπαμᾶται, ὡς ἐντεῦθεν τὴν στέγην χρήσιμον εἶναι πρὸς τὸ ἐγκοιμᾶσθαι.* **ἄψορρον** only means 'back again,' after having mounted the roof.

559. **ἐκ . . ἀστραγάλων ἐάγη**, i. e. *ἐξ ἐάγη*, 'wrenched out of its vertebrae.' So, without *ἀστραγάλων*, Il. 11. 175 *ἐκ δέ οἱ αὐχέν' ἔαξε*, of a lion breaking the neck of a cow.

562. **Φάσθε νύ που**, 'Ye deem, I trow.'

563. For the construction of **ἡμὶν . . χρησομένους** see sup. 533.

573. **ῥεῖα παρεξελθοῦσα**, 'having easily slipped past us.' The apodosis begins at **τόφρα δέ**, and **οἰχομένη**

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ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κιόντα;

means 'having withdrawn from us;' the method of her withdrawal is given in the words ῥεῖα π. Then she tethers the ram and the ewe by the side of the ship, to be ready for the sacrifice.

574. ἢ ἔνθ' ἢ ἔνθα, 'backward or forward,' 'to and fro,' 'in or out.' A phrase to express 'at any time,' or 'in any place.' The gods are visible and invisible at pleasure, cp. Od. 16. 161 οὐ γάρ πως πάντεσσι θεοὶ φαίνονται ἐναργεῖς, Il. 1. 198 οἴῳ φαινομένη, τῶν δ' ἄλλων οὔ τις ὁρᾶτο.

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ΟΔΥΣΣΕΙΑΣ Λ.

Νέκυια.

Αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
νῆα μὲν ἄρ πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστὸν τιθέμεσθα καὶ ἱστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρῴροιο
ἴκμενον οὖρον ἵει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε.
τῆς δὲ πανημερίης τέταθ' ἱστία ποντοπορούσης·
δύσετό τ' ἠέλιος, σκιόωντό τε πᾶσαι ἀγυιαί.
  Ἡ δ' ἐς πείραθ' ἵκανε βαθυρρόου Ὠκεανοῖο.

1. **κατήλθομεν**, the regular word for coming from inland to the coast, as Od. 1. 303. The antithesis is *ἀνιέναι* as in Od. 10. 274, 446.

4. **τὰ μῆλα**, 'those sheep,' already spoken of in Od. 10. 572.

ἐν . . ἐβήσαμεν, 'we put them aboard,' = *εἰσεβιβάσαμεν* Schol.

5. **ἀχνύμενοι.** Their sorrow was caused by the dreadful journey in prospect.

9. **ὅπλα**, 'and we, after we had set in order the tackling throughout the ship,' etc. The process is described in Od. 2. 423 foll. With **πονησάμενοι** cp. Od. 9. 250.

11. **τῆς δέ**, 'and all the day long, as she fared over the sea, her sails were filled,' lit. 'stretched tight.'

πανημερίης, which agrees with *τῆς* (*νηός*), belongs adverbially to the whole sentence, as in Il. 17. 384 *τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει.* This use is common with adjectives indicative of time, as Od. 2. 434 *παννυχίη μέν ῥ' ἥ γε καὶ ἠῶ πεῖρε κέλευθον*, Od. 2. 357 *ἑσπέριος . . αἱρήσομαι*, Od. 9. 52 *ἦλθον . . ἠέριοι*, Od. 2. 262 *χθιζὸς . . ἤλυθες*, Od. 2. 104 *ἠματίη ὑφαίνεσκεν*, Il. 21. 37 *ἐννύχιος προμολών*. Notice the dactylic rhythm of the line descriptive of the ship dancing over the waves.

13. **πείρατα . . Ὠκεανοῖο**, 'Ocean's bounding-line.' **Ὠκεανοῖο** is almost a material genitive here, like *ἕρκος κασσιτέρου* Il. 18. 564; for the expression does not mean 'Ocean's furthest marge,' but, the 'boundary formed by Ocean' to the land of the living. Cp.

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ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
ἠέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς
Ἠέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ' ὅτ' ἂν ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,
ἀλλ' ἐπὶ νὺξ ὀλοὴ τέταται δειλοῖσι βροτοῖσι.
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα
εἱλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὠκεανοῖο
ᾔομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

14. **Κιμμερίων**] Ἀρίσταρχος Κερβερίων Schol. H. ἔνιοι δὲ γράφουσι χειμερίων. οἱ δὲ Κερβερίων, ὡς Κράτης Schol. P. V. Eustath. quotes the same variants, and Aristoph. Ran. 187 has Κερβερίους. The Et. Mag. adds Κεμμερίους. 16. *καταδέρκεται*] So Aristoph. and Aristarch. according to Schol. H. ἐπιδέρκεται is the reading of MSS. here and in Hes. Theog. 760, where the same line occurs.

Il. 8. 478 *νείατα πείρατα . . | γαίης καὶ πόντοιο, ἵν' Ἰαπετός τε Κρόνος τε | ἥμενοι οὔτ' αὐγῇς Ὑπερίονος Ἠελίοιο | τέρποντ' οὔτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς*, Il. 14. 200 *εἶμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης, | Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν*.

14. **Κιμμερίων.** These Cimmerians are not to be identified with the historical people of that name (Hdt. 1. 15). They merely represent the land of darkness, and the description of their sunless life may contain a hint of the long dark winters of northern latitudes. This may have suggested the reading (see crit. note) *χειμερίους*, of which possibly *Κιμμερίους* is only a slightly altered form.

15. **κεκαλυμμένοι** is assimilated in number and gender to *Κιμμέριοι*, implied in the words **Κ. δῆμός τε πόλις τε.** The use of the words *δῆμος* and *πόλις* gives a sort of reality to the narration; but it is difficult to conceive of social life going on in a country overshadowed by perpetual night. So Schol. B. V. asks *πῶς οὖν ζῶσιν*;

16. **καταδέρκεται.** Aesch. in describing *αἱ Φορκίδες*, whom he locates in the *πεδία Κισθήνης*, probably in the far West, says, *ἃς οὔθ' ἥλιος προσδέρκεται | ἀκτῖσιν οὔθ' ἡ νύκτερος μήνη ποτέ* P. V. 796.

18. **ἀπ' οὐρανόθεν.** See on Od. 5. 469.

προτρέπεσθαι is used of forward movement in Il. 5. 700 *οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν*. As similar descriptions of the movement of the sun we find *ἐς οὐρανὸν ἀνορούειν* Od. 3. 1, *οὐρανὸν εἰσανιέναι* Il. 7. 423, *ἰέναι εἰς οὐρανόν* Od. 12. 380, or simply *ἀνιέναι* Od. 1. 24. The highest point of the sun's course is *μέσος οὐρανός* Od. 4. 400, from which he descends as here, *ἐπὶ γαῖαν*, and then *εἰσ' ὑπὸ γαῖαν* Od. 10. 191, ready to rise again in the morning, viz. *ὑπερέχειν γαίης* Il. 11. 735.

22. **χῶρον . . ὃν φράσε Κίρκη.** Circe had directed him to make for the groves of Persephone, and to beach his ship upon the *ἀκτὴ λάχεια* on the further side of the Ocean-stream at that particular point (Od. 10. 508 foll.). In the present passage we hear nothing further of the *ἀκτή* and the *ἄλσεα*, but the notice of the Cimmerians and their gloomy land is introduced instead. In bk. 10, Circe speaks of the confluence of the rivers and the rock over which their waters fall: here we have no further allusion to them. Odysseus is only described as going with his comrades (*παρὰ ῥόον*) 'along the side of the Ocean-stream,' till he reached the place indicated by Circe. **φράζω**, according to the rule of Aristarchus, refers not to her actual words, but generally to the signs and marks given, by which the spot may be known.

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Ἔνθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
ἔσχον· ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα,
ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσι,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ πάλυνον.
πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίῃ δ' ἀπάνευθεν ὄιν ἱερευσέμεν οἴῳ
παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.
τοὺς δ' ἐπεὶ εὐχωλῇσι λιτῇσί τε ἔθνεα νεκρῶν
ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα
ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο
ψυχαὶ ὑπ' ἐξ Ἐρέβευς νεκύων κατατεθνηώτων.
[νύμφαι τ' ἠίθεοί τε πολύτλητοί τε γέροντες

26. *χεόμην*] So corr. for *χέομεν* in Schol. M. *Ζηνόδοτος χεάμην* Schol. H.
38–43.] See notes below.

23. Perimedes and Eurylochus are the two most important of the companions of Odysseus: cp. Od. 12. 195; 10. 205.

24. **ἔσχον**, 'set,' or 'held fast' the victims which had been brought so as to make them ready for sacrifice.

35. The apodosis seems, by comparison with Od. 10. 527, to begin at **τὰ δὲ μῆλα**, otherwise the change of scene more naturally suggests its commencement at **αἱ δ' ἀγέροντο**. We may parallel **ἀπεδειροτόμησα ἐς βόθρον** by *εἰς Ἔρεβος στρέψας* 10. 528, where see note. Translate, 'I cut their throats *over* the pit;' the preposition **εἰς** seems to include the notion of the heads bent down in the direction of the pit, and of the blood from the throats flowing into it. Cp. Il. 23. 147 *μῆλ' ἱερεύσειν ἐς πηγάς*.

38–43. These verses were rejected by the Alexandrine critics. *Οἱ ἐξ παρὰ Ζηνοδότῳ καὶ Ἀριστοφάνει ἠθετοῦντο ὡς ἀσύμφωνοι πρὸς τὰ ἑξῆς. οὐ γὰρ μεμιγμέναι παραγίγνονται αἱ ψυχαί· νῦν δὲ ὁμοῦ νύμφαι, ἠίθεοι, γέροντες, παρθένοι. καὶ ἄλλως οὐδὲ τὰ τραύματα ἐπὶ τῶν εἰδώλων ὁρᾶται. ὅθεν ἐρωτᾷ, τίς νύ σε κὴρ ἐδάμασσε; τὸν Ἀγαμέμνονα* [inf. 398] Schol. H. Q., and similarly Schol. V. Eustath. too says, *ἰστέον δὲ ὅτι τὰ ῥηθέντα Ὁμηρικὰ ἐξ ἔπη ἀθετοῦσιν οἱ παλαιοί*. But, says Eustath., those who sought to solve the difficulty (*οἱ λυτικοί*) answered the first objection, (viz. that really the shades came up separately) by describing the whole scene as an 'anticipated summary' (*προανακεφαλαίωσις*); and replied to the second one, that the shades did appear in the very same condition which characterised them when alive—Orion is seen with his club, still hunting; Agamemnon with the comrades who fell round him; Ajax with his haughty mien. So it is but natural that brides should be recognisable by their nuptial dress, and warriors by their armour and their wounds. Wolf rejected the lines as a later interpolation, and while D. Montbel and Bothe advocate their retention, the latest editors, Bekker, Düntzer, and Ameis bracket them, but Nauck retains them in his text. The reasons for rejection seem hardly conclusive; but if the description

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παρθενικαί τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·
πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείῃσιν,
ἄνδρες ἀρηΐφατοι βεβροτωμένα τεύχε' ἔχοντες·
οἳ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ᾕρει.]
δὴ τότ' ἔπειθ' ἑτάροισιν ἐποτρύνας ἐκέλευσα
μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλέϊ χαλκῷ,
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ

mixed multitude be really incompatible with the narrative that follows, we may perhaps save the lines, by transferring them (with Bergk. Griech. Lit. i. 692) to the end of the book, and making them follow directly upon v. 632 *ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν, | νυμφαί τ' ἠίθεοί τε κ.τ λ. .. θεσπεσίῃ ἰαχῇ [ἠχῇ θεσπεσίῃ], ἐμὲ δὲ χλωρὸν δέος ᾕρει | μή μοι κ.τ.λ.* About the intrinsic beauty of the lines there is no question; and Virgil's imitation of them is well-known (Georg. 4. 471) 'at cantu commotae Erebi de sedibus imis | umbrae ibant tenues, simulacraque luce carentum: | matres atque viri, defunctaque corpora vita | magnanimum heroum, pueri innuptaeque puellae, | impositique rogis iuvenes ante ora parentum,' cp. Aen. 6. 306.

39. **παρθενικαί** is used here and in Il. 18. 567 as equivalent to *παρθένοι*. It may be compared with the substantival use of *ζεφυρίη* Od. 7. 119, *ἀναγκαίη* 19. 73, *ὑγρή* 1. 97 etc. In Od. 7. 20 we have *παρθενικῇ εἰκυῖα νεήνιδι*, where *παρθενικῇ* may be considered either as the adjective in agreement with *νεήνιδι* (as *ζωῇσι νεήνισιν* Il. 18. 418), or in apposition with it. **ἀταλαί** is generally accepted as equivalent to 'tender,' but its etymology is very uncertain. It may be connected with *ἀτάλλειν*, the first meaning of which is to 'leap' or 'skip' like a young animal (Il. 13. 27), referred by Lobeck to *ἄλλεσθαι, σαλεύειν* etc.

νεοπενθέα θυμόν seems to mean 'a heart whose sorrow was just fresh;' so we have *τεκοῦσα νεοπαθής* Aesch. Eum. 514, and *πένθος ἔχων νεοκηδέι θυμῷ* Hes. Theog. 98. The epithet brings before our eyes a picture of the maidens with all the passionate expression of sorrow—dishevelled hair and streaming eyes. This is the meaning of the words of the Schol. *ἀεὶ νεάζον ἔχουσαι τὸ πάθος· ἢ νέον παθοῦσαι*, and is better than the alternative interpretation *ἐν τῇ νεότητι πενθοῦσαι*.

40. **οὐτάμενοι.** See on Od. 4. 807. Aristarchus and Herodian both decide in favour of the proparoxytone accent, considering the form to be the present participle of the passive. Cp. Et. Mag. 46. 4 *τὸ δὲ οὐτάμενος καὶ ἐληλάμενος ὁ Ἡρωδιανὸς οὔ φησι κατὰ πάθος γίγνεσθαι προπαροξύτονα ἀπὸ τοῦ οὐτασμένος καὶ ἐληλασμένος, ἀλλ' ἀπὸ τῶν ἐς μι τῶν τε οὔτημι καὶ ἐλήλημι. εἰσὶ δὲ ἐνεστῶτες* (present), *ὡς ἵστημι, ἵσταμαι, ἱστάμενος*. Pamphilus is said to have written these words paroxytone, as if perfect passive participles syncopated. But *οὐτάμενοι* is better described as a participle of the non-thematic aorist of the middle voice with passive signification: similar forms being the infinitives *οὐτάμεν* Il. 5. 132, and *οὐτάμεναι* Od. 9. 301; 19. 419. **οὐτάμενοι** is thus parallel to *κατακτάμενος* Od. 16. 106; compare *ἔκτα* Od. 1. 300, and *κτάμεναι* Od. 10. 295. Such aorist participles have almost a purely adjectival force, as *φθίμενος* Il. 8. 359, *ἀλιτήμενος* Od. 4. 807, *ὀνήμενος* Od. 2. 33, *ἐυκτίμενος* Il. 2. 501, etc.

43. There seems no reason why Odysseus should be seized with panic, unless at the weird sound of the cries raised by the shades. In v. 633 (see note above on vv. 38–43) there is a good ground for terror.

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ἥμην, οὐδ' εἴων νεκύων ἀμενηνὰ κάρηνα
αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.
  Πρώτη δὲ ψυχὴ Ἐλπήνορος ἦλθεν ἑταίρου·
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·

52–54.] εἰ ἀποφαίνεται νῦν περὶ τοῦ θανάτου αὐτοῦ, πῶς ἑξῆς διστάζων φησὶ 'πῶς

51. The episode of Elpenor has given great offence to commentators, and the genuineness of the passage is open to doubt. As Ad. Hermann remarks (De xi^ma^ Odyss. Rhapsodia, Götting. 1833), 'Mirum est quod unius socioli sortibus atque animae tantae partes tribuuntur, cum ceterorum quos Ulixes perdidit nulla mentio fiat.' And Lauer (Quaest. Hom. i^ma^ Berol. 1843) puts the fact more strongly, remarking that the interview with Teiresias, the great purpose for which Odysseus visited the kingdom of Hades, is needlessly delayed by the colloquy with a man who is described (10. 552) as νεώτατος οὐδέ τι λίην | ἄλκιμος ἐν πολέμῳ οὐδὲ φρεσὶν ᾗσιν ἀρηρώς. Again, we gather from v. 53 that Odysseus knew of the fact and mode of Elpenor's death, and that hot haste alone forbade the delay of burial. How then does Odysseus ask him πῶς ἦλθες? It may be said that the gist of the question is, 'How didst thou come *so quickly?*' But Elpenor's answer implies that he understood the question to apply to the circumstances of his death. The claim for burial urged by Elpenor—μή τοί τι θεῶν μήνιμα γένωμαι—is a post-Homeric refinement. The gods are not represented as taking offence at the sight of an unburied corpse (cp. Antig. 1064 foll.); for the passage quoted from Il. 22. 358 foll. does not refer to the denial of burial to Hector, but to the indignities perpetrated on his corpse. Again (v. 69 foll.), the knowledge that Elpenor shows of the issue of Odysseus' voyage is unaccountable. Where did he learn the revelations made by Circe to Odysseus? Eustath. suggests that Elpenor speaks μαντικῶς, and Nitzsch attempts to weaken the force of οἶδα (69) into an expression of strong belief, comparing Od. 10. 266; 14. 363; Il. 4. 163. As to the request which Elpenor prefers to Odysseus, that he may have a cairn surmounted by his oar to mark the place of his burial, Eustath. says, not amiss, ὅρα ὅτι καὶ οὐδὲ ἐν Ἅιδου φρεσὶν ἄρηρεν ὁ Ἐλπήνωρ, οὐ μόνον ὅτι ἀφελῶς περὶ εὐτελῶν ἀξιοῖ, ἀλλὰ καὶ ὅτι εἰς οὐδὲν χρήσιμον ζητεῖ τὸ τύμβον χῶμα ἐπὶ θινὶ θαλάσσης καὶ τὴν ὡσανεὶ διὰ τοῦ ἐρετμοῦ ἀναστήλωσιν, for no one would see it in the remote Aeaean isle. On the whole it seems difficult to accept the passage as genuine. It is probably a later addition belonging to a period when the νέκυια was recited as a separate rhapsody, and when there were temptations to enlarge and develope the original story. The interpolator seems to have designedly made the beginning and the end of the episode tally in form with the beginning and the end of the scene between Odysseus and Anticlea; cp. v. 51 with 84, and 48–50 with 81, 82. Lauer (l. c. p. 19) gives a list of the sources from which he supposes the lines forming this episode have been 'collecti et quasi corrasi,'—v. 51 = vv. 84, 90; v. 55 = v. 87; 56 = 395; 57, 58 = 155 foll.; 59 = Od. 9. 506; 60 = 92, 405, 473, 617, etc.; 63, 64, 65 = Od. 10. 558 foll.; 66 = Il. 15. 665; 67 = Od. 1. 435; 72 = Il. 23. 386; 73 = Il. 23. 358; 76 = Od. 3. 204, 21. 255, 24. 433; 77 = Od. 12. 15; 79 = 138, 163, 435, 462, 477, 504; 81 = 465, cp. 225; 82 = cp. 48 foll.; 83 = cp. Od. 21. 368, 22. 211.

51. **Πρώτη**. Elpenor's ghost is represented as appearing *first*, because not being buried he was unable to pass right within the gates of Hades and take his place among the rest of the departed. Cp. Il. 23. 71, where the ghost of Patroclus beseeches Achilles. θάπτε με ὅττι τάχιστα, πύλας Ἀίδαο περήσω. | τῆλέ μ' ἐέργουσι ψυχαί, εἴδωλα καμόντων, | οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῶσιν, | ἀλλ' αὔτως ἀλάλημαι ἀν' εὐρυπυλὲς Ἄιδος δῶ. Cp. Plutarch. Sympos. 9. Q. 5. 3 τῶν Ὁμηρικῶν ψυχῶν ὅσας ἐν νεκυίᾳ καταωνόμακεν ἡ μὲν Ἐλπήνορος, οὔπω καταμεμιγμένη ταῖς ἐν ᾅδου διὰ τὸ μὴ τεθάφθαι τὸν νεκρὸν ὥσπερ ἐν μεθορίοις πλανᾶται. See also crit. note on vv. 52–54.

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σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Ἐλπῆνορ, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα;
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.'
Ὣς ἐφάμην, ὁ δέ μ' οἰμώξας ἠμείβετο μύθῳ·
'[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
ἆσέ με δαίμονος αἶσα κακὴ καὶ ἀθέσφατος οἶνος·
Κίρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν,
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄϊδόσδε κατῆλθε.
νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,

ἦλθες ὑπὸ ζόφον;' διὸ ὁ Καλλίστρατος ἀθετεῖ, εἰ μὴ ἄρα φησὶν ὅτι, οὐκ ᾐσθόμεθα τὸν θάνατον διὰ τὸ περὶ ἄλλα ἀσχολεῖσθαι Schol. H. Q. La Roche, comparing the notice of Aristonicus on Il. 23. 73, infers that Aristarchus rejected these two lines as well. 58. *ἰών*] *πᾶσαι ἰὰν γρ.* Schol. H. The MSS. with two exceptions give *ἐών*. Nitzsch, Ameis, and Düntz. adopt *ἰών*. 60.] Wanting in the majority of MSS, and, since Wolf, bracketed in all modern editions as inconsistent with *οἰμώξας*.

53. **σῶμα**, always used of the dead body in Homer. Cp. Lehrs, Aristarch. p. 80.

58. **ἔφθης .. ἤ.** 'Thou hast been quicker coming afoot than I with my dark ship.' For the construction cp. Il. 23. 444 *φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα | ἢ ὑμῖν*. With the singular naiveté of these words we may compare what Telemachus in the island of Ithaca says to his guest. Od. 1. 173 *οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι*. The Schol. is careful to remark that the address is not to be understood as banter (*οὐκ ἔστι κερτομίας ὁ λόγος*), but rather the expression of astonishment that there was any quicker means of transit to the realm of Hades than he himself had enjoyed, *οὐρίᾳ χρησάμενος πολλῇ*. The Scholl. further ask how it is that none of the men who fell fighting with the Laestrygones or who were eaten by Cyclops, come forward to meet their captain. And the reason suggested is that they were not hanging about the gates of Hades, as was Elpenor, *οὗτοι γάρ, εἰ καὶ ἀθέσμως, ἀλλ' οὖν ἐτάφησαν*. Nor is this explanation absurd, for the great supposed disadvantage of being unburied was the being left visible in the upper-world after death. Now to have been eaten by the monster Cyclops secured at any rate the advantage of being hidden away from sight. Cp. Strabo 11. 517 *ζῶντας παραβάλλεσθαι τρεφομένοις κυσὶν ἐπιτηδὲς πρὸς τοῦτο οὓς ἐνταφιαστὰς καλοῦσι*, Antig. 1081 *ὅσων σπαράγματ' ἢ κύνες καθήγισαν*, Elect. 1487 *κτανὼν πρόθες | ταφεῦσιν ὧν τόνδ' εἰκός ἐστι τυγχάνειν*, Aesch. S. c. T. 1004 *πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ | ταφέντ' ἀτίμως τοὐπιτίμιον λαβεῖν*, Ennius 141 'Vulturus in silvis miserum mandebat homonem, | heu quam crudeli condebat membra sepulcro,' Lucr. 5. 993 'Viva videns vivo sepeliri viscera busto.' Vultures are similarly called by Gorgias *ἔμψυχοι τάφοι*.

61. **δαίμονος**, quite vaguely, 'some [evil] power,' and not with any allusion to Circe.

66. **τῶν ὄπιθεν.** This use of the article comes very near to its force in

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πρός τ' ἀλόχου καὶ πατρός, ὅ σ' ἔτρεφε τυτθὸν ἐόντα,
Τηλεμάχου θ', ὃν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·
οἶδα γὰρ ὡς ἐνθένδε κιὼν δόμου ἐξ Ἀΐδαο
νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα·
ἔνθα σ' ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο·
μή μ' ἄκλαυτον, ἄθαπτον, ἰὼν ὄπιθεν καταλείπειν,
νοσφισθείς, μή τοί τι θεῶν μήνιμα γένωμαι,
ἀλλά με κακκῆαι σὺν τεύχεσιν, ἅσσα μοί ἐστι,
σῆμά τέ μοι χεῦαι πολιῆς ἐπὶ θινὶ θαλάσσης,
ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·
ταῦτά τέ μοι τελέσαι πῆξαί τ' ἐπὶ τύμβῳ ἐρετμόν,
τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ' ἐμοῖς ἑτάροισιν.'
  Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·

74. κακκῆαι] ἡ κοινὴ κακκεῖαι, Ἀρίσταρχος κακκῆαι. περισπωμένως δέ· ἀπαρέμφατον (infinitive) γάρ ἐστιν Schol. H. Q. So Schol. on Od. 13. 26.

later Greek. We may compare with it Il 9. 524 τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν, ib. 558 ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν | τῶν τότε, Od. 21. 220 κτήμαθ' ὁπόσσα τοι ἔστι, τά τ' ἔνδοθι καὶ τὰ θύρηφιν. Here **τῶν ὄπιθεν** is rightly interpreted by the Schol. τῶν καταλελειμένων οἴκοι.

The words **οὐ παρεόντων** are added as epexegesis of ὄπιθεν, and must be compared with Il. 15. 662 foll. ἐπὶ δὲ μνήσασθε ἕκαστος | παίδων ἠδ' ἀλόχων καὶ κτήσιος ἠδὲ τοκήων, | ἠμὲν ὅτεῳ ζώουσι, καὶ ᾧ κατατεθνήκασι· | τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων. For the use of the simple genitive to express the thing or person to which the appeal refers cp. Od. 2. 68. In the next line the construction with **πρός** is used, as in Od. 13. 324.

68. **μοῦνον**. See note on Od. 2. 365.

69. **οἶδα**. See note on sup. 51.

72. **καταλείπειν**, infin. with imperatival force.

73. **νοσφισθείς** defines the direction of **ἰών**, in the preceding verse. Transl. 'turning away from me,' with the idea of desertion, as in inf. 425; Od. 4. 263; 19. 339; 21. 77; h. Hom. Cer. 92. For the feeling expressed by Elpenor see on 51 sup.

74. **σὺν τεύχεσιν**, cp. Soph. Aj. 577 τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται, Il. 6. 418 μιν κατέκηε σὺν ἔντεσι δαιδαλέοισι. See too Il. 23. 171 foll., where not only the arms of the dead, but his costliest treasures are laid upon the funeral pile, the idea being that in this way the dead would be able to regain the use of them in another world. The mound was to be topped with the oar which Elpenor had used when alive, and being on the shore the mound would be visible to all who went by: who however must have been few indeed off the solitary coasts of the Aeaean isle. Nitzsch quotes an epitaph of Sappho (from Palat. Anthol. 7. 505) on Pelagon the fisherman: τῷ γριπεῖ Πελάγωνι πατὴρ ἐπέθηκε Μενίσκος | κύρτον καὶ κώπαν, μνᾶμα κακοζοΐας, and notices (from Aristot. Polit. 7. 3) a custom among the Iberians to plant on the grave of the dead man a row of spears equal in number to the foemen who had been slain by him.

76. **ἀνδρὸς δυστήνοιο**, instead of assimilating these words to the case of **μοι**, the poet uses the genitive as if in direct dependence upon **σῆμα**.

With **ἐσσομένοισι πυθέσθαι** see on Od. 3. 204.

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‘ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’
Νῶι μὲν ὣς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν
ἥμεθ᾽, ἐγὼ μὲν ἄνευθεν ἐφ᾽ αἵματι φάσγανον ἴσχων,
εἴδωλον δ᾽ ἑτέρωθεν ἑταίρου πόλλ᾽ ἀγόρευεν.
Ἦλθε δ᾽ ἐπὶ ψυχὴ μητρὸς κατατεθνηυίης,
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,
τὴν ζωὴν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.
τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·
ἀλλ᾽ οὐδ᾽ ὣς εἴων προτέρην, πυκινόν περ ἀχεύων,
αἵματος ἄσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.

83. ἀγόρευεν] τινὲς εἰκαιότερον ἀγορεῦον (corr. for ἀγόρευσον Buttm.) Schol. H. ἀγόρευεν MSS. The participle seems a later assimilation to ἴσχων.

80. On this line Lauer (Quaest. Hom. p. 18) remarks, ‘His vero ab Elpenore dictis quale responsum probabile est Ulixem dedisse? Longe aliud profecto atque id quod versu octogesimo continetur. Dicit enim brevius et nimis abrupte : ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω. Quod ideo ab Ulixe factum videtur ut quam celerrime inutilem illum hominem dimittat. Sed clarum est eum qui hos versus fecerit recte sensisse pro gravitate narrationis fere majus spatium esse consumptum. Itaque properat ut ad id ipsum, quod nervus est Νεκυίας et summa, veniat.’

81. **στυγεροῖσιν** here = ‘lamentable,’ as στυγερῷ μύθῳ Od. 12. 278. So inf. 465.

82. **ἥμεθα**, ‘we bided there.’ It does not seem that the posture of sitting is necessarily implied in ἧσθαι. Ameis (Anh. Il. 2. 235) quotes Od. 2. 255; 3. 186, 263; 4. 101; 8. 506; 10. 260, 536; 11. 82, 142; 13. 407; 14. 41; 18. 224; 20. 221; 21. 100, 425; Il. 1. 134, 565; 2. 255; 3. 134; 4. 412; 15. 10, 740; 18. 509; 24. 542, as instances of this usage. Probably Odysseus was standing. ‘We stayed there, I apart from him holding my sword over the blood (in the pit), and on the other side the soul of my comrade was telling his long story.’ Others join **ἄνευθεν** with **ἴσχων**, meaning ‘holding out far,’ i.e. at arms length; but this destroys the parallelism with **ἑτέρωθεν**. Odysseus stands at the side of the pit nearest to the land of the living, and holds his sword out over the blood. Elpenor does not seem to have required to drink the blood before he could remember or speak. Not having been buried, he had not passed into the full condition of the νεκύων ἀμενηνὰ κάρηνα.

85. **Αὐτόλυκος**, son of Hermes by Chione or Philonis, lived on Parnassus with his sons, and is described (Od. 19. 395) as one who, by the teaching of Hermes, ἀνθρώπους ἐκέκαστο | κλεπτοσύνῃ θ᾽ ὅρκῳ τε. He is described (Od. 19. 403 foll.) as having given the name of Odysseus to his grandson, and in Il. 10. 266 foll. as having stolen the cup of Amyntor, πυκινὸν δόμον ἀντιτορήσας. Anticleia speaks of herself (inf. 201) as having died of yearning for her absent son, ἄχεϊ οὗ παιδὸς ἀπέφθιτο κυδαλίμοιο | λευγαλέῳ θανάτῳ Od. 15. 358. A later story records ὅτι ἑαυτὴν ἀνήρτησε, Ναυπλίου ψευδῶς μηνύσαντος θάνατον Ὀδυσσέως, cp. Hygin. fab. 243.

88. **οὐδ᾽ ὣς** is explained by the words **πυκινόν περ ἀχεύων**. The characteristic prudence of Odysseus in sacrificing feelings to interest is very noticeable here. Eustath. moralises on it, ὅτι διδάσκων ὁ ποιητὴς προτιμᾶσθαι τῶν ἡδέων τὰ συμφέροντα πλάττει τὸν καρτερικὸν Ὀδυσσέα οἰκτιζόμενον μὲν ἐπὶ τῇ μητρὶ φανείσῃ καὶ πυκινὸν ἀχεύοντα, μὴ ἐῶντα δὲ ὅμως αἵματος ἆσσον ἐλθεῖν αὐτήν, πρὶν Τειρεσίαο πυθέσθαι.

With **προτέρην** followed by **πρίν** cp. πρίν .. πρίν Il. 1. 97, etc., πάρος .. πριν Od. 2. 127.

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Ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο,
χρύσεον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·
'[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
τίπτ' αὖτ', ὦ δύστηνε, λιπὼν φάος ἠελίοιο
ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;
ἀλλ' ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὀξύ,
αἵματος ὄφρα πίω καί τοι νημερτέα εἴπω.'
Ὣς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον
κουλεῷ ἐγκατέπηξ'· ὁ δ' ἐπεὶ πίεν αἷμα κελαινόν,
καὶ τότε δή μ' ἐπέεσσι προσηύδα μάντις ἀμύμων·

92. Only found in Eustath., Codd. Ven. 456. 613 and Ed. Rom. Most modern editors since Wolf bracket it. Its retention or omission is important as bearing on the question as to the power of Teiresias to recognise Odysseus without tasting the blood. 93. τίπτ' αὖτ', ὦ] Zenodotus. τίπτ' αὔτως Schol. H.

90. **ψυχὴ .. ἔχων**, a similar 'constructio ad sensum,' as sup. 34 τοὺς .. ἔθνεα νεκρῶν. Cp. Od. 16. 476 μείδησεν δ' ἱερὴ ἲς Τηλεμάχοιο | ἐς πατέρ' ὀφθαλμοῖσιν ἰδών. Such a 'golden-studded staff' (χρυσείοις ἥλοισι πεπαρμένον Il. 1. 246) was the badge of office. It was carried by kings, Il. 1. 234; Od. 3. 412; by priests and prophets, Il. 1. 15, and here; by heralds, Il. 7. 277; 18. 505, and by judges, Il. 18. 505; inf. 569.

Τειρεσίαο. See on 10. 492.

94. **ἤλυθες, ὄφρα ἴδῃ.** For this use of the subjunctive after historical tense see note on Od. 10. 65. Cp. Od. 3. 15 πόντον ἐπέπλως ὄφρα πύθηαι, Il. 5. 127 ἀχλὺν .. ἀπ' ὀφθαλμῶν ἕλον .. ὄφρ' εὖ γιγνώσκῃς. So in Attic Greek Ἀβροκόμας τὰ πλοῖα κατέκαυσεν ἵνα μὴ ὁ Κῦρος διαβῇ Xen. Anab. 1. 4. 18, Ἀριστεὺς ξυνεβούλευε .. τοῖς ἄλλοις ἐκπλεῦσαι ὅπως ἐπὶ πλεόν ὁ σῖτος ἀντίσχῃ Thuc. 1. 65. In Attic Greek the construction is common; but in Homer it is exceptional.

Odysseus calls (Od. 7. 279) the inhospitable beach on which he was dashed by the waves ἀτερπὴς χῶρος, here it is used of the 'joyless realms' of the shades, like Ovid's 'inamoena regna' Met. 10. 15.

96. **αἵματος ὄφρα πίω.** Teiresias had received the special privilege οἴῳ πεπνῦσθαι, in contradistinction to the rest of the shades. His φρένες were still ἔμπεδοι. Now Elpenor made no request, and showed no need, to drink of the blood in the pit; see on sup. 82. And Teiresias had no need of the blood to enable him to resume his powers of mind and memory; though it would seem to have been necessary for the other shades, as in the case of Anticleia (inf. 153), who ἤλυθε καὶ πίεν αἷμα κελαινεφὲς, αὐτίκα δ' ἔγνω. Teiresias recognises Odysseus and addresses him before he drinks of the blood, therefore it was not the drinking that gave him either the power of recognition or of holding communication. The blood was craved by him as a gratification, and the pouring of it into the pit was the exact antithesis to the offering of the bloody sacrifice on the raised altar to the gods of heaven. The blood was a welcome drink-offering to the dead; their peculiarly appropriate libation (χοή). Compare the words of Neoptolemus at the sacrifice of Polyxena, ὦ παῖ Πηλέως, πατὴρ δ' ἐμὸς, | δέξαι χοάς μοι τάσδε κηλητηρίους, | νεκρῶν ἀγωγούς· ἐλθὲ δ', ὡς πίῃς μέλαν | κόρης ἀκραιφνὲς αἷμα. The Schol. on v. 37 says that the ψυχαί come up to the blood, like flies to honey, ὡς μυίας νομιστέον αὐτὰς ἥκειν. Eustath. puts it well, ὁ Τειρεσίας εἰ καὶ γνωρίζει πρὸ τοῦ πιεῖν, ἀλλ' οὐ μαντεύεται, μισθὸν δὲ αὐτὸ τοῦ πιεῖν ἀντιδίδωσιν.

99. **καὶ τότε δή**, apodosis to **ἐπεί**.

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'Νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεῦ·
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ ὀίω
λήσειν ἐννοσίγαιον, ὅ τοι κότον ἔνθετο θυμῷ,
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
ἀλλ' ἔτι μέν κε καὶ ὣς κακά περ πάσχοντες ἵκοισθε,
αἴ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων,
ὁππότε κε πρῶτον πελάσῃς εὐεργέα νῆα
Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,
βοσκομένας δ' εὕρητε βόας καὶ ἴφια μῆλα
Ἠελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
τὰς εἰ μέν κ' ἀσινέας ἐάᾳς νόστου τε μέδηαι,
καί κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον
νηΐ τε καὶ ἑτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
ὀψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους,
νηὸς ἐπ' ἀλλοτρίης· δήεις δ' ἐν πήματα οἴκῳ,

102. λήσειν] τινὲς δὲ λήσειεν [?] Schol. H. Perhaps for *οὐ γάρ, ὀίω, λήσεις*.

100. **δίζηαι.** With the form δίζηαι, from which the σ of the 2nd pers. is omitted, cp. *βέβληαι* Il. 5. 284, *μέμνηαι* Il. 21. 442.

102. **λήσειν.** The subject probably is σε = 'that thou wilt escape the notice of.' Cp. inf. 128 *φήῃ ἔχειν*.

ὅ, 'in that he hath stored up wrath in his heart against thee.' Cp. Od. 2. 116. In Il. 14. 50 we have *Ἀχαιοὶ ἐν θυμῷ βάλλονται ἐμοὶ χόλον*.

104. **ἀλλὰ . . καὶ ὥς**, 'but still for all that ye may yet come home (*ἵκοισθέ κε*, sc. *ἐς Ἰθάκην*, suggested by *νόστον*) if only thou dost choose to restrain thy desire and that of thy comrades.'

105. With *σόν* parallel to **ἑταίρων** cp. Od. 19. 514 *ἔς τ' ἐμὰ ἔργ' ὁρόωσα καὶ ἀμφιπόλων*.

107. **Θρινακίῃ**, see on 12. 127.

108. **εὕρητε** is still in the government of **ὁππότε κε**. 'You may see your homes again if you can restrain yourselves, when you land on Thrinacia and when you find the grazing herds.'

109. **πάντ' ἐφορᾷ**, cp. Schol. Q. *ὑποσημαίνει ὅτι οὐκ ἂν τις ἀδικήσας τοιοῦτον θεὸν διαλάθοι*.

111. **καί κεν ἔτ'.** For a similar introduction of the apodosis by **καί**, after a conditional sentence, cp. inf. 358; Il. 5. 898.

113. **αὐτός** is emphatic in antithesis to **ἑταίρους**.

114. **νεῖαι**, 2nd sing. from *νέομαι*, with future signification, cp. Od. 12. 188.

115. **δήεις . . κατέδουσι.** The visit of Odysseus to the shades falls at the end of the third year after the taking of Troy. Now the words in Od. 2. 106 foll. make it evident that the misconduct of the suitors, which lasted till Odysseus reached home, did not begin more than four years before his arrival, that is to say it may have shown itself first in the seventh year after the end of the war. But Teiresias speaks as if the outrages in the house of Odysseus were already going on, unless we can persuade ourselves that the tense of **δήεις** colours the whole passage, and throws the force of a future upon **κατέδουσι**. Another way of disposing of the difficulty is to treat *κατέδουσι* as a sort of prophetic present. But a

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ἄνδρας ὑπερφιάλους, οἵ τοι βίοτον κατέδουσι
μνώμενοι ἀντιθέην ἄλοχον καὶ ἕδνα διδόντες.
ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσεαι ἐλθών·
αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδὸν ὀξέι χαλκῷ,
ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐῆρες ἐρετμόν,
εἰς ὅ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν

116. *κατέδουσι*] Aristoph. *κατέδοιεν* Schol. E. H. M. Q. R. S. on Od. 2. 313. See note below.

comparison of vv. 184–189, and 449, shows a further inaccuracy; for Telemachus is spoken of as a grown man, which he may have been at the time of his father's return; but which he was not seven years earlier. This is noticed by Schol. on Od. 2. 313 *ἐγὼ δ' ἔτι νήπιος ἦα*, to which is added, *τοῦτο σημειοῦται Ἀριστοφάνης, ὅτι ἱκανὰ ἔτη ἐγεγόνει ἀφ' οὗ οἱ μνηστῆρες συνήχθησαν· τοῦτο δὲ πρὸς τὸ ἐν τῇ Νεκυίᾳ, ὅτι δεῖ εἶναι 'οἵ τοι βίοτον κατέδοιεν' οὐ 'κατέδουσιν.'* But, as La Roche remarks, Aristarchus must have read *κατέδουσι*, as may be gathered from the Schol. of Aristonicus on this passage, *ὅτι οὐκ ἐνήλλακται ὁ χρόνος ὡς τὸ 'σύν τε μεγάλῳ ἀπέτισαν'* (Il. 4. 161, where Zenodotus wrote *τίσουσιν*)· *οὐ γὰρ ἦσαν οἱ μνηστῆρες συνηγμένοι ἐς τὸν οἶκον Ὀδυσσέως.*

For the collocation **δήεις δ' ἐν πήματα οἴκῳ** see on Od. 6. 167, crit. note.

120. **κτείνῃς** is the subjunctive of 1st aor.

119. What is the meaning of the concluding part of Teiresias' speech? Eustath. says, *λοξότητα χρησμοῦ μιμεῖται ὁ τοιοῦτος λόγος διὰ τὸ ἀσαφὲς καὶ δυσεξήγητον*, but still we seem to see what is, or, at least, what ought to be its meaning.

The commands laid upon Odysseus are evidently serious; they cannot be neglected. When in Od. 23. 248 foll. he shows that he must tear himself away from Penelope again, he explains to her that 'a necessity is laid upon him;' he has a last ordeal to undergo and a last journey to make. As the wrath of Poseidon was the prime cause of his dangers and trials, so a final reconciliation with him must be the prelude to the peaceful close of his life. He must make his way to some spot far inland, perhaps in the heart of the great continent that lay over against Ithaca; and when he finds by the prophet's test that he has reached a people to whom the very existence of the sea, and, still more, the name of Poseidon is unknown—there, in that most unlikely place, he shall publish the name of the ruler of the ocean, and offer sacrifices in his honour, leaving his oar planted there as a standing memorial. Then,—that last labour performed,—he must return home again and make oblations to all the gods in heaven. After that the terrible sea shall work him no more mischief, but far away from the sight and sound of it, he shall spend a happy and an honoured old age, and then shall come the 'Passing of Odysseus' by a calm and painless death. Penelope, when this prophecy is recounted to her, evidently understands something like this as its meaning, saying (Od. 23. 286) *εἰ μὲν δὴ γῆράς γε θεοὶ τελέουσιν ἄρειον, | ἐλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἔσεσθαι.*

The difficulty that disturbs this interpretation is the description given of the circumstances of the death which awaits him, 134 foll., where see notes.

121. **ἔρχεσθαι**, as **ἀποστείχειν** inf. 132, has the force of an imperative.

122. **οἳ οὐκ ἴσασι θάλασσαν.** The ancients understood by these words the Epirots or Thesprotians, who certainly seem to answer very badly to this description. Probably the tradition only means to imply that Odysseus went as far inland as possible on the

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ἀνέρες, οὐδέ θ' ἅλεσσι μεμιγμένον εἶδαρ ἔδουσιν·
οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρῄους,
οὐδ' εὐήρε' ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται.
σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει·
ὁππότε κεν δή τοι ξυμβλήμενος ἄλλος ὁδίτης
φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
καὶ τότε δὴ γαίῃ πήξας εὐῆρες ἐρετμόν,
ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,

continent nearest to Ithaca. If not to know the sea implies not using salt, it is evident that salt was, as a rule, made by evaporating sea-water, and was not dug from mines. Perhaps this is also pointed to in the plural ἅλες, as meaning 'salt-grains' or crystals, rather than lump or block salt, cp. Il. 9. 214. We need not trouble ourselves to speculate whether any particular people is intended by this description; still less, to puzzle about the barbarous names of places suggested by οἱ παλαιοί, and quoted by Eustath. as Βουνίμαν and Κελκέαν. We may be content to accept his interpretation of the purpose of this strange journey, ἵνα δηλαδὴ τιμηθῇ Ποσειδῶν ἠπειρώτης ἐν τόποις οἷς οὐ φέρεται αὐτοῦ ὄνομα. Sallust, Bell. Jug. 89, speaking of the Numidians, says, 'plerumque lacte et ferina carne vescebantur, et neque salem neque alia irritamenta gulae quaerebant.'

128. ἀθηρηλοιγόν. The proof that this country had been reached would be an unmistakable one. The complete ignorance of the sea would be shown by a traveller meeting Odysseus and mistaking the oar that he was carrying, for a winnowing shovel. Nor, under such circumstances, would the mistake be absurd; both may fairly be called πλάται, as Eustath. says, πλάτη θαλασσία ἐστὶ τὸ ἐρετμόν, χερσαία δὲ τὸ πτύον. Sophocles copies this in his Ὀδυσσεὺς ἀκανθοπλήξ (see inf. on 134), but gives the word in a somewhat different form, (Frag. 404 Dind.) ὤμοις ἀθηρόβρωτον ὄργανον φέρων, which reminds us of his epithet σιδηροβρώς Aj. 820.

129. εὐῆρες ἐρετμόν. The epithet εὐήρης is not connected with ἐρ-έσσω but with ἀρ-αρίσκω, its meaning being the same as the Lat. 'habilis' Virg. Aen. 1. 318, etc. Oars are called here the 'wings of ships,' not only because they speed them along, but because the row of oars rising and falling at either side of the ship bears a resemblance to the movements of a bird's wing. In Eur. I. T. 1346 we find the curious phrase ταρσῷ πίτυλος ἐπτερωμένος to describe the splash made by the wing-like oars, and similarly ναῦς ἐπτερωκυῖα (Polyb. 1. 46. 9) represents a ship with her oars ready for a start. As a sort of converse we may quote Virgil's expression 'remigium alarum.' The idea of planting the oar as a memorial reminds us of the request of Elpenor, sup. 77.

131. ἀρνειὸν .. κάπρον. Eustath. ἡ τοιαύτη θυσία τριττύα λέγεται παρὰ τοῖς παλαιοῖς, οἱ τριττύαν ἔλεγον τὴν ἐκ τριῶν ζώων θυσίαν. The triplet might be made up in different ways from sheep, oxen, goats, and swine. The number three gave the sense of completeness. Nitzsch compares the τριττύα with the Roman 'suovetaurilia.' This sacrifice to Poseidon must be regarded as quite special in its character, for the usual offering to the sea-god was a black bull, see Od. 3. 5.

ἐπιβήτωρ, 'mate.' ἐπιβαίνειν is similarly used of the stallion, Arist. H. A. 5. 2. 3; the common word is ὀχεύειν.

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πᾶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ

134. ἐξ ἁλός] ἔξαλος Ptolem. Ascalon. διπλῆ ἡ ἀνάγνωσις, καὶ ἔξαλος προπαροξυτόνως ἀντὶ τοῦ ἔξω καὶ πόρρω τῆς θαλάσσης, καὶ ἐξ ἁλὸς διῃρημένως, διὰ τὸ τῆς τρυγόνος κέντρον, ᾧ ὁ Τηλέγονος ἀντὶ αἰχμῆς ἐχρῆτο Schol. M. N. V. Vind. 56.

134. **ἐξ ἁλός.** Interpreters seem almost unanimous in rendering this, 'far away from the sea.' So Eustath. εἰ καὶ δυστυχεῖς, ὦ 'Οδυσσεῦ, κατὰ θάλασσαν, ἀλλ' ὁ θάνατός σοι οὐκ ἐν αὐτῇ ἔσται ἀλλ' ἔξω αὐτῆς. To establish this, passages are quoted like Od. 15. 272 ἐκ πατρίδος, 'far from my country' (but here the context supplies the word ἦλθον); Od. 16. 288 ἐκ καπνοῦ κατέθηκα, 'I stowed it away from the smoke;' Il. 8. 213 ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε, 'outside the ships;' Il. 14. 129 ἐχώμεθα δηιοτῆτος ἐκ βελέων, 'out of the range of darts.' To which we may add Hdt. 2. 142 τετράκις ἔλεγον ἐξ ἠθέων τὸν ἥλιον ἀνατεῖλαι, 'out of his usual quarter.' But a difficulty was early felt about the meaning, and Ptolemy of Ascalon read ἔξαλος, i. e. ἠπειρωτικὸς καὶ οὐ θαλάσσιος, the Scholl. quoting as a parallel ἔκβιος = 'deprived of life.' This evidently shows that they felt how unnatural it was to render **ἐξ ἁλός**, 'far away from the sea,' especially when used in connection with **ἐλεύσεται.** Unless for some very special reason, anyone would translate this, 'will come upon you out of the sea.' Just as ἐκ Πύλου εἰλήλουθας Od. 15. 42; Il. 1. 269; or ἐλθόντ' ἐξ ἀπίης γαίης Od. 16. 18; or ἐκ Λυκίης Il. 5. 645; ἐξ ἄστεος ἱκέσθαι Il. 18. 207; or, more exactly, ἐνοσίχθων .. ἐξ ἁλὸς ἦλθε Il. 20. 14. And this so completely falls in with the later legends about the death of Odysseus, that it seems impossible to reject the view that we have in this prophecy of Teiresias a post-Homeric interpolation. So Lauer, (Hom. Quaest. p. 50) speaking of the whole passage, says, 'tantum abest ut poetae sit eiusdem qui fabulam de Ulixe patriam appetente composuerit, ut nonnisi ea potuerit aetate exoriri, qua, cum fabula illa de Telegono conformata esset, hanc rhapsodi studerent cum illa de Ulixis erroribus coniungere.' Now, the Cyclic Epic called 'Telegonia' was ascribed by Proclus and the general tradition of the ancients to Eugammon of Cyrene (566 B.C.); but he is said to have pirated his poem from a 'Thesprotis,' written several centuries earlier by the mythic poet Musaeus. The plot of the Telegonia, (and, we may suppose, of the Thesprotis) makes Odysseus come into Thesprotia, and espouse Callidice, the queen of that country. This will account for the view that the Thesprotians are intended by the men, οἳ οὐκ ἴσασι θάλασσαν—a strange description of a people possessing a considerable coastline. On the death of Callidice (the story proceeds) Odysseus returns to Ithaca. About the same time, Telegonus, son of Odysseus by Circe, wandering in search of his father, lands on Ithaca and ravages the coast, and Odysseus attacking the invaders falls by the hand of his son. Later forms of the story, however, are careful to introduce the fact that death must come to Odysseus 'out of the sea;' and this is interwoven with the story about Telegonus, the son being represented as having wounded his father with a spear tipped with the bone of a sea-fish, called τρυγών. This legend must have formed the plot of a lost play of Sophocles called 'Οδυσσεὺς ἀκανθοπλήξ, and Parthenius (Erot. 3) quotes from the Εὐρύαλος of the same poet the line τρωθεὶς ἀκάνθῃ τρυγόνος θαλασσίας. In the Ψυχαγωγοί of Aeschylus, the story reappears in a most absurd form. ἐρωδιὸς (a heron) γὰρ ὑψόθεν ποτώμενος | ὄνθῳ σε πλήξει, νηδύος χειλώμασιν, | ἐξ ἧς ἄκανθα ποντίου βοσκήματος | σήψει παλαιὸν δέρμα καὶ τριχορρυές. Some current form of this story cannot but be alluded to in our passage, unless we can persuade ourselves that all the stories about 'death coming from the sea' are only refinements upon a misconception of ἐξ ἁλός. In favour of the interpretation, 'far away from the sea,' emphasis is laid upon the words **ἀβληχρός**, 'mild,' and **λιπαρός**, which through the idea of 'fat and well-liking' takes the meaning of 'comfortable.' To this it may be answered that ἀβληχρός in Homer has far more the notion of 'weak' or 'exhausted,' than 'mild;' cp. Il. 5.

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ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνῃ
γήραι ὕπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
ὄλβιοι ἔσσονται· τὰ δέ τοι νημερτέα εἴρω.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
μητρὸς τήνδ' ὁρόω ψυχὴν κατατεθνηυίης·
ἡ δ' ἀκέουσ' ἧσται σχεδὸν αἵματος, οὐδ' ἑὸν υἱὸν
ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.
εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίη τὸν ἐόντα;'

136. ἀμφὶ δὲ λαοί] ἀμφὶ δ' ἑταῖροι Eustath.

337; 8. 178 (where ἀβλήχρ' οὐδενόσωρα are coupled together); and in Ap. Rhod. 2. 205, the miserable exhaustion of Phineus culminates in the phrase ἀβληχρῷ δ' ἐπὶ κώματι κέκλιτ' ἄναυδος. It is strange that a death which is only the gradual decay of natural power should be said 'to slay' (**ὅς κέ σε πέφνῃ**); an expression more suitable to describe sudden death, which death when painless is not called ἀβληχρός, but rather ἀγανός, in the familiar phrase οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος (η) κατέπεφνεν. The impersonation of **θάνατος** too is very suspicious here. Again whatever argument might be grounded on the meaning of **λιπαρός** seems to lose its force by the use of **ἀρημένος**, a word commonly employed in connection with such ideas as 'weariness,' 'sleepiness,' 'sorrow,' etc., and not employed with ὑπό, but coupled with the simple dative, compare γήραι λυγρῷ ἀρημένος Il. 18. 435. No doubt the concluding words are intended to give a picture of a king dying of old age in the midst of loyal and prosperous subjects. But the whole passage must be regarded as a later addition.

135. **ἀβληχρός** (cp. Il. 5. 337; 8. 178), probably from euphon. ἀ and βληχρός related to μαλακός; see Buttm. Lex. s. v. βλίττειν.

For **μάλα τοῖος** = 'ever so [gentle],' see on Od. 1. 209. Here the gesture that interprets τοῖος (δεικτικῶς) may be a slow dropping of the hand; as σιγῇ τοῖον (Od. 4. 776) is the finger on the lip; μέγα τοῖον the outspread arms; μείδησε σαρδάνιον μάλα τοῖον (Od. 20. 302) a grimace.

136. Teiresias does not do what Circe foretold. He was to inform Odysseus (Od. 10. 539) of the ὁδὸν καὶ μέτρα κελεύθου, | νόστον θ' ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. He may perhaps be said to have described the μέτρα κελεύθου, but not the ὁδός.

139. **τὰ μὲν ἄρ που.** The use of **που** gives a tone of resignation to the sentence; cp. Il. 2. 116 οὕτω που Διὶ μέλλει ὑπερμενέι φίλον εἶναι. There is an emphasis upon **αὐτοί**, at the end of the line, as though he would say, 'of their own will,' 'without consulting me.'

141. **τήνδε**, 'yonder.' Cp. νηῦς δέ μοι ἥδ' ἕστηκε Od. 1. 185, ξείνω δή τινε τώδε Od. 4. 26.

144. **πῶς κεν ἀναγνοίη**, 'how may she recognise me, that I am he;' i.e. ἐόντα τοῦτον, 'being that man,' sc. 'her own son.' This interpretation seems settled by the passage, Od. 24. 156 foll. τὸν δὲ ('Οδυσσέα) συβώτης ἦγε κακὰ χροῒ εἵματ' ἔχοντα . . . οὐδέ τις ἡμείων δύνατο γνῶναι τὸν ἐόντα, | ἐξαπίνης προφανέντα. Cp. Od. 23. 116 τοὔνεκ' ἀτιμάζει με καὶ οὔ πώ φησι τὸν εἶναι, Od. 16. 475 καί σφεας ὠίσθην τοὺς ἔμμεναι, οὐδέ τι οἶδα. The ghost of Anticlea seems to be lingering about the place, as though she had a dim consciousness of some familiar presence. **πῶς** here introduces a direct question, and is not to be taken in dependence on **εἰπέ**.

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Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
'ῥηΐδιόν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω·
ὅν τινα μέν κεν ἐᾷς νεκύων κατατεθνηώτων
αἵματος ἄσσον ἴμεν, ὁ δέ τοι νημερτὲς ἐνίψει·
ᾧ δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἶσιν ὀπίσσω.'
Ὣς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄϊδος εἴσω
Τειρεσίαο ἄνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
ἤλυθε καὶ πίεν αἷμα κελαινεφές· αὐτίκα δ' ἔγνω,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'Τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα
ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὁρᾶσθαι.
[μέσσῳ γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,

146. *ἐνὶ φρεσί*] La Roche with good MSS. reads *ἐπὶ φρεσί*, as in Il. 1. 55. 149. *ἐπιφθονέοις*] So Vulg. But Codd. Aug., Meermann., Stuttg., give *ἐπιφθονέεις*. Bekk. ii., Ameis, La Roche, and Nauck read *ἐπιφθονέῃς*. 157–159.] *ἀθετοῦνται τρεῖς* Schol. H. See note below.

146. **ῥηΐδιον .. ἔπος** means a 'simple rule,' for holding or refusing communication with the dead.

147. **ὅν τινα μέν**, 'whomsoever of the departed dead thou mayest suffer to draw near the blood, he shall tell thee what is true; but to whomsoever thou mayest refuse it, he will go back again.'

148. For this use of **ὁ δέ** in introducing the apodosis cp. Il. 2. 188–9 **ὅν τινα** *μὲν .. κιχείη*, | **τόν δ'** *ἀγανοῖς ἐπέεσσιν ἐρητύσασκε*, Od. 12. 41 **ὅς τις** *ἀκούσῃ ..* **τῷ δ'** *οὔ τι γυνὴ .. παρίσταται κ.τ.λ.*

149. **ἐπιφθονέοις.** It seems simpler to write the subjunctive in exact parallelism with **ἐᾷς**, but if (see crit. note) we decide in favour of **ἐπιφθονέοις**, it must be taken to mark a degree further from probable occurrence than the subjunctive. So Herm. de legg. subtil. serm. Hom. 1. 19 'colloqui enim Ulixes cum umbris cupiebat, quaesieratque non quomodo eas arceret sed quomodo perduceret ad colloquendum.' Cp. Od. 12. 345, 349 *ἀφικοίμεθα .. ἐθέλῃ*, marking a remoter and nearer contingency; Od. 14. 183 *ἀλῴη .. φύγοι*, and Od. 22. 444 *ἐξαφέλησθε .. ἐκλελάθοιντο.*

With **πάλιν .. ὀπίσσω** cp. *ἂψ αὖτις*, *ἂψ πάλιν*, etc.

157–159. The lines were rejected by the Alexandrian critics; the reason of the objection being implied in the mutilated Schol. V. *τὸ γὰρ ἑξῆς, μέσον ὠκεανός· γελοῖον δὲ καὶ πεζὸν ἐόντα.* The difficulty is rather this: Anticlea marvels to see her living son in the kingdom of death; so that **πῶς ἦλθες**; is almost exclamatory. Whereas the three discredited lines emphasise the interrogatory force of *πῶς*, as though Anticlea were questioning her son about the method of his coming, and were dealing with the difficulties of the route. In accordance with this idea, then, we have the description of the intervening rivers, introduced by **γάρ**, to explain in what the difficulty consists; and the allusion to the ship, as a tentative answer to *πῶς ἦλθες*; In itself the naiveté of **πεζὸν ἐόντα** (Eustath. *ἰόντα*) is not un-Homeric: cp. Od. 1. 173 *οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ'* (sc. to Ithaca) *ἱκέσθαι*. In Od. 10. 502 the direct contrary of this line is asserted, *εἰς Ἄϊδος δ' οὔ πώ τις ἀφίκετο νηὶ μελαίνῃ.* The words **μὲν πρῶτα** would lead us to believe that a description of the **ποταμοί** and **ῥέεθρα** was intended to follow: but nothing more is said about them.

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Ὠκεανὸς μὲν πρῶτα, τὸν οὔ πως ἔστι περῆσαι
πεζὸν ἐόντ', ἢν μή τις ἔχῃ εὐεργέα νῆα.]
ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἱκάνεις
νηί τε καὶ ἑτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;'
  Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'μῆτερ ἐμή, χρειώ με κατήγαγεν εἰς Ἀίδαο
ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο·
οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιίδος, οὐδέ πω ἀμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι ὀιζύν,
ἐξ οὗ τὰ πρώτισθ' ἑπόμην Ἀγαμέμνονι δίῳ
Ἴλιον εἰς εὔπωλον, ἵνα Τρώεσσι μαχοίμην.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἦ δολιχὴ νοῦσος; ἦ Ἄρτεμις ἰοχέαιρα
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;
εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,

161, 162.] Ἀριστοφάνης ἀθετεῖ Schol. H. 174. ὃν κατέλειπον] Ἀριστοφάνης. οὓς κατέλειπον Schol. H.

161. **νηί τε καὶ ἑτάροισι.** This is not an omission of *σύν*, but a regular dative of the instrument, the ship and the rowers being the means by which one comes on one's journey. Nitzsch would prefer to read *νηί τε σύν θ' ἑτάροισι*, but *ἑτάροισι* is drawn into the same construction as *νηί*, and, indeed, we have an instrumental dative of the person in Il. 21. 45 *ἕνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοισι*, compared with *φρένα τερπόμενον φόρμιγγι λιγείῃ* Il. 9. 186. Cp. also Od. 4. 8 *ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι*, and note on Od. 10. 140.

Join **ἀλώμενος** with **πολὺν χρόνον**, as Virg. Aen. 6. 532 'pelagine venis erroribus actus?'

166. **Ἀχαιίδος**, sc. *γῆς*, so *Τροίης* Od. 10. 332. Not only has he not been home, but he has not even been near Achaea.

ἀμῆς, 'our' land; i.e. 'thine and mine,' for he is speaking to his mother. Most modern editors write *ἁμός* with the rough breathing, following the rule of Apollon. de pron. There seems to have been much uncertainty about the word, whether it stood for *ἡμέτερος* or *ἐμός*. In Il. 6. 414 Andromache laments the death of *πατέρ' ἀμόν*, which might seem to support the latter view; but in v. 421 foll. she mentions her brothers as included in the slaughter. Herodian remarks on the passage, *Δημήτριός φησιν ἀντὶ τοῦ ἐμόν, διὸ καὶ ἄντικρυς ψιλοῖ· πιθανώτερον δέ ἐστι Δωρικώτερον εἶναι ἀντὶ τοῦ ἡμέτερον ἀμόν, οὕτως Ἀπολλώνιος.* We have *ὑμός* as the corresponding form of the 2nd pers., as *πόλιν ὑμήν* Il. 5. 489.

171. **κὴρ .. θανάτοιο** is the special form of death that comes to each one, in contrast with *μοῖρα ὁμοίη*. Cp. Il. 12. 326 *κῆρες ἐφεστᾶσιν θανάτοιο | μυρίαι*, and Od. 12. 341 *πάντες . . . θάνατοι*.

174. **εἰπὲ .. πατρός**, in Od. 15. 347 *εἰπεῖν περὶ πατρός*. The construction with the simple genitive is analogous

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ἢ ἔτι πὰρ κείνοισιν ἐμὸν γέρας, ἦέ τις ἤδη
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
ἠὲ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει,
ἢ ἤδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.'
Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
'καὶ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· ὀϊζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἤματα δάκρυ χεούσῃ.
σὸν δ' οὔ πώ τις ἔχει καλὸν γέρας, ἀλλὰ ἕκηλος
Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας ἐΐσας
δαίνυται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·

178.] After *φυλάσσει* a few MSS. add *κτῆσιν ἐμὴν δμωάς τε καὶ ὑψερεφὲς μέγα δῶμα*, | *εὐνήν τ' αἰδομένη πόσιος δήμοιό τε φήμην* (Od. 19. 526, 7). 185. *τεμένεα*] So La Roche with most edd. since Bekk., for *τεμένη*. The Scholl. seem contradictory. *σεσημείωται τὸ ὄνομα ἀδιαιρέτως ἐξενεχθέν* H. Q. *Ἀρίσταρχος τεμένεα* Schol. H.

to that with *πυνθάνεσθαι* and *ἀκούειν*. Cp. *ἀγγελίην ἑτάρων* Od. 10. 245, Soph. Trach. 1122 *τῆς μητρὸς ἥκω τῆς ἐμῆς φράσων*.

181. **καὶ λίην**, like *καὶ μάλα*, 'in very truth.'

Besides the phrase **τετληότι θυμῷ**, which occurs nine times in the Odyssey, but not in the Iliad, we find *κραδίη τετληυῖα* Od. 20. 23.

184. **γέρας**. 'Telemachus is living in undisturbed possession (*ἕκηλος*) of the crown-lands (*τεμένεα*), and feasts on the fairly-portioned feasts, which it is meet that a man who dispenses justice should enjoy (*ἀλεγύνειν*, see below), for all invite him.' Telemachus is represented as acting king in his father's absence. Or, if we must press the fact that at this period Telemachus could not have been more than fourteen years old, it will be possible to say that he already takes his part in the feasts, which it is the privilege of a king, as dispenser of justice, to enjoy. He is admitted to some of the royal honours.

186. For **δικασπόλος** see Il. 1. 238, and cp. Callim. h. in Iov. 3 *δικασπόλος οὐρανίδῃσι*. The *γέροντες* might collectively be called *δικασπόλοι*, the king especially so, as head of the *βουλή*. See Buchholz. Hom. Real. vol. 2nd, part 1, § 3. This invitation to public banquets was a regular part of the royal prerogatives, which are summed up in Il. 12. 310 foll., where Sarpedon says to Glaucus, *Γλαῦκε, τίη δὴ νῶι τετιμήμεσθα μάλιστα* | *ἕδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν* | *ἐν Λυκίῃ, πάντες δὲ θεοὺς ὣς εἰσορόωσι*; | *καὶ τέμενος νεμόμεσθα*, etc. The description given by Anticlea of the state of things in Ithaca shows that she must have died before the suitors began their molestation of Penelope; otherwise she could not have said, **Τηλέμαχος ἕκηλος** *νέμεται τεμένεα*.

ἀλεγύνειν. Seiler points out that here **ἀλεγύνειν** has the force of 'taking interest in,' 'busying oneself about;' not in the sense, generally assigned, of *preparing* the meal, but of *partaking* of it. He compares *μεμνῆσθαι δαιτός* Od. 20. 246, *μεμνῆσθαι πόσιος καὶ ἐδητύος* Il. 19. 231, *μνήσασθαι δόρπου* Od. 4. 213, etc. The same meaning is found in *ἄλλας δ' ἀλεγύνετε δαῖτας* Od. 1. 374, etc., and *θοὴν ἀλεγύνετε δαῖτα* Od. 8. 38, where the Schol. gives *εὐτρεπίζετε*, unnecessarily. This view of **ἀλεγύνειν** renders Nitzsch's proposed alteration for *καλέουσι* (see crit. note) needless.

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πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει
ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναὶ
δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
ἀλλ' ὅ γε χεῖμα μὲν εὕδει ὅθι δμῶες ἐνὶ οἴκῳ
ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροῒ εἵματα εἶται·
αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο
φύλλων κεκλιμένων χθαμαλαὶ βεβλήαται εὐναί·
ἔνθ' ὅ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει
σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.
οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
οὔτ' ἐμέ γ' ἐν μεγάροισιν ἐύσκοπος ἰοχέαιρα
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα
τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·
ἀλλά με σός τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,

187. *καλέουσι*] *γρ. κοτέουσι* Vind. 56, probably a mistake for *ποθέουσι*, in Cod. Venet. Nitzsch proposes *κομέουσι*. 191. *εἶται*] Here Schol. H. gives *ἧσται*] *οὕτως Ζηνόδοτος. Ἀρίσταρχος, ἧστο.* The latter reading is hardly conceivable. 196. *σὸν νόστον ποθέων*] This is the reading of *αἱ χαριέστεραι γραφαί* according to Schol. H. Most MSS. *σὸν πότμον γοόων*. 202. *μήδεα*] Cod. Venet. *κήδεα*.

187. **αὐτόθι**, explained by the epexegesis *ἀγρῷ*.

188. **οὐδέ οἱ**, 'nor has he for bedding (**εὐναί** as predicative) couches and cloaks and bright-coloured rugs, but in winter time he sleeps where the servants sleep in the house, in the dust near the fire, and sorry clothes has he got on his back.'

191. **εἶται**, as *εἷμαι* Od. 19. 72, is referred to pres. *ἕννυμι*, root *ἑς*, *Ϝες*. Laertes is represented as having no *θάλαμος* of his own, or as not caring to use it.

192. For **ὀπώρη**, as the latter part of the summer, see Od. 5. 328; 12. 76.

194. **βεβλήαται εὐναί.** The low bed of leaves strown on the ground is contrasted with the *δέμνια* of sup. 189.

195. **πένθος ἀέξει**, so in Od. 17. 489 *ἀέξειν* is used of cherishing or fostering sorrow. **μέγα** is to be taken predicatively with **ἀέξει**.

196. **ἐπί**, adverbial, 'while old age cometh on him besides;' i. e. to add to his other discomforts: the clause is in parataxis. So **ἄλγος, πένθος, ἱκάνει με** Od. 2. 41, etc.

197. **οὕτω**, i. e. *σὸν νόστον ποθέουσα*.

201. **ἐξείλετο**, gnomic aorist, expressing common occurrence. So *εἰσήλυθεν* Od. 4. 338, *ἤνυσεν* ib. 357, *ἐφέηκε* 14. 464.

202. **ἀλλά με.** 'But longing for thee, and [for] thy counsels and [for] thy tenderness robbed me of sweet life.'

In the phrase **σὸς πόθος** the possessive pronoun represents the objective genitive of the personal pronoun. Cp. *σῇ ποθῇ* Il. 19. 321, where La Roche quotes, *ἐμήν, σήν χάριν* ('mea causa,' 'tua gratia'), Aesch. Pers. 1046; Soph. Phil. 1413; Trach. 485; *ἐμὴν ἀγγελίην* Il. 19. 336, *ἐμὴν αἰδῶ* Aesch. Pers. 699, *σῇ προμηθίᾳ* Soph. O. C. 332, *χρεία ἐμή* Eur. Suppl. 20, *τὴν ὑμετέραν εὔνοιαν* Lysias, 11. 10, *εὐνοίᾳ τῇ σῇ* Plat. Gorg. 486 A, *ἐπὶ διαβολῇ τῇ ἐμῇ*

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σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.'
 Ὣς ἔφατ', αὐτὰρ ἐγώ γ' ἔθελον φρεσὶ μερμηρίξας
μητρὸς ἐμῆς ψυχὴν ἑλέειν κατατεθνηυίης.
τρὶς μὲν ἐφωρμήθην, ἑλέειν τέ με θυμὸς ἀνώγει,
τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἢ καὶ ὀνείρῳ
ἔπτατ'· ἐμοὶ δ' ἄχος ὀξὺ γενέσκετο κηρόθι μᾶλλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 'Μῆτερ ἐμή, τί νύ μ' οὐ μίμνεις ἑλέειν μεμαῶτα,
ὄφρα καὶ εἰν Ἀίδαο φίλας περὶ χεῖρε βαλόντε
ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;
ἦ τί μοι εἴδωλον τόδ' ἀγαυὴ Περσεφόνεια

207. εἴκελον] γρ. ἰκέλη, ἡ ψυχή Schol. H. Bekk. ἴκελον σκιῇ, metri grat., because εἴκελον takes initial ϝ.

Apolog. 20 E, Sallust, Jug. 14 'in mea iniuria despecti estis,' to which add Ter. Hauton. 2. 3. 66 'desiderio id fieri tuo.'

σά τε μήδεα must not be rendered, as by Bothe, 'tuae curae,' for **μήδεα** has as its regular meaning 'counsels,' 'devices,' etc. and is thus coupled with *βουλαί* in Il. 2. 340. The word **πόθος** gives, as it were, the keynote to the whole sentence, and *μήδεα* and *ἀγανοφροσύνη* are added as details of what she missed most. 'Longing for thee, that is, for thy loving counsels and thy tender ways.' When Helen is raising the lament over Hector's body, she recalls how he protected her from reproaches—*εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι* | . . *σὺ τόν γ' ἐπέεσσι παραιφάμενος κατέρυκες* | *σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσι* Il. 22. 768.

206. **τρὶς μέν**, cp. Virg. Aen. 2. 792 'Ter conatus ibi collo dare bracchia circum: | ter frustra comprensa manus effugit imago, | par levibus ventis volucrique simillima somno.'

207. **εἴκελον** is probably best taken adverbially, as *ἶσον* inf. 557; 14. 203; though Nitzsch speaks of it as 'almost substantival.' If it be not taken adverbially, it might better be referred to the usage which sometimes introduces a neuter adjective, in loose apposition to a preceding noun in a different gender. See note on Od. 12. 74.

208. **γενέσκετο**, iterative aorist, appropriate to *τρίς*. Each disappointed effort brought its sorrow.

211. **φίλας περὶ χεῖρε βαλόντε** (join *περὶ-βαλόντε*), 'with a loving embrace.' Notice the mixture of dual and plural. In Il. 23. 97 we have *μίνυνθά περ ἀμφιβαλόντε* | *ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο*, which is the only passage where *χεῖρας*, *χεῖρε*, or *πήχεε* is omitted; cp. Od. 4. 454; 7. 142; 21. 223; 23. 208; 24. 347. The omission of the direct object enables *ἀμφιβαλόντε* to be used directly with a personal object, as, probably, *ἀμφιχεῖσθαι* Od. 16. 214 *Τηλέμαχος δὲ* | *ἀμφιχυθεὶς πατέρ' ἐσθλὸν ὀδύρετο*, Od. 22. 498 *αἱ μὲν ἄρ' ἀμφεχέοντο καὶ ἠσπάζοντ' Ὀδυσῆα*. In the present passage **ἀμφοτέρω** stands as the equivalent of the reciprocal *ἀλλήλους* in Il. 23. 98 (quoted above), and therefore is in close connection with the participle, although grammatically the subject of **τεταρπώμεσθα**. **τέρπεσθαι γόοιο** (Il. 23. 10; 24. 513; Od. 19. 213, 251) is 'to take one's fill of lamentation.' Seiler quotes Ov. Trist. 4. 3. 37 'est quaedam flere voluptas.'

213. **εἴδωλον** is best represented by our word 'phantom.' It is used almost identically with *ψυχή*, as the immaterial ghost that remains when the body is dead, and the *θυμός* extinguished. But it implies more than the notion of *ψυχή*, first, as conveying specially the idea of something unreal and illusive, and secondly, as presenting a visible though unsubstantial copy of the person whom

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ὄτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;'
῝Ως ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
'ὤ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φωτῶν,
οὔ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνῃσιν·
οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἶνες ἔχουσιν,
ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθομένοιο
δαμνᾷ, ἐπεί κε πρῶτα λίπῃ λεύκ' ὀστέα θυμός,

218. ὅτε τίς κε θάνῃσιν] So Ameis and La Roche, with good MSS, for the common ὅτε κέν τε θάνωσι. Eustath. gives ὅτε τις θάνῃσι. See note below. 221. δαμνᾷ. ἐπεί] δάμναται ὡς, Κράτης Schol. H. See Porson and Buttm. in Dind. Scholl. ad loc.

it represents. Thus it is coupled with ψυχαί in Il. 23. 72; Od. 24. 14 ψυχαὶ εἴδωλα καμόντων. and in Il. 23. 104 the apparition of Patroclus is called ψυχὴ καὶ εἴδωλον, while inf. 475 we even have νεκροὶ.. βροτῶν εἴδωλα καμόντων. The seer Theoclymenus, Od. 20. 355, when he beholds the prophetic vision of the suitors passing to their doom, cries, εἰδώλων δὲ πλέον πρόθυρον, πλείη δὲ καὶ αὐλή | ἱεμένων Ἔρεβόσδε ὑπὸ ζόφον. But the strongest passage for deciding the use of the word, as meaning the unreal and phantom image, is inf. 601 ἐνόησα βίην Ἡρακληείην | εἴδωλον, αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι | τέρπεται, where the contrast between εἴδωλον and αὐτός is vividly brought out. In exact harmony with this view we have the phantom of Aeneas, which Apollo fashioned to delude the Greeks, called εἴδωλον.. αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον Il. 5. 449; and when Athena sends a warning dream to Penelope, in the form of her friend Iphthime, we read εἴδωλον ποίησε, δέμας δ' ἤικτο γυναικί Od. 4. 796, called ib. 824. 835 εἴδωλον ἀμαυρόν. This notion of εἴδωλον has many points in common with the Lucretian *simulacra*.

216. **περὶ πάντων.** See on Od. 1. 235.

κάμμορε, Od. 2. 351.

218. **αὕτη δίκη ἐστὶ βροτῶν,** 'this is the way with mortals.' Cp. Od. 4. 691.

The reading **ὅτε κέν τε θάνωσι** may be supposed to be a later assimilation to the number of βροτῶν, but the combination κέν τε is suspicious. For the change from plural to singular cp. Od. 5. 120 θεαὶ ἀγάασθε.. ἤν τίς τε ποιήσεται, 13. 180 πομπῆς μὲν παύσασθε βροτῶν ὅτε κέν τις ἵκηται. See also Il. 20. 454. The singular is also more appropriate, as it suggests the special instance of Anticlea herself. For the resumption of the plural cp. Od. 9. 96 ὅς τις φάγοι... οὐκ ἤθελεν... ἀλλὰ βούλοντο.

219. **ἔχουσιν,** 'hold together.' Not unlike is φρένες ἦπαρ ἔχουσι Od. 9. 301. Cp. δοιοὶ δ' ἔντοσθεν ὀχῆες | εἶχον ἐπημοιβοί, sc. πύλας, Il. 12. 455, θύρην δ' ἔχε μοῦνος ἐπιβλὴς Il. 24. 453.

221. **θυμὸς.. ψυχή.** The etymology of θυμός, root θυ, as in θύελλα, θυιάς, is the Skt. *dhû*, seen in *dhûmas*, 'smoke,' Lat. 'fumus.' Plato, Cratyl. 419, speaks of θυμὸς ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς. The connection of ψυχή with root *spu*, *sphu*, signifying 'to blow,' suggests its identity of meaning with *anima* and *spiritus*. The general meaning of θυμός is 'feeling,' 'temper,' 'affection,' or 'desire;' the seat of it is ἐν στήθεσσι Od. 23. 215, or ἐν φρεσί. It is often used for vital principle or vital powers; so we have θυμὸν ὀλέσσαι, ἀφελέσθαι, ἀποπνείειν, ἀγείρειν ἐς φρένα, etc.; and, as here, λίπ' ὀστέα θυμός. Generally it is applied to men, but we also find it used for the life of animals, as in Il. 3. 294; 12. 150. We have ψυχή coupled with θυμός in Il. 11. 334, and frequently with μένος.

With the phrase **λίπῃ.. ὀστέα θυμὸς** we may compare τὸν δ' ἔλιπε ψυχή, used of swooning, Il. 5. 696; of death,

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ψυχὴ δ' ἠΰτ' ὄνειρος ἀποπταμένη πεπότηται.
ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπῃσθα γυναικί.'
Νῶι μὲν ὣς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες
ἤλυθον, ὄτρυνεν γὰρ ἀγαυὴ Περσεφόνεια,
ὅσσαι ἀριστήων ἄλοχοι ἔσαν ἠδὲ θύγατρες.
αἱ δ' ἀμφ' αἷμα κελαινὸν ἀολλέες ἠγερέθοντο,
αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἑκάστην.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή·
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
οὐκ εἴων πιέειν ἅμα πάσας αἷμα κελαινόν.

in Od. 14. 426. Life, as expressed by ψυχή, is a separable principle. When the body dies, the ψυχή may escape by the mouth, Il. 9. 409; or through a wound, Il. 14. 518. The ψυχή, when separated from the body, finds its natural home in the realm of Hades. It is in the fact of having an existence of its own, separate from the body, that ψυχή is characteristically distinguished from θυμός, which is considered to be extinguished with the death of the body; though in Il. 7. 131 we find θυμὸν ἀπὸ μελέων δῦναι δόμον Ἄιδος εἴσω. The disembodied ψυχή, though unsubstantial, might preserve exactly the form and lineaments of the body which it had occupied, Il. 23. 65 foll. See note on εἴδωλον sup. 213. In this passage we may render θυμός 'life,' and ψυχή 'soul.'

222. **πεπότηται.** The tense here has the force of a continuous condition = 'hovers to and fro.' So πεποτήαται Il. 2. 90, δέχαται Il. 12. 147. Nitzsch prefers to regard it as equivalent to οἴχεται, and illustrates the tense by Virgil's 'fugere ferae' Georg. 1. 330.

223. **ἀλλὰ φόωσδε.** His mother ends her words by bidding him press forward to regain the light of the upper world again, and 'bear in mind' (ἴσθι), she says, 'all these things, that thou mayest hereafter tell them to thy wife.' We may interpret the last words of Anticlea's speech as expressive of nothing more than a kindly feeling towards Penelope: as Eustath., πρὸς ἔνδειξιν δηλαδὴ φιλίας.

225. The next hundred lines or so are taken up with a catalogue of noble ladies, mothers and daughters of heroes. It will be noticed (if we omit vv. 321–325, of very questionable authenticity) that all the characters are taken from legends of the Minyans and Thebans, seeming thus to point to a Boeotian origin of the passage. Lauer (Hom. Quaest. p. 70 foll.) claims a Boeotian author for the whole of the 11th book; thinking that the entire story of the visit of Odysseus to Hades belongs most appropriately to a country that was singularly devoted to the worship of Hades and Persephone; and where so many oracles of the dead (νεκυομαντεῖα) were established. He reminds us that there were oracles of Amphiaraus in Thebes; of Teiresias at the springs of Tilphosa; of Trophonius at Lebadea; and at Coronea there was said to be an opening into the nether world. Whether we go as far as Lauer in assigning the whole book to Boeotian authorship, we can hardly help accepting his arguments for the nationality of the present passage, especially when he reminds us that the Boeotians had a peculiar fondness in grouping together lists of noble women, as illustrated by the Ἠοῖαι, or κατάλογος γυναικῶν, of Hesiod. And we may remark that the κατάλογος νεῶν in Il. 2 was known by the distinctive title Βοιωτία. Cp. Od. 15. 225 foll.

229. **ὅπως** does not point to the *form* of the intended questions, but to the *possibility* of putting them.

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αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἑκάστη
ὃν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἁπάσας.
Ἔνθ' ἦ τοι πρώτην Τυρὼ ἴδον εὐπατέρειαν,
ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·
ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,
ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι,
καί ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα.
τῷ δ' ἄρ' ἐεισάμενος γαιήοχος ἐννοσίγαιος
ἐν προχοῇς ποταμοῦ παρελέξατο δινήεντος·
πορφύρεον δ' ἄρα κῦμα περιστάθη, οὔρεϊ ἶσον,
κυρτωθέν, κρύψεν δὲ θεὸν θνητήν τε γυναῖκα.

233. ἠδέ] τὸ δὲ, ἡ δὲ, Ἀρίσταρχος ψιλοῖ καὶ οἱ ἄλλοι Schol. H. 236. ἀμύμονος] τινὲς ἀτασθάλου γράφουσι Schol. H. See on Od. 1. 29.

233. **προμνηστῖναι**, 'one before another,' or, as we say, 'one after another.' Eustath. supposes the word to be equivalent to *προμενετῖναι* (or, acc. to Buttm. *προμενέστιναι*), i. e. *μία μένουσα τὴν ἄλλην*. It is more probably a lengthened form of *πρόμος*, analogous in structure to *ἀγχιστῖνοι* from *ἄγχι*. Cp. Od. 21. 230 *προμνηστῖνοι ἐσέλθετε, μηδ' ἅμα πάντες*, where the meaning is sufficiently explained.

235. **Τυρώ.** Cp. Schol. H. T. *ταύτην ἐπωνύμως οὕτω καλεῖσθαί φασι διὰ τὴν λευκότητα*, the name no doubt coming from *τυρός*, and meaning 'fair-faced,' lit. 'curd-white.' She was the daughter of the Thessalian Salmoneus and wife of Cretheus, the founder of Iolcus. By Poseidon she became mother of Pelias and Neleus; by her husband Cretheus, of Aeson, Pheres, and Amythaon. Cretheus was brother to Salmoneus, both being sons of Aeolus by Laodice; so that, like Arete, Tyro married her uncle. Salmoneus, who originally lived in Thessaly, migrated afterwards to Elis, where he built a city Salmone. The river Enipeus rises in Mount Othrys in Thessaly, and, after receiving the waters of the Apidanus, falls into the Peneus; but as Salmoneus had two homes, one in Thessaly and the other in Elis so we find the name of the river on which his Elean city, Salmone, was built was also called Enipeus.

εὐπατέρειαν. With this form compare *εὐρυόδεια, κυανοπρῴρειος*, and, perhaps, *ἠυγένειος*. It is used as an epithet of Helen in Il. 6. 292; Od. 22. 227.

239. **ἵησι**, see on Od. 7. 130.

241. **τῷ δ' ἄρ'.** 'Now the Earth-shaker having made himself like unto him,' sc. to the river-god. Compare *τῇ ἐεισαμένη* Od. 6. 24. For marriage between a mortal woman and a river-god cp. Il. 21. 142 foll.; 16. 175 foll.

242. **ἐν προχοῇς** can only mean the outfall or mouth of the river, cp. Od. 5. 453; Il. 17. 263. But the expression is used loosely here, for to admit Poseidon, the river should flow directly into the sea, whereas the Enipeus falls into the Peneus, but see inf. 253.

244. **κυρτωθέν.** Cp. Virg. Georg. 4. 360 'At illum | (Aristaeum) curvata in montis faciem circumstetit unda, | accepitque sinu vasto.' On which passage Conington interprets the Homeric expression as describing 'a wave swelling to the height of a mountain, and furnishing by the displacement occasioned by its rising a cavity beneath its surface, in which a person might hide himself.' The idea readily suggests itself to anyone who watches the overarching of a wave just before its fall

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[λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.]
αὐτὰρ ἐπεί ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
'Χαῖρε, γύναι, φιλότητι, περιπλομένου δ' ἐνιαυτοῦ
τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε.
νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνῃς·
αὐτὰρ ἐγώ τοί εἰμι Ποσειδάων ἐνοσίχθων.'
Ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
ἡ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,

245.] ἀθετεῖται. πρὸς τί γὰρ ἐρώσῃ καὶ ἑκουσίως βουλομένῃ μιγῆναι κατέχευεν ὕπνον; Ζηνόδοτος δὲ ἀγνοεῖ τὸν στίχον. Eustath. has the line, and all MSS. Modern editors, except La Roche, bracket it. 249. τέξεις] οὕτως Ἀρίσταρχος. Ζηνόδοτος δὲ κακῶς τέξεαι Schol. H. τέξεις is the reading of the MSS. and Eustath., but Bekk., Dind., and Nauck adopt τέξεαι. La Roche adds, 'Aristarchea lectio potior est, media enim forma Homerus nonnisi de patre aut de ambobus parentibus utitur.' ἀποφώλιοι] τινὲς 'ἀνεμώλιοι εὐναί' γράφουσιν. οὐκ εὖ Schol. H.

—'the hollow ocean ridges.' Eustath. expresses it neatly, τὸ δὲ κυρτωθὲν κῦμα ὡς εἰς θαλάμου ὄροφον ἐσχεδίασται. Cp. Il. 21. 239.

245. **λῦσε δέ.** The Schol. A. speaks of Tyro as already wife of Cretheus, so that **λῦσε παρθενίην ζώνην** would be incorrect. The expression does not occur elsewhere in Homer. For the objection raised to the latter half of the verse see crit. note. Dr. Hayman suggests that the sleep might have been intended to give the god an opportunity of resuming his own form, but the clause in parataxis, is more likely only equivalent to κατὰ.. χεύας ὕπνον. He compares, however, h. Hom. Ven. 171 foll., where Aphrodite, as she rises from the bed of Anchises, Ἀγχίσῃ μὲν ἐπὶ γλυκὺν ὕπνον ἔχευεν, and then resumes her immortal shape, and reveals herself to her lover.

248. **χαῖρε**, intended as a blessing, 'Be happy in this love.'

περιπλομένου. Eustath. συμπληρουμένου οὐ μὴν καὶ πεπληρουμένου ἤδη. Cp. Aul. Gell. N. A. 3. 16 'Quod si ita est neque ultra decimum mensem fetura mulierum protolli potest, quaeri oportet cur Homerus scripserit, Neptunum dixisse puellae ab se recens compressae, χαῖρε.. τέκνα,—sed Favorinus mihi ait περιπλομένου ἐνιαυτοῦ non confecto esse anno sed affecto. In qua re usus est verbo non vulgaris significationis; affecta enim, (sicuti M. Cicero et veterum elegantissimi locuti sunt) ea proprie dicebantur, quae non ad finem ipsum sed proxime finem progressa productave sunt.' But it is not impossible to render π. ἐ. of the year coming to its close, if we take it as the short year of ten months. Cp. Virg. Ecl. 4. 61 'matri longa decem tulerunt fastidia menses.'

249. **εὐναί**, 'embraces.' For ἀποφώλιοι cp. Od. 8. 177. Autenrieth connects it here with φώς and φύω, and so makes it mean 'without offspring.'

250. **ἀτιταλλέμεναι**, (with imperatival force), is a reduplicated form of ἀτάλλω. See on ἀταλός sup. 39. The gender of **τούς** is assimilated to the idea of 'sons,' implied in τέκνα.

251. **ἴσχεο**, 'refrain thyself,' sc. from speaking. Cp. Od. 22. 356 ἴσχεο, μηδέ τι τοῦτον ἀναίτιον οὔταε χαλκῷ, Il. 1. 214 σὺ δ' ἴσχεο.

254. **ὑποκυσαμένη** 'having conceived,' so the uncompounded form ἐκύει υἱόν Il. 19. 117. The root κυ is seen in Skt. *çvi*, *çvaj-â-mi* = 'tumere,' Lat. *cu-mu-lu-s*, etc.

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τὼ κρατερὼ θεράποντε Διὸς μεγάλοιο γενέσθην
ἀμφοτέρω· Πελίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
ναῖε πολύρηνος, ὁ δ' ἄρ' ἐν Πύλῳ ἠμαθόεντι.
τοὺς δ' ἑτέρους Κρηθῆι τέκεν βασίλεια γυναικῶν.
Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθάονά θ' ἱππιοχάρμην.
  Τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα,

257. πολύρηνος] According to La Roche, the Aristarchean reading, instead of the common πολύρρηνος. 260. τὴν δὲ μετ'] οὐκ ἀναστρεπτέον τὴν μετὰ πρόθεσιν Herodian, quoted by La Roche.

255. **θεράποντε Διός**, i. e. 'kings;' as θεράποντες Ἄρηος are 'warriors,' and θεράποντες Μουσάων, 'singers.'

256. **εὐρυχόρῳ**, cp. Od. 4. 635.

Ἰαωλκῷ, epic form of Ἰωλκῷ, a town in the Thessalian Magnesia, the capital city of the Aeolids, and the rendezvous of the Argonauts.

257. **πολύρηνος**, epic form of πολύρρην (πολύρηνες Il. 9. 154). We must suppose the true form to be πολύϝρην, from ϝραν-, metathesis for ϝαρν-, 'sheep.'

259. **ἱππιοχάρμης** = 'fighting from the war chariot.'

After the death of Cretheus, Pelias refused any share in the kingdom to his half brother Aeson, expelled his brother Neleus, and made himself king in Iolcos. He then sent Jason, Aeson's son, to Colchis on the dangerous quest of the golden fleece, fearing that he might claim his royal rights. For an account of Neleus see on Od. 3. 4 foll. Aeson was murdered by Pelias during Jason's absence; Pheres, father of Admetus, founded the town of Pherae in Thessaly, Od. 4. 795; Il. 2. 713. Amythaon was father by Idomene of Bias and Melampus: see inf. 288; Od. 15. 225 foll.

260. **Ἀντιόπην**. Here again we have Boeotian legend; the Asopus flowing between the territories of Thebes and Plataeae. Homer calls the river (Il. 4. 383) βαθύσχοινον λεχεποίην. Amphion and Zethus, the two sons of Antiope by Zeus, are represented here as the first builders and fortifiers of Thebes. This is an earlier account than the common story of the foundation of Thebes by Cadmus. The Scholl. attempt to reconcile the two forms of the legend, by representing Eurymachus, king of the Phlegyae, as having sacked the newly settled town after the death of Amphion and Zethus, so that Cadmus had to found it anew. But Apollodorus, following the older logographers, places Cadmus first, and introduces Amphion and Zethus at a later point in the series, representing them as having built the lower city of Thebes at the foot of the citadel Cadmeia. So Pausan. 9. 5, 6 τὴν πόλιν τὴν κάτω προσῴκισαν τῇ Καδμείᾳ. To this later stage of the legend belong the stories of Lycus, Dirce, and Nycteus, in connection with Antiope, and of the walls of Thebes rising to the sound of Amphion's lyre. Grote notices on this legend that the logographers, having by their connecting artifices, opened a vacant place for it in the descending series of Theban myths, 'have proceeded in a way not usual with them. For whereas they are generally fond of multiplying entities, and supposing different historical personages of the same name, in order to introduce an apparent smoothness in the chronology —they have here blended into one person Amphion the son of Antiope, and Amphion the father of Chloris (inf. 283), who seem clearly distinguished from each other in the Odyssey,' vol. 1. cap. 14. The analogy of the Theban Amphion and Zethus to the Lacedaemonian Dioscuri is worth notice. Euripides (Phoeniss. 606) calls them θεοὶ λευκόπωλοι, and in Aristoph. (Ach. 906) the Boeotian swears νὴ τὼ σιώ, where see Bergk, 'Iurat per Amphionem et Zethum tanquam Thebanus. Cum Lacon aliquis aut Lacaena iurat ναὶ τὼ σιώ intellegit Castorem et Pollucem.' Later

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ἣ δὴ καὶ Διὸς εὔχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,
καί ῥ' ἔτεκεν δύο παῖδ', Ἀμφίονά τε Ζῆθόν τε,
οἳ πρῶτοι Θήβης ἕδος ἔκτισαν ἑπταπύλοιο,
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο
ναιέμεν εὐρύχορον Θήβην, κρατερώ περ ἐόντε.
Τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἥ ῥ' Ἡρακλῆα θρασυμέμνονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μεγάλοιο μιγεῖσα·
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής.
Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,

264. οὐ μέν] Ἀριστοφάνης οὔ μιν Schol. H.

mythology regarded Zethus as the son of Epopeus, and therefore mortal and inferior to Amphion the son of Zeus. Similarly in the case of Castor and Polydeuces, of Iphicles and Heracles, the former in each pair was the inferior mortal of human parentage.

261. **καὶ Διός**, *her* boast was that she had a lover higher than Poseidon himself, even Zeus. Compare *Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις*, the words of Aphrodite to Hera, Il. 14. 213.

263. **Θήβης ἕδος**, as *Ἰθάκης ἕδος* Od. 13. 344; *Οὐλύμποιο ἕδος* Il. 24. 144. Cp. Il. 4. 406. A fenced city was needed as a protection against the wild tribes living round Thebes. For the form *Θήβη*, later *Θῆβαι*, compare *Μυκήνη Μυκῆναι*, *Ἀθήνη Ἀθῆναι*.

266. **Ἀλκμήνη** was the daughter of Electryon, king of Messene. The common form of the legend represents Zeus as having visited her in the likeness of her husband, so that she was pregnant of two sons at once, of Heracles by Zeus and of Iphiclus by Amphitryon. Thus Heracles is called by Catullus, (68. 112) 'falsiparens Amphitryoniades.'

267. **θρασυμέμνονα**, epithet of Heracles here and in Il. 5. 639, was generally regarded as equivalent to *ὃς θρασέως μένει*. It is rather *θρασέως μεμαώς*, as if *θρασυ-μέν-μων*, where *μεν* = root *μα*, or, more directly, from *μέμονα*.

θυμολέοντα is used of Odysseus Od. 4. 724, 814.

269. **Μεγάρη** was the first wife of Heracles. Creon her father, king of Thebes, bestowed her hand upon Heracles for his gallant defeat of Erginus, king of Orchomenus, who had laid Thebes under tribute. She bore several children to Heracles, but, in a paroxysm of madness inspired by Hera, he slew them and their mother (*παῖδας φονεύσας καὶ δάμαρτα* Eur. H. F. 1015). This Creon is not identical with the brother-in-law of Oedipus.

270. **ἀτειρής** (*ἀ*, *τείρω*, *τερ*) = 'sturdy,' lit. 'unwearying.' Cp. *κραδίη πέλεκυς ὥς ἐστιν ἀτειρής* Il. 3. 60. The epithet is used of *χαλκός* Il. 5. 292; of a voice, Il. 13. 45, etc; of persons, Il. 15. 697.

271. The story of Oedipus, as related here, appears in its simplest and probably earliest form. The incest and the parricide, and Epicaste's suicide are the only events recorded. Perhaps the marriage with Epicaste (in later times Iocaste) may be taken as implying the legend of the Sphinx and the solving of her riddle. But a real divergence is apparent in the words **ἄφαρ . . ἀνθρώποισιν**, which can have no other meaning than that the union had but just taken place, when its incestuous nature was revealed, and that Epicaste, instead of living many years in wedlock with Oedipus and bearing children to him, at once put an end to her life;

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ἣ μέγα ἔργον ἔρεξεν ἀιδρείῃσι νόοιο,
γημαμένη ᾧ υἷι· ὁ δ' ὃν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.

273. υἷι] So La Roche, following G. Hermann on h. Hom. Apoll. 48, for the common υἱεῖ. The reading is supported by several good MSS, others give υἱῷ.

while Oedipus still continued king at Thebes, though haunted by the avengers of his mother's wrong. No allusion is made to his self-inflicted blindness, nor of his wandering to Athens to find a grave; and it is not unlikely that the connection of the king of Thebes with Theseus was the later invention of an Attic poet or rhapsodist. Indeed, Homer makes it evident (Il. 23. 679) that Oedipus died at Thebes, and that his funeral games were held there. The manner of his death is not recorded, but the expression δεδουπότος Οἰδιπόδαο has been supposed to imply that he fell in war, or, at any rate, by violence; for it seems too artificial to interpret it of his sudden fall from prosperity. The Attic tragedians represent the discovery of his relationship to his mother as long deferred, and his four children as all born to him by Jocasta. But Grote (vol. 1. chap. 14) reminds us that the 'ancient epic called Oedipodia, treading more closely in the footsteps of Homer, represented him as having after her death married a second wife Euryganeia, by whom the four children were born to him; and that the painter Onatas adopted this story in preference to that of Sophocles.' See Pausan. 9. 5. 5. In the old narrative of the Cyclic Thebais, Oedipus does not appear to be described as blind; nor, as far as can be known, is the blindness mentioned in the narrative of Pherecydes (Schol. Eur. Phoen. 52), though it forms part of the narrative of Hellanicus (ib.).

Οἰδιπόδαο. This form occurs in Il. 23. 679; Hesiod, Opp. et Di. 163; cp. Pind. Pyth. 4. 263. If the nom. Οἰδιπόδης exists, it may be compared with ἱππαπόδης Il. 15. 729. This universally received account makes the name of Oedipus a reminiscence of his exposure on Cithaeron, when his 'feet were swoln' with the cords that bound them; 'forata ferro gesseras vestigia, | tumore nactus nomen et vitio pedum' Senec. Oed. 812. It is more likely that the story formed round the name, and was suggested by the apparent etymology. No allusion is made to the circumstance in Homer; and Döderlein, n. 964, seeks to derive the name simply from οἰδεῖν, as it were 'tumidus ira,' regarding -πους as a mere termination. Schneidewin (Einleit. zum Oed. Tyr. s. 25), with greater probability, refers the word to οἶδα, as though Oedipus were *par excellence* the *insipiens sapiens*; cp. O. T. 397 ὁ μηδὲν εἰδὼς Οἰδίπους, where the jingle can hardly be unintentional.

Ἐπικάστη, from root καδ, as in κέκασμαι, meaning 'brightness.'

272. **μέγα ἔργον**, see on Od. 3. 261. It is interesting to see how μέγας gets the bad sense of 'monstrous,' through the instinctive feeling in the Greek mind of the connection between moderation and propriety. See Od. 12. 373.

274. **ἄφαρ** has variously been connected with root ἀπ, as in ἐξαπίνης or ἄφνω, or with Skt. *ava*. The older commentators referred it to ἅπτω or to ἀπό and ἄρα, Hartung to αἶψα and ἄρα. It is important to settle the meaning here, for one of the main features of the story depends upon it, as Schol. B. saw, interpreting it οὐκ εὐθέως· ἐπεὶ πῶς ἔσχε παῖδας; ἀλλ' ἐξαίφνης. We know however that if we keep to the old form of the story, the Scholiasts' difficulty disappears. Now the Et. Mag. gives four shades of meaning to ἄφαρ, viz. τὸ ταχέως, καὶ τὸ πρόχειρον καὶ παραχρῆμα, καὶ τὸ αἰφνίδιον, καὶ τὸ ῥᾳδίως, but the adverbs used by the paraphr., by the Scholl., and by Apollon., to interpret ἄφαρ, are generally ταχέως, εὐθέως, εὐθύς, and ἐσπευσμένως, and Schol. B. L. V. on Il. 1. 349 says, δηλοῖ δὲ καὶ τὸ ἔπειτα. The last remark is valuable, as it seems to hit the real point in the use of ἄφαρ, which is to express immediate sequence upon what has gone before. In Il. 23. 311 we have ἵπποι ἀφάρτεροι, an adjective, perhaps of comparative degree, from ἄφαρ, the Scholl. and Ap. rendering the word

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ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων
Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλάς·
ἡ δ' ἔβη εἰς Ἀίδαο πυλάρταο κρατεροῖο,
ἁψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσι.
Καὶ Χλῶριν εἶδον περικαλλέα τήν ποτε Νηλεὺς

by *εὐθεῖς* and *ταχεῖς*. Seber gives as a complete list of its occurrences, Il. 1. 349, 594; 2. 453; 10. 537; 11. 13, 418; 12. 221; 13. 814; 16. 323; 17. 392, 417, 750; 19. 405; 21. 528; 22. 270; 23. 375, 593; 24. 446; Od. 1. 410; 2. 95, 169; 3. 456; 4. 85; 5. 482; 6. 49; 8. 270, 409; 9. 328; 10. 122; 11. 273; 17. 305; 19. 140; 21. 307; 24. 129. Translate, 'at once.'

ἀνάπυστα is the adjective from *ἀναπυνθάνομαι*, as *τὰς πάτρας αὐτῶν ἀνεπύθετο* Hdt. 6. 128, 'he enquired closely into.' The transition of meaning from 'enquired into' to 'well-known' is easy. It seems to imply that the gods made no special revelation, but secured the discovery of the deed by stimulating men's curiosity, and setting them on the right track of enquiry.

275. **πολυηράτῳ**. Perhaps a contrast is here intended between the 'loveliness' of Thebes and the 'misery' of the king who reigned there.

Join **θεῶν διὰ βουλάς** with **ἄλγεα πάσχων**, and for this use of *διά* with the accusative cp. Od. 8. 520; 13. 121; 19. 154.

277. **πυλάρτης**, 'the warder,' is used of Hades, here and in Il. 8. 367; 13. 415. Apion interprets it *ὁ ταῖς πύλαις προσηρτημένος*. It is rather *ὁ τὰς πύλας ἀραρυίας ἔχων*, as *πύλαι . . πύκα στιβαρῶς ἀραρυῖαι* Il. 12. 454, etc.

278. **ἁψαμένη**, 'having fastened high a noose from the lofty beam;' **αἰπὺν** has here its simple physical meaning, and stands predicatively with **ἁψαμένη**, the words *ἀφ' ὑψ. μελ.* being added as epexegesis; cp. *γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος* Il. 21. 50. As Hephaestus, Od. 8. 279, let down his fine nets over the bed where Ares and Aphrodite lay (*καθύπερθε μελαθρόφιν ἐξεκέχυντο*), so here Epicaste makes fast the rope **ἀφ' ὑψηλοῖο μελάθρου**. This long rafter, which went across from wall to wall, carried the weight of the roof. Athena, in the form of a swallow, sits *ἀνὰ μεγάροιο μελάθρῳ*, and the eagle in Penelope's dream perches *ἐπὶ προὔχοντι μελάθρῳ*, which may be the free end that came through the wall to the outside.

μέλαθρον was also used more widely, in the senses in which we use 'roof,' as *μέλαθρον ὑπελθεῖν* Od. 18. 150, *φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ* Il. 9. 204. The ethical meaning attached to it is seen in the words *αἴδεσσαι μέλαθρον* Il. 9. 640.

279. With **ᾧ ἄχεϊ σχομένη** it seems most natural to compare such usages as *ἄσθματι ἔχεσθαι* Il. 15. 10, and to assign a passive force to the aor. mid. **σχομένη**, making it mean 'held fast by,' 'absorbed in' her own sorrow. Cp. *κηληθμῷ δ' ἔσχοντο* inf. 334. The Schol. interprets by *κατασχεθεῖσα*.

280. **ἐρινύες**. See on Od. 2. 135.

281. **Χλῶριν**. Chloris, daughter of Amphion, king of the Minyan Orchomenus, was married to Neleus king of Pylos, and was mother by him of three sons and one fair daughter Pero, whose hand was to be bestowed upon the man who could succeed in bringing from Phylace the cows of Iphiclus. There was a noble prophet who undertook the task, but he was caught and imprisoned for a year by Iphiclus, who then set him free as a reward for his prophetic revelations. This is the whole of the story as it stands here; but it reappears in a somewhat different form, or at any rate with additional details, in Od. 15. 225 foll., when Theoclymenus is first introduced upon the scene, the descendant of Melampus, who is the *μάντις ἀμύμων* of the present passage. Melampus, according to this version, had once lived in Pylos, but had sought a new home; for, while he was prisoner in the house of Phylacus,

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γῆμεν ἑὸν διὰ κάλλος, ἐπεὶ πόρε μυρία ἕδνα,
ὁπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,
ὅς ποτ᾽ ἐν Ὀρχομενῷ Μινυείῳ ἶφι ἄνασσεν·
ἡ δὲ Πύλου βασίλευε, τέκεν δέ οἱ ἀγλαὰ τέκνα,
Νέστορά τε Χρομίον τε Περικλύμενόν τ᾽ ἀγέρωχον.

284. Μινυείῳ] So La Roche, with Bekk. ii, for the common Μινυηίῳ. The shortening of a long vowel before ἶφι (ϝίφι) is unprecedented in Homer. The MSS. give these and several other forms of the word. 285. ἡ δέ] So Wolf and subsequent editors, with Herodian, instead of the reading of the MSS. ἤδέ. See note below.

Neleus had seized and kept his possessions. He had fallen into the hands of Phylacus while attempting to carry off his cows, the price demanded by Neleus for the hand of Pero; but at last he succeeded in bringing away the cows to Pylos, when he avenged himself on Neleus, handed the lady he had won to his brother (Bias), and went to be a great chieftain among the Argives, where he married, and begot among other children Oecles, who was father of Amphiaraus. The steps in the genealogy may be represented thus:—

```
      Salmoneus                Iasus
          |                      |
         Tyro                 Amphion
     ┌────┴──────────┐           |
  Amythaon        Neleus = Chloris
  ┌───────┴───────┐      |
Melampus          Bias = Pero
 ┌──┴──────────┐
Antiphates     Mantius
    |             |
  Oecles       Polypheides
    |             |
Amphiaraus     Theoclymenus.
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The story is briefly summed up by Propertius, Eleg. 2. 4. 17 foll.

'Turpia perpessus vates est vincla Melampus,
Cognitus Iphicli surripuisse boves.
Quem non lucra, magis Pero formosa coëgit,
Mox Amythaonia nupta futura domo.'

283. Ἀμφίονος. This Amphion, son of Iasus, is distinct from the Theban Amphion; but a later form of the story identified the two, and represented Chloris as daughter of Amphion by Niobe, and the only one of the children whom the gods spared.

284. Ὀρχομενῷ. This ancient Boeotian city, at the influx of the Cephisus into the Copaic lake, was the capital of the kingdom of the Minyae, so called after their eponymous king Minyas, who built the famous treasure-house at Orchomenus. The legends speak of a Minyan Orchomenus in Thessaly, and Nitzsch prefers to regard the city here spoken of as Thessalian, comparing Il. 2. 511; 9. 381. If the question could be decided it would make but little difference to the story, as the Minyae are represented as having immigrated from Thessaly into Boeotia, and if there were two Minyan cities called Orchomenus, they would be inhabited by the same people. There was an Arcadian Orchomenus, Il. 2. 605. For the discrepancies of Orchomenian genealogy see Grote's Greece, vol. 1. chap. 6.

285. ἡ δὲ Πύλου βασίλευε. The regular use of βασιλεύειν is as an intransitive verb; compare βασιλεύειν ἐν Ἰθάκῃ Od. 1. 401, κατὰ δῆμον 22. 52, ὑπὸ Πλάκῳ Il. 6. 425. This inclines us to take Πύλου as a purely local genitive, and not in government with the verb. In Od. 7. 59 we find Γιγάντεσσι βασιλεύειν, where the dative is ethical. Translate, 'she was queen in Pylos, and bare the king noble children;' so μητέρα δ᾽ ἡ βασίλευεν ὑπὸ Πλάκῳ Il. 6. 425. It was her marriage with Neleus that made her queen, so that οἱ readily refers to βασιλῆι implied in βασίλευε. The former clause would naturally be participial, as ἡ δὲ Πύλου βασιλῆι γημαμένη, τέκεν οἱ, etc., but it is here put as an independent sentence. Neleus had twelve sons in all (Il. 11. 693 foll.), but all except Nestor were slain by Heracles.

286. ἀγέρωχον. This word has

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τοῖσι δ' ἐπ' ἰφθίμην Πηρὼ τέκε, θαῦμα βροτοῖσι,
τὴν πάντες μνώοντο περικτίται· οὐδ' ἄρα Νηλεὺς
τῷ ἐδίδου ὃς μὴ ἕλικας βόας εὐρυμετώπους
ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληείης
ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,
δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιῶται.
ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο
ἂψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι,
καὶ τότε δή μιν ἔλυσε βίη Ἰφικληείη,
θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.
Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,

288. οὐδ' ἄρα] Ἀρίσταρχος, οὐδ' ἄρα Schol. H. The common reading is οὐδέ τι.

thoroughly exercised the ingenuity of etymologists. Aristonicus and the older commentators regarded it as equivalent to γεράοχος. Hesych. and Et. Mag. διὰ τὸ ἀγείρειν ὀχὴν τουτέστι τὴν τροφήν. Modern philologists have proposed ἀγείρειν — ὄχους — 'currus colligere;' ἀγείρειν—ὠκύς, etc., etc. Buttm. and Lobeck, not unnaturally, despaired of any derivation being discoverable.

287. Join **τοῖσι** with **ἐπί**, 'besides these.'

289. **τῷ**, not τῳ, for the enclitic cannot well begin a verse. For the use of the demonstrative to prepare for a relative sentence compare τάων αἳ πάρος ἦσαν Od. 2. 119, γαμέεσθαι | τῷ ὅτεῴ τε πατὴρ κέλεται Od. 2. 114, τῷ δόμεν ὃς .. εἴποι Il. 18. 508.

ἐδίδου. Notice the tense, 'was not ready to give;' 'was not for giving;' compare ἐμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν Hdt. 1. 68.

290. **ἐλάσειε** represents a sort of 'oratio obliqua' implied in the former clause, = 'nisi abegisset.'

βίης Ἰφικληείης, cp. Od. 2. 409. Iphiclus or Iphicles was son of Phylacus, living in Phylace on Mount Othrys in the Thessalian Phthiotis. Phylacus seems to have stolen these kine from Tyro, mother of Neleus (v. 235); and Iphiclus was now keeping them guarded by savage herdsmen, and, as later legends added, by a furious watch-dog. The story of the imprisonment of Melampus may have come from the ideas suggested by the words Φύλακος and Φυλάκη.

291. With **ἀργαλέας** supply ἐλάσαι from ἐλάσειε, 'hard' or 'dangerous' to drive away, as being so well guarded.

293. **δεσμοί** and **βουκόλοι** describe and define the **μοῖρα θεοῦ**. With the form **ἀγροιῶται** (= ἄγραυλοι) compare σπαργανιώτης h. Hom. Merc. 301; εἰραφιώτης h. 26. 2.

297. **θέσφατα .. εἰπόντα.** Eustath. interprets this of a special prediction made by him, περὶ παιδοποιίας μαντευσάμενος τῷ Ἰφίκλῳ (ἦν γὰρ ἄπαις), καὶ ἐπιτυχὼν ἀπελύθη. The Schol. V. refers it to the fact of the prophet having foretold the fate that would befall him on this enterprise, εἰδώς, ἅτε δὴ μάντις, ὅτι ἁλώσεται ἐνιαυτόν. Melampus was supposed by the later logographers to understand the language of all animals; and many stories are told about his questioning of the birds, and his listening to the talk of the worms as they bored through the beam of his chamber.

The phrase **Διὸς δ' ἐτελείετο βουλή** appears in Il. 1. 5.

298. **Λήδην.** This passage, if it be genuine, makes a break in the list of Boeotian or Thessalian legends. Leda (whose name may be identical with *lada*, 'wife,' found in Lycian inscriptions: compare the name of the

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ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
τοὺς ἄμφω ζωοὺς κατέχει φυσίζοος αἶα·
οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἶσα θεοῖσι.

304. *λελόγχασιν*] The MSS. all give this form, notwithstanding the unusual shortening of the penult. Eustath. adopts the reading, remarking how *τὸ λελόγχασιν συστέλλει τὸ παραληγόμενον*, but suggests that it might be written *κατ' ἔκθλιψιν τῆς ληγούσης*, sc. *λελόγχᾶσ'*, which Wolf writes in his text. See on Od. 7. 114.

Carian island, *Λάδη*) is described as a daughter of the Aetolian king Thestius. Tyndareus (from the same stem as *Τυδεύς*, cp. Lat. *tu-tud-i*) was a prince of Sparta. Driven thence by his brothers, he found a home with Thestius and married his daughter. Leda became the mother of four children, Castor and Polydeuces, Helen and Clytaemnestra; but the parentage is variously given. Castor and Polydeuces are both called sons of Tyndareus, while their sister Helen is called a daughter of Zeus, Il. 3. 426; Od. 4. 189, 219, 596; and Clytaemnestra, again, a child of Tyndareus, Od. 24. 199. In the Homeric hymns (17 and 33) the two sons are called both *Διὸς κοῦροι* and *Τυνδαρίδαι*, and later forms of the story refine upon this, making Clytaemnestra and Castor the offspring of Tyndareus, and Helen and Polydeuces of Zeus. Thus Castor appears as a mortal, and Polydeuces as an immortal; but when Castor falls in the fight with the Apharidae, Polydeuces gives up half his immortality, sharing it on alternate days with his brother Castor. Cp. Pind. Nem. 10. 55 *μεταμειβόμενοι δ' ἐναλλὰξ ἁμέραν τὰν μὲν παρὰ πατρὶ φίλῳ Διὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γυάλοις Θεράπνας* (where their grave was shown), *πότμον ἀμπιπλάντες ὁμοῖον*, ib. Pyth. 11. 63 *τὸ μὲν παρ' ἆμαρ ἕδραισι Θεράπνας τὸ δ' οἰκέοντας ἔνδον Ὀλύμπου*.

This story would seem to connect the Dioscuri with some myth representing the alternation of light and darkness, Welcker (Gr. G. 1. 606 foll.) identifying them with the morning and evening star; cp. Stat. Silv. 4. 6. 15 foll., where Castor is used for Lucifer. The epithets *λευκόπωλοι, εὔιπποι* Pind. Pyth. 1. 66; Ol. 3. 39, and the expression *ἵπποις μαρμαίροντε* Eur. I. A. 1154, cannot but remind us of *λευκόπωλος ἡμέρα* Soph. Aj. 673. But if the *ἑτερημερία* is so necessary to connect them with such myths, it is remarkable that it finds no place in the Iliad, where Helen describes them (3. 243) as 'dead and buried' in Lacedaemon before the Trojan war began. Müller (Dor. 2. 10. § 8) thinks that we have the worship of some ancient Peloponnesian deities blended with the heroic honours of the human Tyndaridae; the former attributes in process of time superseding the latter. See Dict. Biogr. and Myth. s. v.

300. **Κάστορα**, from root *καδ*, as *Ἐπικάστη* sup. For the meaning of **Πολυδεύκης** see on *ἀδευκής* Od. 4. 489.

301. **τοὺς ἄμφω**. Cp. Il. 3. 243 *τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα | ἐν Λακεδαίμονι αὖθι φίλῃ ἐν πατρίδι γαίῃ*. For the phrase *γαῖα* or *αἶα κατέχει* cp. Od. 13. 427; 15. 31; Il. 16. 629, where the expression has the regular meaning of being dead and buried. It is difficult to reconcile this with **ζωούς**, unless we apply a sort of oxymoron to the effect that though dead, buried, and **νέρθεν γῆς**, they are 'alive' to a certain extent, the extent being limited by the words **οἳ καὶ .. τεθνᾶσιν**. Nitzsch proposes to read *ἀμφιζωούς*, to which the following line would form the epexegesis. But only by straining the interpretation is it possible to harmonise the form of the story in the Iliad with that in the Odyssey.

304. **λελόγχασιν**. See crit. note. For the quantity of the *ᾰ* see Od. 7. 114 on *πεφύκᾶσι*, and cp. Monro, H. G. §§ 5, 7. Among other points which

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Τὴν δὲ μετ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν,
εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,
καί ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίω δὲ γενέσθην,
Ὦτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
οὓς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα
καὶ πολὺ καλλίστους μετά γε κλυτὸν Ὠρίωνα·
ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν
εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
οἵ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
φυλόπιδα στήσειν πολυάϊκος πολέμοιο.

suggest a late origin for the whole passage we may note that **τὴν Τυνδαρέου παράκοιτιν** (sup.) seems to be a use of the demonstratival pronoun, or article, that is quite post-Homeric. We might quote *Θάμυριν τὸν Θρήικα* Il. 2. 595 as the nearest parallel; but not *ὁ Ἰφίκλοιο πάις* (as Krüger) Il. 13. 698, for **ὁ** there is the emphatic demonstrative, referring back to *ὁ μέν*, ib. 694. Lauer (Hom. Quaest. 51) says well, 'Vocabulum *τήν* articuli quasi vicarium improbandum est, cum a versibus 260, 266, 305, quamvis eadem in iis sit coniunctio, vocula ista *τήν* absit.'

305. **Ἰφιμέδεια** was daughter of Triops, king of Thessaly. Aloeus, her uncle and husband, is described as son of Poseidon by Canace daughter of Aeolus. Iphimedeia alleged (**φάσκε**, as sup. 236 *φάτο*, and 261 *εὔχετο*) that she was mother of Otus and Ephialtes by Poseidon; the common form of legend reappearing, as in the story of Tyro, Antiope, Alcmene, and Leda.

307. **μινυνθαδίω** is explained by vv. 318–320; with the form of adjective compare *κρυπτάδιος, διχθάδιος, αἰφνίδιος*. The name Aloeus is from *ἀλωή*. He is the 'man of the threshing-floor;' and his son Otus (*ὠθέω*) tramples the corn from the husk, while Ephialtes (*ἐπι-ἰάλλω*, Eustath. quoting the reading *Ἐπιάλτης*, see La Roche ad loc.) tosses it up for the wind to winnow it. Others connect Ephialtes with *ἐπι-άλλομαι*, making the name descriptive of the leaping upon the grapes in the wine-press. Anyhow, the names commemorate the early glories of agriculture—a fact further pointed to by the words **θρέψε ζείδωρος ἄρουρα**. The size of these giant children of the soil reminds us of the *γηγενής* Tityus, *ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα*, inf. 577. Otus and Ephialtes are represented in the Iliad (5. 385 foll.) as having imprisoned Ares for thirteen months *χαλκέῳ ἐν κεράμῳ*, on which Schol. D. remarks, *τοὺς Ἀλωείδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευάς, καὶ ἐν εἰρήνῃ ποιῆσαι βιοτεύειν τοὺς ἀνθρώπους*.

311. **ἐννέωροι**, see on Od. 10. 19. It is hardly possible to attach any other meaning to it here than 'at nine years of age,' because of the word **ἐννεαπήχεες**. This rendering will also fall in with *μινυνθαδίω γενέσθην*. The meaning of **γάρ** refers back to *μηκίστους* in v. 309; the words from **καὶ πολὺ .. Ὠρίωνα** being parenthetical.

313. With the form **ἀπειλήτην**, cp. *ὁμαρτήτην* (v. l. *ὁμαρτήδην*) Il. 13. 384; *συναντήτην, συλήτην, προσαυδήτην, φοιτήτην*, and seen Monro, H. G. § 19, who classes these as forms of non-thematic contracted verbs.

314. With **φυλόπιδα** (elsewhere *φύλοπιν*) **στήσειν** compare *ἔριν στῆσαι* Od. 16. 292; 19. 11. **φύλοπις** (often used in the Iliad, but found in the Odyssey only here and in 16. 268; 24. 475) is referred by some to *φῦλον* only, the rest of the word being terminational. Curtius proposes to connect *-οπις* with root *οπ* = 'work,' as in *Πηνελ-όπεια* and Lat. *op-us*; but the common etymology gives *φῦλον-ὄψ* in the sense of the 'battle cry of the hosts' or the 'slogan yell of gathering clans.' With this last view we might compare the use of *βοή* and *ἀυτή*.

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Ὄσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὄσσῃ
Πήλιον εἰνοσίφυλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη.
καί νύ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἵκοντο·
ἀλλ' ὄλεσεν Διὸς υἱὸς, ὃν ἠύκομος τέκε Λητὼ,
ἀμφοτέρω, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους
ἀνθῆσαι πυκάσαι τε γένυς εὐανθέι λάχνῃ.
Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,

315, 316.] ἀθετοῦνται ὡς ἀδύνατοι (sc. by Aristarchus) Schol. V. ἀθετοῦνται πρός τινων Eustath.

315, 316. See crit. note. Eustath. remarks upon the passage that these lines are rejected, εἰ καὶ οἱ λυτικοί (the professed elucidators) φασιν ὅτι μέμασαν οἱ παῖδες ποιῆσαι τὸ ἀδύνατον, οὐ μὴν ἔπραξαν, that is to say, they felt the difficulty of supposing the circumstances to have taken place, and so laid all the stress upon **μέμασαν**, as though the Aloidae had had the will but not the power to achieve. The objection felt by Aristarchus no doubt was how to reconcile ἐν Ὀλύμπῳ of v. 313 with Ὄσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν. In one verse Olympus is the scene of the fight; in the other, the gods are far above Olympus, which must itself be used as only the first step in a gigantic staircase, by which they might be reached. Eustath. might say on v. 315 ἐνταῦθα Ὄλυμπος ὁ οὐρανός, but Aristarchus laid it down as a rule (Lehrs, Aristarch. 175) that Ὄλυμπος in Homer was always the mountain of that name. Nitzsch objects to the explanation suggested by Lehrs (p. 176); but if the two lines are to be retained, it is the best that can be offered: 'Olympum ascendunt Aloidae; tum Dii illos fugientes in altiora caeli effugiunt; quae caeli altiora ut et ipsi ascendere possint .. montes superstruere moliuntur.' It is very likely that the two lines are a later interpolation from some Γιγαντομαχία. The legends about the wars of gods and giants are not found in Homer, but are already developed in the Hesiodic epic. The presumptuous pride of the Aloidae in attempting to scale the skies has its prototype in the building of the tower on the plain of Shinar, 'whose top should reach unto heaven.'

318. **Διὸς υἱός.** In Pind. Pyth. 4. 88 they are represented as slain by Artemis in Naxos.

319. **ἴουλοι**, 'whiskers.' Cp. Xen. Conviv. 4. 23 τούτῳ μὲν ἴουλος παρὰ τὰ ὦτα καθέρπει. Curtius regards the initial ι as a weakened reduplication, comparing ἰαύω, Ἰουλώ and Οὐλώ, names of Demeter, ἱερός and οὖρος, ἰωγή for Fιϝωγή.

320. **πυκάσαι.** It is better, keeping ἰούλους still as the subject, to render 'and covered their cheeks with sprouting down;' others make **γένυς** the subject, and treat **πυκάσαι** as intransitive. We might expect εὐανθέα λάχνην, which would remove all difficulty.

321. **Φαίδρην.** The three names that follow belong to Attic legend, and thus the continuity of Thessalian and Boeotian story is again broken. Vv. 321–325 are probably a later interpolation, and, like other passages that allude to Athenian legend, they may belong to the date of the Peisistratean recension. Phaedra was daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. Her tragical fate was caused by her guilty passion for her step-son Hippolytus.

Procris was daughter of Erechtheus, king of Athens, and wife of Cephalus. The story of her fate takes many different forms; but Cephalus generally appears as a young hunter, carried off by Eos for his beauty, ἀνήρπασέν ποτε | ἡ καλλιφεγγὴς Κέφαλον ἐς θεοὺς Ἕως | ἔρωτος οὕνεκ' Eur. Hipp. 454. Other forms of the story represent Cephalus as son of Hermes by the Cecropid Herse. If a nature-myth be sought for in this legend, Cephalus may be supposed to represent the morning star; and Procris (ἡ προκεκριμένη = 'eximia') may be the moon, under the form of a fair woman

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κούρην Μίνωος ὀλοόφρονος, ἥν ποτε Θησεὺς
ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων
ἦγε μέν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα
Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρίῃσι.
Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην,

324. ἀπόνητο] τινὲς ἐτέλεσσεν γρ. Schol. H. ἔκτα] Ἀριστοφάνης ἔσχε Schol. H. Eustath. gives both readings. Probably ἔσχε is the original reading, found in Vind. 5. 50, 56, Ven. 613, with variant ἔκτα.

(see Preller, Grk. Myth. 2. 145 foll.). She was famed, as Eustath. says, ad loc., ἐπ' ἀνδρίᾳ .. καὶ παροιμία ἐξ αὐτῆς φέρεται τὸ Πρόκριδος ἄκοντα, i. e. a dart that never misses its aim. Cp. Eurip. Ion 1155, of the full moon, κύκλος δὲ πανσέληνος ἠκόντιζ' ἄνω | μηνὸς διχήρης. The story goes on that Eos tempted Cephalus to test his wife's fidelity, and when it was found wanting, she fled to Crete, where she joined the huntress Artemis. Coming back to her lord, she brought with her the famous dart and gave it to him for his own use. The last scene of her life describes her as following Cephalus to the woods, suspicious that he visited some paramour here. As she tried to hide herself in a thicket, he saw something moving, and shot the unerring dart only too truly. Procris falls by her own weapon. If we are to carry out the idea of Procris as the moon, we must think of her faint and pale, dying before the darts of the rising day. See Ov. Met. 7. 697 foll. But the name Ἔρση given to the mother of Cephalus makes it likely that the abduction of Cephalus by Eos has some connection with the morning-rays absorbing the dew.

Ariadne, i. e. Ἀριάγνη (a form of the name actually found on a vase), cp. Hesych. ἀδνὸν ἁγνὸν Κρῆτες, may be intended to represent a personification of the fertile powers of the soil. She was the daughter of Minos and Pasiphae, and gave her lover Theseus the clue by which to thread the labyrinth and slay the Minotaur.

322. Minos is here called **ὀλοόφρων**, 'evil-hearted,' perhaps in remembrance of the cruel tribute he had laid upon Athens. In this form of the story Theseus 'was carrying Ariadne off from Crete to the soil of sacred Athens, but he did not have his joy of her; for, ere that, Artemis slew her in sea-girt Dia, on the information of Dionysus.' The Dia mentioned here is the little island, now Standia, just off Heracleion, on the north coast of Crete. Theseus would pass the island in sailing for Athens. This is different from the common account, which represents Ariadne as deserted by Theseus in Dia (Naxos), and taken to wife by Dionysus. What are the **μαρτυρίαι**? Some suppose that Dionysus informed Artemis that Theseus had lain with Ariadne in her sacred grove in Dia: or that Ariadne had been promised to Dionysus, but had surrendered herself to a mortal lover.

324. With **οὐδ' ἀπόνητο**, 'he had no joy of her,' cp. Od. 16. 120; 17. 293. Elsewhere ἀπονίναμαι is found with a genitive, as ἀρετῆς Il. 11. 763, τιμῆς Od. 24. 30, ἥβης Il. 17. 25.

If **ἔσχε** (see crit. note) be read for **ἔκτα**, we can hardly render it, with Eustath., ἐπέσχε θανάτῳ, but rather 'stopped her,' i. e. let her go no further with Theseus.

325. The form **Διονύσου** occurs only here; the regular form in Iliad and Odyssey being Διώνυσος, Il. 6. 132, 135; 14. 325; Od. 24. 74. In the hymns, the orthography Διόνυσος is common. In Hesiod, Scut. Herc. 400, Διώνυσος occurs (but Athen. 10. 428 cites the line as from the μεγάλαι Ἠοῖαι); also in Theocr. 17. 112; Theogn. 976; Callim. h. 6. 72; Pind. Ol. 13. 25; frag. 5. 104.

326. With Maera, Clymene, and Eriphyle the story returns to Boeotian legend, the continuity of which we supposed to have been broken by the interpolation of later rhapsodists or editors. Maera, says Pherecydes, ap. Schol., was ἡ Προίτου θυγάτηρ καὶ Ἀντείας, κάλλει διαπρεπεστάτη. ταύτης

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ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.
πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
πρὶν γάρ κεν καὶ νὺξ φθῖτ' ἄμβροτος. ἀλλὰ καὶ ὥρη
εὕδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἑταίρους
ἢ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·

330. φθῖτ'] φθεῖτ' Schol. B. Q.

ἐρασθεὶς Ζεὺς ἀφικνεῖται ὡς αὐτὴν καὶ λανθάνων διαφθείρει· ἡ δὲ ἔγκυος γενομένη τίκτει Λοκρὸν τὸ ὄνομα παῖδα, ὃς Θήβας μετ' Ἀμφίονος καὶ Ζήθου οἰκίζει. She is represented as having been a nymph of Artemis and having been slain by the goddess for her amour with Zeus. The name **Μαῖρα** is probably connected with the root *μαρ*, and means 'brilliant.'

Clymene was a daughter of Minyas, wife of Phylacus, and mother of Iphiclus. Her name is common in Minyan legend; there is a Clymene, daughter of a Minyas and mother of Atalanta; an Eteoclymene, a Periclymene, in the same family; and a Clymenus, king of the Minyae.

Eriphyle was wife of Amphiaraus of Argos, but her story is closely connected with Theban legend; for Amphiaraus, though desirous of taking no part in the expedition to Thebes, which he knew would prove fatal to him, was overpersuaded by his wife Eriphyle, who had been bribed with the gift of a golden necklace by Polynices. Amphiaraus was on the point of being slain in the war, when Zeus clave the ground asunder with his thunderbolt, and engulfed Amphiaraus with his chariot and horses. There was an oracle of Amphiaraus established near Thebes, but afterwards removed to the neighbourhood of Oropus: cp. Od. 15. 244. The whole story was narrated in one of the Cyclic epics called Ἀμφιαράου ἐξέλασις, which, according to current tradition, was composed in Boeotia by Homer himself.

327. **φίλου ἀνδρός.** With this genitive of price cp. Γλαῦκος .. πρὸς Διομήδεα τεύχε' ἄμειβε, | χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων Il. 6. 236, υἷε δύω Πριάμοιο .. ἔλυσεν ἀποίνων Il. 11. 106, χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθα 22. 50. Similarly προικὸς χαρίσασθαι Od. 13. 15.

328. See Od. 4. 240; Il. 2. 488.

330. **πρὶν γάρ,** 'for, ere that, night would pass away.' Cp. Virg. Aen. 1. 374 'ante diem clauso componet Vesper Olympo.'

φθῖτ[ο] is optat. See Od. 10. 51. Only here is **ἄμβροτος** used as epith. of *νύξ*, instead of the common *ἀμβρόσιος*. Cp. *ἀβρότη* Il. 14. 78.

331. In Od. 7. 317 Alcinous had said πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι .. αὔριον ἐς, and the preparations (8. 50. 444) had already been made; so that by **ἑταίρους** we may understand the sailors whom Alcinous had sent down to the harbour ready to take the ship on the morrow. **ἐλθόντ**[α] is accusative, as Od. 6. 60; 15. 240.

334. **κηληθμῷ** is the 'glamour' of his story. The Schol. interprets it ἡ μετὰ ἡδονῆς καὶ τέρψεως ἡσυχία. Cp. Eustath. ad loc. κάτοχοι ἐγένοντο εὐφροσύνῃ πολλῇ· ἐπίτασις γὰρ ἡδονῆς ὁ κηληθμός. Quintilian, 4. 2. 37, seems to imply the same thing when he translates *κηληθμός* by 'intentionis silentium.' Eustath. further says, διὸ καὶ ὁ Πλούταρχος ἐν συμποσιακοῖς, ὡς διάφορά τινα λέγει τὴν εὐφροσύνην καὶ τὴν κήλησιν. ἐκ δὲ τοῦ κηλεῖν καὶ αἱ παρὰ τῷ Πινδάρῳ Κηληδόνες παράγονται, ὧν Ἀθήναιος μέμνηται (7. 35) ὡς θελγουσῶν οὐδὲν ἔλαττον ἤπερ αἱ τοῦ μύθου Σειρῆνες.

With **ἔσχοντο** cp. Od. 8. 182, and sup. 279.

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‘Φαίηκες, πῶς ὔμμιν ἀνὴρ ὅδε φαίνεται εἶναι
εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον ἐΐσας;
ξεῖνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
οὕτω χρηΐζοντι κολούετε· πολλὰ γὰρ ὔμμιν
κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.’
Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένηος,
[ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·]
‘Ὦ φίλοι, οὐ μὰν ἡμὶν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης

343.] Wanting in some of the best MSS, as Harl. Ven. 613, etc., but found in others and in Eustath. The Cod. Aug. adds *καὶ μύθοις ἐκέκαστο παλαιά τε πολλά τε εἰδώς* (7. 157).

336. **πῶς .. εἶναι** is used like the later *πῶς ἔχειν*; ‘How seemeth he to stand in your eyes?’ For the combination cp. Il. 11. 838 *πῶς κεν ἔοι τάδε ἔργα*; Il. 14. 333 *πῶς ἔοι*;

337. **ἐΐσας.** If with Ahrens we refer *ἐΐση* to root *ϝικ*, we can render here ‘good,’ ‘seemly,’ or the like. If we regard *ἐΐση* as equivalent to *ἐϝίση*, from *ἴσος*, we must render ‘fair,’ i. e. well-balanced, like the *νῆες ἐΐσαι*, with ‘equal curves,’ or ‘on even keel.’ It can hardly be, as Schol., *τὰς ἀναλογούσας τῷ σώματι*.

338. The words **δ' αὖτε** mark the transition to a new thought. Arete seems to find a satisfactory answer to her question in the approving looks of the Phaeacians; so she proceeds—‘Now, he is *my* guest;’ mine, especially because he made his first appeal to me; ‘but each one of you has a share in the honour’ of entertaining him and treating him well. ‘Wherefore, be not in too great haste to send him off, nor curtail the number of your presents for one who needs them so sorely.’

ἕκαστος δ' ἔμμορε τιμῆς is best explained by Il. 15. 189, where the partition of the world between the gods is thus described, *τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοὶ οὓς τέκετο Ῥέα, | Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης, ἐνέροισιν ἀνάσσων, | τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς*. Cp. also Il. 1. 278.

339. By **τὰ δῶρα** are meant the presents alluded to in Od. 8. 438 foll. Arete knows that if his departure is awhile delayed there will be more presents made to him; even as Alcinous himself proposes, Od. 13. 13.

340. **κολούετε** (*κόλος*, *κυλλός*, and, perhaps, *κείρω*) does not refer to any possible withdrawal of gifts already promised; but to the limitation of the gifts to a smaller number than would be given, should Odysseus tarry a little longer: cp. *ἔο δ' αὐτοῦ πάντα κολούει* Od. 8. 211. With **ξεῖνος ἐμός** compare Od. 7. 142. Eustath. joins **οὕτω** with **κολούετε**, as if *οὕτω* resumed the participle *ἐπειγόμενοι*, but it seems far better to couple it with *χρηΐζοντι*, and make the expression directly antithetical to *πολλὰ ὔμμιν κτήματα*.

344. **ἀπὸ σκοποῦ.** In Homer *σκοπός* is generally used of a ‘watcher’ or ‘spy;’ but in Od. 22. 6 of a mark at which an archer shoots; and this must be the meaning to be assigned to it here, viz. ‘wide of the mark.’ So *ἀπὸ σκοποῦ εἰρηκέναι*, *εἰρῆσθαι* Plat. Theaet. 179 C, Xen. Symp. 2. 10, and *παρὰ σκοπόν* Pind. O. 13. 94.

ἀπὸ δόξης is interpreted by the Schol. as *οὐκ ἄποθεν ἧς ἔχομεν περὶ τοὺς ξένους διαθέσεως*, i. e. not at variance with our own ideas; Eustath. takes it to mean, ‘not at variance with our expectation’ of what she would do; *ὑπολαμβάνοντες ὅτι δηλαδὴ εὖ περὶ τοὺς ξένους διάκειται*. The latter meaning of ‘what one expects’ seems settled by Il. 10. 324 *σοὶ δ' ἐγὼ οὐχ ἅλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης*. In later Greek the phrase reappears in the form *παρὰ δόξαν*.

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μυθεῖται βασίλεια περίφρων· ἀλλὰ πίθεσθε.
Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἴ κεν ἐγώ γε
ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·
ξεῖνος δὲ τλήτω, μάλα περ νόστοιο χατίζων,
ἔμπης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὅ κε πᾶσαν
δωτίνην τελέσω· πομπὴ δ' ἄνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
''Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
πομπὴν τ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῖτε,
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη,
πλειοτέρῃ σὺν χειρὶ φίλην ἐς πατρίδ' ἱκέσθαι·
καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην
πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοίατο νοστήσαντα.'
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ὦ Ὀδυσεῦ, τὸ μὲν οὔ τί σ' ἐίσκομεν εἰσορόωντες

357. *πομπήν τ' ὀτρύνοιτε*] *γρ. πομπὴ δ' ὀτρύνοιτο* Schol. H. 359.] **Ἀριστοφάνης** ***πλειοτέρῃσιν χερσί*** Schol. H. Perhaps it should be ***πλειοτέρης σύν***.

346. **Ἀλκινόου δ'**, 'but on Alcinous here depends both promise and performance.' Compare for *ἔργον τε ἔπος τε* Od. 2. 272. See also Od. 6. 197.

348. **τοῦτο**, sc. *this* suggestion of Arete (to increase the number of the presents, and keep their guest a little longer) shall so be fulfilled 'as sure as I am alive and reigning:' the emphasis is on **ζωός**.

350. **ξεῖνος δέ**, 'but let our guest make up his mind (Od. 1. 353), though deeply desiring his return, to abide here notwithstanding.'

351. **ἔμπης** resumes the adversative force of **περ** with the participle: see generally on Od. 2. 199. The use of **οὖν** with *ἔμπης* here is like the ordinary combination of *δ' οὖν* or *γοῦν*.

πᾶσαν should be taken in a predicative sense with **τελέσω**, as its emphatic position suggests.

357. With the sentence **πομπήν τ' .. διδοῖτε** (still in the government of **εἰ**, and adding a further qualification to the main conditional clause) cp. Od. 4. 97, 98; 8. 340-342.

358. **καί κε τό**. Here, as in sup. 111, the apodosis is introduced by **καί**. 'I should indeed like this better,' viz. ***πλειοτέρῃ σὺν χειρὶ ἱκέσθαι***, for it was a bad thing to return ***κενεὰς σὺν χεῖρας ἔχοντες*** Od. 10. 42.

360. **καί κ'** introduces a second advantage he would thus secure.

363. **τὸ μέν** merely anticipates the following words, sc. *ἠπεροπῆά τ' ἔμεν*. 'This in truth we do not judge thee when we look upon thee, viz. to be a deceiver and cheat; even as dark earth breeds many men broadcast framing lies out of things which one can never bring to proof of sight.'

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ἠπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς
βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους
ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·
σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἔνι δὲ φρένες ἐσθλαί,
μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,
πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἴ τινας ἀντιθέων ἑτάρων ἴδες, οἵ τοι ἅμ' αὐτῷ
Ἴλιον εἰς ἅμ' ἕποντο καὶ αὐτοῦ πότμον ἐπέσπον.
νὺξ δ' ἥδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη

364. πολλούς] οὕτως Ζηνόδοτος· ὁ δὲ Ἀρίσταρχος πολλούς Schol. H. This imperfect citation probably means that Zenodotus wrote πολλά (see Od. 9. 128). Düntzer, on the other hand, assigns πολλά to Aristarchus.

365. **πολυσπερέας** must be regarded as a descriptive epexegesis of **πολλούς** (see crit. note); cp. Il. 2. 804 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων, Virg. Aen. 1. 602 '(gens) magnum quae sparsa per orbem,' etc. Eustath. seems to give the sense rightly when he says, τὸ δὲ οἷά τε πολλοὺς δύναταί ποτε μὴ κωλύοντος τοῦ μέτρου φράζεσθαι οἵους πολλούς.

366. Nitzsch interprets **ὅθεν κέ τις, κ.τ.λ.** by 'mendacia componentes usque eo unde quis mendacia ea esse neutiquam amplius sentiat,' i.e. carrying their invention to a pitch of perfection, at which no one can detect them. This is identical with the words of Schol. B. T. ὅθεν τις οὐκ ἂν διασκοπήσειεν οὐδὲ προΐδοιτο ὅτι ψεύδεται. But we must remember that Odysseus has just been entertaining his hosts with stories of marvel in the land of Hades, where no mortals could go and test the truth of his narration. He is like the bold assertor about the sources of the Nile, of whom Herodotus (2. 23) says, ὁ δὲ .. λέξας ἐς ἀφανὲς τὸν μῦθον ἀνενείκας οὐκ ἔχει ἔλεγχον. Not that Alcinous intends to throw discredit on his adventures, but he seems gently to remind him of the doubtful veracity of some travellers' tales. According to this, **ὅθεν .. ἴδοιτο** might exactly be interpreted by ἐξ ἀνελέγκτων, cp. Thucyd. 1. 21; 5. 85. Curtius suggests as the etymology of **ἠπεροπεύς** the Skt. *apara* = 'otherwise,' 'different,' and root ϝεπ = 'speak.' For the Homeric constructions with **ἐΐσκω** cp. Od. 9. 321; also Il. 13. 446 ἦ ἄρα δή τι ἐΐσκομεν ἄξιον εἶναι | τρεῖς ἑνὸς ἀντὶ πεφάσθαι, and 21. 332 ἄντα σέθεν γὰρ | Ξάνθον δινήεντα μάχῃ ἠΐσκομεν εἶναι. The common construction, of course, is ἐΐσκειν τινί τι.

368. **ὡς ὅτ' ἀοιδός.** This short form of comparison implies the repetition of κατέλεξε from κατέλεξας. Ameis quotes as parallel instances Od. 5. 281; 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471, 571; 18. 219; 23. 712.

369. **πάντων Ἀργείων.** As a matter of fact Odysseus did not tell of the fate of 'all the Argives.' Eustath. notices the difficulty, and proposes to treat it as a similar inaccuracy to ἀέθλων πειρηθῶμεν πάντων Od. 8. 100, where see note. But by **Ἀργείων** Alcinous possibly intends to refer to the men whom Odysseus brought with him from Troy: cp. Od. 1. 61; 2. 173. **ἀντίθεοι ἕταροι** (cp. inf. 382) will then be limited to chieftains of the Greek host.

371. **ἅμ' αὐτῷ . . . ἅμ' ἕποντο** = 'qui tecum ipso simul profecti sunt,' the first **ἅμα** meaning only 'accompaniment;' the second, coincidence in point of time.

373. **νὺξ δ' ἥδε**, 'and the night before us (ἥδε) is long.' To Odysseus, in his desire to go to bed, the night seemed far spent, and little time enough left for sleep. Alcinous, in his eagerness to hear more, would fain think it quite early still: he says, in a playful strain, that there is a 'vast' portion of

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εὕδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.
καί κεν ἐς ἠῶ δῖαν ἀνασχοίμην, ὅτε μοι σὺ
τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.'
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου·
εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι, οὐκ ἂν ἐγώ γε
τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεῦσαι,
κήδε' ἐμῶν ἑτάρων, οἳ δὴ μετόπισθεν ὄλοντο,
οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν ἀυτήν,
ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.
Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλῃ
ἁγνὴ Περσεφόνεια γυναικῶν θηλυτεράων,

381. ἀγορεῦσαι] So most MSS. Ameis, with Eustath. and Cod. H. prim. man., reads ἀγορεύειν. 385. ἄλλῃ] οὕτως Ἀρίσταρχος. Ἀριστοφάνης δὲ ἄλλην φησί Schol. H. 386. ἁγνὴ] τινὰ δὲ τῶν ἀντιγράφων αἰνὴ Περσεφόνη γράφουσιν Eustath.

the night still left. This is the simple meaning, and is better than the refinement of Eustath., φθινόπωρον ἦν ἡ καὶ περαιτέρω τοιαύτης ὥρας. It looks as if Alcinous intended to parody the words of Odysseus in sup. 330.

374. **λέγε** = 'go on recounting.'

375. **καὶ .. ἐς ἠῶ**, 'even till morn.' **ἀνασχοίμην** is used here absolutely, like the vernacular 'I could hold on.' In Od. 4. 595 it is found with a participle.

ὅτε .. τλαίης, with the use of the mood cp. Od. 5. 189, and 13. 391.

379. **ὥρη μέν.** The words *εἰ δ' ἔτ' ἀκουέμεναι* show plainly enough that the emphasis lies in the words *ὥρη δὲ καὶ ὕπνου*. Odysseus thinks that *now* is the time for sleep; but he is not unwilling to make a sacrifice.

381. Join **τούτων καὶ οἰκτρότερα** = 'his vel flebiliora.'

382. **μετόπισθεν**, of time 'afterwards;' when they had left Troy.

383. **ἀυτήν**, more often used in Iliad than Odyssey for 'battle.' Cp. the use of *βοή* and *φύλοπις*.

384. **κακῆς γυναικός** can only refer to Clytaemnestra, considering the illustrative story that is immediately told. Eustath. does indeed suggest that *ἀρχέκακος* Ἑλένη is possibly intended; or even Cassandra. So also Scholl.

385. **αὐτὰρ ἐπεί** marks a transition. It serves here to resume the narration broken at sup. 329.

386. **ἁγνή**, used in Odyssey only as epithet of Artemis, 5. 123; 18. 202; 20. 71, and of *ἑορτή* 21. 259. It is possible that *ἁγνή* is a later alteration, pointing to a time when Persephone was regarded from a fresh point of view.

θηλυτεράων. Ameis quotes from Lobeck, De Epith. otiosis, 361 'Veteres hoc ad schema referunt quod *χαριεντισμόν* vocant, neque negari potest hanc adiectionem attributi omnium oculis occurrentis nativam prisci sermonis simplicitatem prae se ferre.' The expression is found inf. 434; Od. 15. 422; 23. 166; 24. 202; Il. 8. 520, and *θεαὶ θηλύτεραι* Od. 8. 324; cp Il. 8. 7. There does not appear to be in the word any quality implied, like 'fair' or 'tender.' It is merely a way of marking off by a naïve emphasis the one sex from the other; the termination *-τερος* helping to suggest this antithesis. The meaning of the word is nothing but 'female,' being connected with *θηλή*, *θῆσθαι*, and Lat. *fe-mina*.

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ἦλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρείδαο
ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ
οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
ἔγνω δ' αἶψ' ἐμὲ κεῖνος, ἐπεὶ πίεν αἷμα κελαινόν·
κλαῖε δ' ὅ γε λιγέως, θαλερὸν κατὰ δάκρυον εἴβων,
πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·
ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἲς ἔμπεδος οὐδέ τι κῖκυς,
οἵη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀυτμήν,
ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
βοῦς περιταμνόμενον ἠδ' οἰῶν πώεα καλά,
ἠὲ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν;'

388. ὅσσοι] for MSS. ὅσσαι. 399-403.] ἀθετοῦνται ὑπὸ Ἀριστοφάνους, ὡς ἀπὸ τῶν εἰρησομένων μετενεχθέντες Schol. H. 400. ἀργαλέων] Ἀριστοφάνης, λευγαλέων Schol. H.

388. **ἀγηγέρατο**, 'congregatae erant,' from ἀγείρω.

392. **πιτνάς**, from πίτνημι, related to πετάννυμι, as σκίδναμαι to σκεδάννυμι, κίρνημι to κεράννυμι. The participle **μενεαίνων** is not merely co-ordinated with πιτνάς, but it gives the reason for that action, sc. 'because he desired to reach me.'

393. **ἀλλ'** [οὐκ ἔλαβε] **οὐ γάρ**, etc., as Od. 10. 202; 14. 355.

κῖκυς, found only here, and h. Hom. Ven. 238, is probably connected with κίω and κινέω and Lat. *cio* and *cico*, and therefore combines the idea of movement with that of power.

394. **γναμπτοῖσι μέλεσσι**, as in Od. 13. 398; 21. 283; Il. 11. 669; 24. 359, signifies 'supple;' here contrasting the limbs of the living with the stiffness and starkness of the dead.

400. **ἀμέγαρτον**. See Buttm. Lexil. s. v. μεγαίρω.

402. **περιταμνόμενον**, as Schol. ἐλαύνοντα περικυκλούμενον, 'boves intercipientem et abigentem.' Cp. h. Hom. Merc. 73 τῶν τότε Μαιάδος υἱὸς .. πεντήκοντ' ἀγέλης ἀπετάμνετο βοῦς ἐριμύκους, | πλανοδίας δ' ἤλαυνε, Il. 18. 527 ὦκα δ' ἔπειτα | τάμνοντ' ἀμφὶ βοῶν ἀγέλας. We may render 'making a raid upon;' but the full picture is of a band of marauders surrounding a number of oxen and cutting them off from the main herd.

403. **μαχεούμενον**. Curtius (p. 293, Gk. Et.) remarks that the epic presents μαχέομαι and μαχείομαι must be referred to a theme μαχεσ, just as τελέω and τελείω imply a theme τελεσ. We find a present participle μαχειόμενος Od. 17. 471, and the form μαχεούμενος may be a *metathesis quantitatis* of this. In Il. 1. 272 μαχέοιτο appears as present optat. Monro, H. G. § 54, thinks that probably μαχεώμενος should be written, with -εω for -ηο. The passage may either signify 'fighting on behalf of one's city and its women,' cp. Il. 16. 496 foll.; 17. 147, or 'fighting to take

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῟Ως ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀυτμὴν,
οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
ἀλλά μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε
ἔκτα σὺν οὐλομένῃ ἀλόχῳ, οἶκόνδε καλέσσας,
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.
ὣς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι
νωλεμέως κτείνοντο, σύες ὣς ἀργιόδοντες,
οἵ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυίῃ.
ἤδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
μουνὰξ κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ·
ἀλλά κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν.
οἰκτροτάτην δ' ἤκουσα ὄπα Πριάμοιο θυγατρὸς,
Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις
ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

407.] Omitted in the majority of MSS. 416. ἀντεβόλησας] οὕτως Ἀρίσταρχος Schol. H., implying that there was a variant; probably ἀντεβόλησα, as some MSS.

a city and carry off its women,' as Il. 18. 265. The latter interpretation is commended, by the allusion to the foray on the cattle.

409. **Αἴγισθος.** The Homeric version makes Aegisthus the murderer, and the scene of the murder a banquet. Aeschylus and Euripides represent Agamemnon as slain by Clytaemnestra in the bath. But at any rate, even here Clytaemnestra is the accomplice, as *σὺν οὐλομένῃ ἀλόχῳ* shows.

411. **δειπνίσσας,** the asyndeton is intentional, befitting the outburst of indignation and sorrow.

414. **οἵ ῥα,** for omission of the verb cp. Il. 8. 306 *μήκων δ' ὣς ἑτέρωσε κάρη βάλεν, ἥ τ' ἐνὶ κήπῳ | καρπῷ βριθομένη νοτίῃσί τε εἰαρινῇσι,* and Il. 16. 406 foll.

ἐν . . ἀνδρός, sc. *οἴκῳ*.

416. **ἀντεβόλησας,** 'didst encounter,' or 'wast present at.' Generally the verb is construed with the genitive, as Od. 4. 547; frequently with dative of the person, as Il. 7. 114; 11. 809; Od. 7. 16, but very rarely with dative of the thing. Compare *τάφῳ . . ἀντεβόλησας* Od. 24. 87.

417. **μουνάξ** = 'in single fight.'

418. Join **ὀλοφύραό κε θυμῷ,** 'misertus esses animo.'

κεῖνα anticipates what follows, namely, **ὡς ἀμφὶ . . θῦεν**: this last word is commonly used of the violence of winds and waves, as Od. 12. 400, 408, 426; 13. 85; Il. 21. 324; 23. 230. Here we may render 'swam,' or 'bubbled.'

421. **οἰκτροτάτην** is used here with predicative force: 'but saddest of all that I heard was the voice of Priam's daughter.'

423. **ἀμφ' ἐμοί.** Eustath. gives as

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βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνῶπις
νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀίδαο
χερσὶ κατ' ὀφθαλμοὺς ἑλέειν σύν τε στόμ' ἐρεῖσαι.
ὣς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς
[ἥ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται]·
οἷον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,

428.] *ἐν πολλοῖς οὐ φέρεται* Schol. H.

alternative interpretations *ἢ δι' ἐμὲ ἢ ἐπ' ἐμοί*. The former rendering may have been suggested by the notion that Cassandra was not present at the banquet.

But there is no difficulty in supposing that she came in with Agamemnon, and sate at his side: her hated presence adding a sting of jealousy to the bitterness of Clytaemnestra against Agamemnon. Translate then, 'close by me,' 'along side,' comparing *ἤριπε δ' ἀμφ' αὐτῷ* Il. 4. 493, *εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴαυον* Il. 9. 470. Or we may give a yet more graphic touch by rendering **ἀμφ' ἐμοί** 'as she clung about me,' on the analogy of such phrases as *ἀμφί τινι χύμενος*. The next words are commonly translated, 'but I, on the ground, raising my hands, tried to throw them round my sword [hilt], as I was dying,' with which we may compare Od. 21. 433 *ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχεϊ*. But *χεῖρα βαλεῖν* is a very different picture from that suggested by **χεῖρας βαλεῖν**, so that perhaps **φάσγανον** may be the sword of Aegisthus which Agamemnon clutches at in his dying agony, trying to do what the Cyclops did with the brand—*ὁ μοχλὸν | ἐξέρυσ' ὀφθαλμοῦ . . τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἕο χερσὶν ἀλύων* Od. 9. 396. This still leaves **ποτὶ γαίῃ** as an awkward expression by itself.

Seiler quotes (from Königinhoff, Crit. et Exeg. p. xx.) the following good *résumé* of the 'situation:' 'Quum Cassandra haud procul ab Agamemnone interficeretur, hic manus tollit, ut quantum possit concubinam tueatur, vel potius ut pro hac [?] coniugi supplicet. Sed quum gladio transfixus viribusque exhaustus esset, manus eius humi cadunt, et paullo post ipse animam efflat. Vecors autem Clytaemnestra maritum nihil curans aversa secessit.' We shall thus have **ποτὶ γαίῃ** [*χεῖρας*] **βάλλον** brought close together, and **χεῖρας ἀείρων** placed in connection with the phrase; while **ἀποθνήσκων** is joined directly, as the rhythm suggests, with **φασγάνῳ**. Translate, 'but I, as I raised my hands, dropped them again to the ground, [as I lay] dying with the sword through me.' With **βάλλειν ποτὶ γαίῃ** cp. Od. 2. 80; 5. 415; 7. 279. With **ἀποθνήσκων περὶ φασγάνῳ** cp. Il. 8. 86, of the wounded horse, *κυλινδόμενος περὶ χαλκῷ*, Il. 13. 570 *ἤσπαιρε περὶ δουρί*, Il. 21. 577 *περὶ δουρὶ πεπαρμένη*, Il. 23. 30 *ὀρέχθεον ἀμφὶ σιδήρῳ σφαζόμενοι*. See also Soph Aj. 899 *φασγάνῳ περιπτυχής*, cp. ib. 828. With **χεῖρας ἀείρων** as a supplicatory gesture we may compare Od. 9. 294 *ἀνεσχέθομεν Διὶ χεῖρας*, and similar uses with *ἀνατείνειν*, *ἀναφέρειν*. That some sort of prayer is here intended seems to be decided by the following words, *ἡ δὲ κυνῶπις νοσφίσατο*, i.e. 'turned away' (Od. 23. 98) and would not listen.

426. Join **κατὰ . . ἑλέειν** (*καθελεῖν*) in the sense of 'oculos premere' Virg. Aen. 9. 485. So *ὀφθαλμοὺς καθελοῦσα* Od. 24. 296, *ὄσσε καθαιρήσουσι θανόντι* Il. 11. 453.

427. **ὣς οὐκ.** With this sentiment cp. Hes. Opp. 703 *τῆς δ' αὖτε κακῆς [γυναικός] οὐ ῥίγιον ἄλλο*, Eur. Hipp. 627 *τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα*, and foll., also Med. 407 *πεφύκαμεν | γυναῖκες, ἐς μὲν ἐσθλ' ἀμηχανώταται, | κακῶν δὲ πάντων τέκτονες σοφώταται.*

428. **ἥ τις . . βάληται**, the subjunctive is used because the sentence is thrown into a conditional form.

429. **οἷον δή** illustrates the general sentiment by the special instance; cp. Od. 4. 242, 271; and a similar use with *ὡς* in Od. 1. 35.

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κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε
ἀσπάσιος παίδεσσιν ἰδὲ δμώεσσιν ἐμοῖσιν
οἴκαδ' ἐλεύσεσθαι· ἡ δ' ἔξοχα λυγρὰ ἰδυῖα
οἷ τε κατ' αἶσχος ἔχευε καὶ ἐσσομένῃσιν ὀπίσσω
θηλυτέρῃσι γυναιξί, καὶ ἥ κ' εὐεργὸς ἔῃσιν.'
  Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὢ πόποι, ἦ μάλα δὴ γόνον Ἀτρέος εὐρύοπα Ζεὺς
ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,
σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.'
  Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
'τῷ νῦν μή ποτε καὶ σὺ γυναικί περ ἤπιος εἶναι·
μήδ' οἱ μῦθον ἅπαντα πιφαυσκέμεν, ὅν κ' εὖ εἰδῇς,
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

435–440.] ἀθετοῦνται παρ' Ἀριστοφάνει Schol. H. The obelus is marked against 435–442 in Cod. Marc. Düntzer would represent vv. 441–443 also as rejected by Aristarchus, and La Roche extends the objection of Aristophanes to the whole passage 435–443. 442.] τινὲς, μήθ' οἱ, κακῶς Schol. H.

430. **κουρίδιος** seems to refer to κοῦρος, not in the sense of 'youth,' but of 'free-born,' 'gentle.' So that κουρίδιος πόσις or κουριδίη ἄλοχος (Od. 19. 266; 24. 196; Il. 1. 114; 15. 40) implies the honourable relation between husband and wife of the same high social station. Compare especially the words of Briseis, recalling the promise of Patroclus, Il. 19. 297 ἀλλά μ' ἔφασκες Ἀχιλλῆος θείοιο | κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν | ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι, where the contrast is evidently intended between the condition of the παλλακίς and the 'lady-wife.'

ἦ τοι ἔφην γε, 'verily, I *did* think,' as Od. 14. 176. It will be noticed that he studiously avoids mentioning his wife as one of those who would be glad to welcome him.

432. **ἡ δ' ἔξοχα**, 'but she, having her heart set upon monstrous wickedness, hath poured shame upon herself, and upon all the sex of women that shall hereafter be born, yea, even upon her who is honest.'

433. **οἷ** is used here emphatically as the reflexive pronoun; generally in this sense expressed by the combination ἑοῖ αὐτῷ, as in Od. 4. 38; Il. 13. 495.

Join **κατὰ . . ἔχευε**, used with a personal dative, as in Od. 2. 12; 14. 38; 22. 463.

434. For the omission of the antecedent before **καὶ ἥ** cp. Od. 2. 29.

437. **διὰ βουλάς**, cp. Od. 8. 520; 13. 121; 19. 154, for this use of **διά** with the accusative expressing a mediate agent or instrument. Here Zeus made the intrigues of Helen and of Clytaemnestra as the means of working out his enmity.

438. **ἐξ ἀρχῆς**, 'of old,' Od. 1. 188.

441. **τῷ**, 'wherefore,' introducing the inference drawn from the conclusion at which Agamemnon had arrived, viz. that all women were false. By **νῦν** he contrasts the 'present case' of Odysseus with the incidents quoted from the past. Join **γυναικί περ**, 'even thy wife.' The infinitives **εἶναι, πιφαυσκέμεν, φάσθαι**, and **κεκρυμμένον-εἶναι** have all an imperatival force.

442. **μῦθον** is used generally for 'all that is in thy mind,' as Il. 1. 545 Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους εἰδήσειν.

443. **ἀλλὰ τὸ μέν**, 'but something

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ἀλλ' οὐ σοί γ', Ὀδυσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·
λίην γὰρ πινυτή τε καὶ εὖ φρεσὶ μήδεα οἶδε
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.
ἦ μέν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
ἐρχόμενοι πόλεμόνδε· πάις δέ οἱ ἦν ἐπὶ μαζῷ
νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ,
ὄλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθών,
καὶ κεῖνος πατέρα προσπτύξεται, ἣ θέμις ἐστίν.
ἡ δ' ἐμὴ οὐδέ περ υἷος ἐνιπλησθῆναι ἄκοιτις
ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
[ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι·
κρύβδην, μηδ' ἀναφανδά, φίλην ἐς πατρίδα γαῖαν
νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἴ που ἔτι ζώοντος ἀκούετε παιδὸς ἐμοῖο,

452.] *οὐδὲ οὗτοι ἐφέροντο ἐν τοῖς πλείστοις, ὡς μαχόμενοι τοῖς προκειμένοις* Schol. H, 'Annotatio loco alieno posita spectat fortasse ad v. 454–456' Dind.; and so La Roche and Nauck. See note below.

[thou mayest] tell, and let something else be kept secret.' For the use of **εἶναι** with the force of *ἔστω* cp. Il. 6. 86 *εἰπὲ δ' ἔπειτα | μητέρι σῇ καὶ ἐμῇ, ἡ δὲ . . θεῖναι*, i.e. 'and let her place;' Il. 7. 78 *τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας, | σῶμα δὲ οἴκαδ' ἐμὸν* **δόμεναι** *πάλιν*.

447. **ἡμεῖς.** Cp. the words assigned to Agamemnon Od. 24. 115 foll. *ἦ οὐ μέμνῃ ὅτε κεῖσε κατήλυθον ὑμέτερον δῶ, | ὀτρυνέων Ὀδυσῆα, σὺν ἀντιθέῳ Μενελάῳ, | Ἴλιον εἰς ἅμ' ἕπεσθαι*;

452. **ἡ δ' ἐμή** seems to be intentionally separated from **ἄκοιτις** to produce a sort of painful emphasis. She not only gave him no loving welcome, but did not suffer him even to have his joy in meeting with his son (*οὐδέ περ υἷος*).

The Scholion on this line in the Harl. MS, which is rather to be referred to vv. 454–456 (see crit. note), is evidently the expression of a feeling that, after such praise of Penelope, Agamemnon cannot consistently recommend Odysseus to be so suspicious of her.

With **υἷος ἐνιπλησθῆναι . . ὀφθαλμοῖσιν** cp. Eur. Hipp. 1328 *πληροῦσα θυμόν*, Catull. 64. 220 'Lumina sunt gnati cara saturata figura.'

453. Join **πέφνε με καὶ αὐτόν** = 'memetipsum interfecit.'

456. **πιστά,** 'trustworthiness.' For a similar use of neuter plurals compare *ἶσα* = 'recompense' Od. 2. 203, *φυκτά* = 'escape' Od. 8. 299. With the sentiment cp. Hesiod. Opp. 375 *ὃς δὲ γυναικὶ πέποιθε, πέποιθ' ὅ γε φηλήτῃσι*.

458. **ἀκούετε** refers to Odysseus and his companions, who on their travels might have heard of the lost Orestes. It is implied in v. 452 that Orestes was away from Mycenae when Agamemnon returned, so that the father's murder took place during the son's absence. It is best to take **που** in a local sense closely with **ζώοντος**, 'alive anywhere,' this 'anywhere' being further subdivided into the places suggested by Agamemnon as the possible scene of his sojourn. There seems no particular reason why these places are chosen, except as representing a refuge at a considerable distance from Mycenae. There is no

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ἤ που ἐν Ὀρχομενῷ, ἢ ἐν Πύλῳ ἠμαθόεντι,
ἤ που πὰρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ·
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'Ἀτρείδη, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
ζώει ὅ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'
Νῶι μὲν ὣς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν
ἕσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδεω Ἀχιλῆος
καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
Αἴαντός θ', ὃς ἄριστος ἔην εἶδός τε δέμας τε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.
ἔγνω δὲ ψυχή με ποδώκεος Αἰακίδαο,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
σχέτλιε, τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον;
πῶς ἔτλης Ἄιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ
ἀφραδέες ναίουσι, βροτῶν εἴδωλα καμόντων;'

461. ἀθετεῖται διὰ τὸ εὔηθες. εἰ γὰρ ἐπέπειστο ὅτι οὔπω τέθνηκε, πρὸς τί ἐρωτᾷ ἤ που ἔτι ζώοντος ἀκούετε; Schol. H. This Schol. is assigned to v. 458 in Dind. οὐ γάρ πω] οὐ γάρ που, αἱ Ἀριστάρχου Schol. H. 476. ἀφραδέες] γρ. ἀδρανέες Schol. T.

clue given as to whether the Boeotian or Arcadian Orchomenus is intended; and we are surprised to have no allusion to Phocis or to Athens; see on Od. 3. 307. Agamemnon takes for granted that his son is not dead; or they would have met among the shades.

464. **κακὸν δέ.** All that Odysseus means is that he has no certain knowledge on the point; and so he will not waste time by talking.

467. **Ἀχιλῆος.** The friendship of these heroes is resumed in the under-world. Patroclus is the dearest comrade of Achilles, and cp. Il. 23. 555 μείδησεν δὲ ποδάρκης δῖος Ἀχιλλεὺς | χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος. See also Od. 4. 187; 24. 78. No allusion is made in this second scene to the drinking of the blood by the shades.

474. **τίπτ' ἔτι,** 'What still mightier feat wilt thou devise?' sc. than this adventurous descent to Hades. He means, Surely this must be the crowning enterprise of all! With **σχέτλιε** in the sense of 'daring' or, almost, 'fool-hardy,' cp. Od. 9. 351, 478, etc.

476. **ἀφραδέες,** see on Od. 10. 495. Note that ἀφραδέες goes predicatively with **ναίουσι.**

καμόντων, we have in καμόντες an euphemistic equivalent for θανόντες. It has been variously interpreted, some rendering it as 'defuncti laboribus;' others, as Buttm. and Nitzsch, 'tired out.' But see the remarks of Classen on this word as an illustration of the force of the aorist participle (Beobacht. p. 57). His conclusions are thus summed up by L. Schmidt (Tractand. Syntax. Graecae ratio, Marburg. 1871, p. 10) 'Acutissimo iudicio Classenius exposuit, defunctos apud Homerum propterea tam saepe participiis θανόντες

Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσαν ἱκοίμην·
οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιΐδος, οὐδέ πω ἀμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά· σεῖο δ', Ἀχιλλεῦ,
οὔ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω.
πρὶν μὲν γάρ σε ζωὸν ἐτίομεν ἶσα θεοῖσιν
Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν
ἐνθάδ' ἐών· τῷ μή τι θανὼν ἀκαχίζευ, Ἀχιλλεῦ.'
Ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
'μὴ δή μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.
βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ,

478. **Πηλέος υἱέ**] Bekk. ii. and Ameis **Πηλῆος**. See note below. 483. *μακάρτατος*] Bekk. ii., with Cod. Stutg., *μακάρτερος*. 489. *ἐπάρουρος*] So all MSS, Apoll., Soph. and Hesych. But Schol. H. writes *τινὲς δὲ πάρουρος, ὁ ἀκόλουθος, οὐκ εὖ.* A reading noticed also by Eustath., and found in Etym. Mag. 353. 35.

et *καμόντες* appellari, quia non tam de eorum statu apud inferos quam de praeterito mortis momento cogitetur, *τεθνηῶτας* autem ita dici ut magis sive corporum sive in Orco exstantium animarum condicio significetur .. atque in universum sponte intellegitur in perfecti participio, ut quod simul cum re acta eius effectum denotet, longe ponderosius quid inesse quam in participio aoristi, utpote ad solum actus momentum spectante.' For other meanings of *κάμνω* see Od. 9. 127.

478. **Πηλέος** is here scanned as a spondee. If we read **Πηλῆος** we must make the first syllable of *υἱέ* short, comparing *οὐδὲ Δρύαντος υἱός* Il. 6. 130, *Ποδῆς υἱὸς Ἠετίωνος* Il. 17. 575. But in Il. 2. 566 Spitzner disallows **Μηκιστῆος** *υἱός*, asserting that *υἱ-* is never used short unless a dactyl precedes.

479. **κατὰ χρέος**, generally rendered 'on business with,' as *κατὰ πρῆξιν* Od. 3. 72, or 'in need of.' But perhaps, because of the frequent phrase *ψυχῇ χρησόμενος*, we ought to translate 'for consulting with.'

483. **προπάροιθε**, 'in time past;' **ὀπίσσω**, 'in time to come.' With **σεῖο μακάρτατος** see on Od. 5. 105.

485. **κρατέεις νεκύεσσιν**. The common construction with *κρατεῖν* is the genitive, as Il. 1. 79, 288; Od. 15. 274. The construction with the dative is found only here, and in Od. 16. 265. Perhaps **νεκύεσσι** should be regarded as a local dative only, 'among the dead;' or even as an ethical dative, 'thou art mighty in the eyes of the dead.' Cp. Od. 4. 509.

488. **θάνατόν γε** catches up impatiently the word **θανών** in v. 486, 'about death, 'prithee, speak not comfortably to me!' Cp. Od. 18. 178 *μὴ ταῦτα παραύδα κηδομένη περ*, similarly Od. 15. 53; 16. 279. The word may be compared with *παρηγορεῖν* and *παραμυθεῖσθαι*.

489. **ἐπάρουρος**, lit. 'on the soil;' used of a serf, who is *adscriptus glebae*: **θητευέμεν** appears to express the condition of such a 'serf' or 'villain:' *θῆτες* are distinguished from *δμῶες* in Od. 4. 644: the fact of 'working for hire' seems to mark the difference between the two. In the Solonian constitution the **Θῆτες** were commonly defined as hired labourers. Buttm. in his Lexil. refers *θής* to *τί-θη-μι* and *θάσσω*, as if implying a 'settlement' on the spot;

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ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη,
ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαυοῦ μῦθον ἐνίσπες,
ἢ ἕπετ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.
εἰπὲ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,
ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν,
ἦ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
οὕνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἠελίοιο,
τοῖος ἐὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν.
εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
τῷ κέ τεῳ στύξαιμι μένος καὶ χεῖρας ἀάπτους,
οἳ κεῖνον βιόωνται ἐέργουσίν τ' ἀπὸ τιμῆς.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ἦ τοι μὲν Πηλῆος ἀμύμονος οὔ τι πέπυσμαι,
αὐτάρ τοι παιδός γε Νεοπτολέμοιο φίλοιο

492. ἐνίσπες] So most modern edd. since Bekker. La Roche retains ἔνισπε. 498.] Ζηνόδοτος, εἰ γὰρ ἐγών Schol. H. Vind. 133. 502. τεῳ] τέων, Ἀρίσταρχος Schol. H. τέων = ἐκείνων Gl. Vindob. 50.

others to root θε, Skt. *dhâ*, in the sense of 'doing,' i.e. 'working.' To the same root Curtius refers the Lat. *famulus*.

490. The words ᾧ .. εἴη are epexegetical of **ἀκλήρῳ**. Plato, Rep. 386 C, would gladly expunge (*ἐξαλείφειν, διαγράφειν*) this and similar passages from Homer, as causing groundless fears, and giving a false picture of the under-world.

491. **καταφθιμένοισιν**. Notice the force of this aorist participle, and compare note upon *καμόντες* sup. 476.

492. **τοῦ παιδὸς ἀγαυοῦ**, 'that noble son [of mine].' With the position of the article cp. *τὸν ξεῖνον δύστηνον* Od. 17. 10, *τὸν λωβητῆρα ἐπεσβόλον* Il. 2. 275, *τοῦ βασιλῆος ἀπηνέος* Il. 1. 340, *τὰ μῆλα ταναύποδα* Od. 9. 464, *ὁ μοχλὸς ἐλάινος* ib. 378.

παιδὸς .. μῦθον = 'story about my son,' as inf. 506 *παιδὸς .. ἀληθείην*.

494. There is nothing to guide us in the punctuation of the line; as **Πηλῆος** can equally well follow **εἰπέ** or **πέπυσσαι**. The rhythm seems rather to suggest the former. The general question is subdivided into **ἢ .. ἦ** = 'whether .. or.'

496. **Ἑλλάδα**, see Od. 1. 344. Phthia must include the neighbourhood as well as the town; see Il. 2. 683.

497. Join **κατὰ-ἔχει**. For the double accus. **μιν .. χεῖρας** see on Od. 1. 64.

498. **ἐπαρωγός**, sc. *εἰμί*. In Od. 2. 181 we have *ὑπ' αὐγὰς φοιτῶσι*, where the accusative describes the movement in *φοιτᾶν*. But with *ὑπ' αὐγὰς* [*εἰμί*] we may compare *πῖαρ ὑπ' οὖδας* Od. 9. 135. We have to contrast **αὐγὰς ἠελίοιο** with the darkness of the under-world.

502. **τῷ κε**, 'in that case I would make bitter my might and my invincible hands to [many an] one [of those] who,' etc. With **στύξαιμι** cp. *ἀπεχθαίρει* Od. 4. 105: but this 1 aor. tense is often causative, as in *ἔβησα, ἔνασσα*. Apoll. Rhod. 4. 512 uses *στύξαν* as = 'oderunt.' For the omission of antecedent before **οἵ** cp. Od. 4. 177.

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πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·
αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἐίσης
ἤγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας Ἀχαιούς.
ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλάς,
αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·
Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἴω.
αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθ' Ἀχαιοὶ
οὔ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,
ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων·
πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν αἰνῇ δηιοτῆτι.
πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
ἀλλ' οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
ἥρω' Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι
Κήτειοι κτείνοντο γυναίων εἵνεκα δώρων.

510. Τροίην] τρισυλλάβως τὸ Τροΐην ὡς καὶ Ἀρίσταρχός φησι Vind. 133. 'Hoc testatur etiam schol. Il. 1. 129, rationesque exponit cur hoc praestet scripturae Zenodoti πόλιν Τροίην. Sed rectius haud dubie Zenodotus' Dind. Eustath. Τρώων or [?] Τρῴην. 512. νικάσκομεν] διχῶς, νικάσκομεν ἀπὸ τοῦ νικᾶν, νεικέσκομεν ἀπὸ τοῦ νεικεῖν ῥήματος Schol. H. 513. μαρνοίμεθ' Ἀχαιοί] ''Ἀχαιοί non χαλκῷ dedi cum libris fere omnibus. ΑΧΑΛΚΟΙ et ΑΧΑΙΟΙ quam facile permutari potuerint, unusquisque videt' La Roche. μαρνοίμεθα, the reading of the majority of MSS, follows the analogy of such forms as κρέμοιτο (Ar. Vesp. 298), μέμνοιτο and ὄνοιτο. Bekker's reading μαρναίμεθα has only one MS. to support it. See Ameis, Anh. 521. Κήτειοι] τοὺς μεγάλους ἀκουστέον παρὰ τὸ κῆτος, ὡς καὶ ὁ Ἀρίσταρχος· ἄλλοι

508. Neoptolemus (Od. 4. 5–9) had been brought up by his grandfather Lycomedes in Scyros (cp. Il. 19. 326 foll.). Odysseus brought him from Scyros to Troy, in accordance with an oracle given by Helenus, who announced that, without the presence of Neoptolemus, Troy could never be taken; cp. Soph. Phil. 114 foll.

510. **πόλιν Τροίην**, like *πόλιν Καλυδῶνα* Il. 9. 530. It is needless to write *Τροΐην* adjectivally (see crit. note). In Od. 1. 2 we have *Τροίης πτολίεθρον*.

ὅτε . . φραζοίμεθα. Iterative optative, as in inf. 513; 8. 87; 9. 208, etc.

511. **οὐχ ἡμάρτανε μύθων** (cp. *ἀφαμαρτοεπής* and *ἁμαρτοεπής* Il. 3. 215; 13. 824) means, 'he did not miss the right words to say;' i.e. did not say the wrong ones. 'Nestor and I alone were his masters' in speaking.

514. **ὁμίλῳ** means more than *πληθυῖ*, it is the actual 'battle-broil,' as Il. 5. 353; 10. 499, etc.

515. **τὸ ὃν μένος**, 'in that spirit of his;' cp. *τὸν ἐμὸν γάμον* Od. 2. 97, *τῷ ἐμῷ θυμῷ* Od. 4. 71, *τὴν σὴν ὁρμὴν* Od. 2. 403, *τὰ ἃ τεύχεα* Il. 18. 451, *τὰ ἃ κῆλα* Il. 12. 280.

520. Eurypylus was son of Telephus, king of the Mysians, by Astyoche, a sister or daughter of Priam. He was the last of the allies who came to the help of the Trojans, his mother having been persuaded to send him by the present of a golden vine given her by Priam.

521. The words **γυναίων εἵνεκα δώρων** recur in Od. 15. 247, referring to the story of Amphiaraus and Eriphyle. The name **Κήτειοι**, to represent a stock of the Mysians living

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κεῖνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.
αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειός,
Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,
[ἠμὲν ἀνακλῖναι πυκινὸν λόχον ἠδ' ἐπιθεῖναι·]
ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἠδὲ μέδοντες
δάκρυά τ' ὠμόργνυντο τρέμον θ' ὑπὸ γυῖα ἑκάστου·
κεῖνον δ' οὔ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν
οὔτ' ὠχρήσαντα χρόα κάλλιμον οὔτε παρειῶν
δάκρυ' ὀμορξάμενον· ὁ δέ με μάλα πόλλ' ἱκέτευεν
ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην
καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.
ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν
ἀσκηθής, οὔτ' ἄρ βεβλημένος ὀξέι χαλκῷ
οὔτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ

δὲ ἔθνος Μυσίας. ἔνιοι δὲ γράφουσι κήδειοι, οἱ συγγενεῖς. οἱ δὲ χήτειοι γυναικῶν (so La Roche), οἷον ἐστερημένοι τῶν γυναικῶν Schol. B. H. Q. Vind. 133. Cp. Eustath. 1697. 525.] Ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ἐνὶ [ἔνια] δὲ τῶν ὑπομνημάτων Schol. H. But the line is in all MSS. 526.] Ἀρίσταρχος, ἔνθ' ἄλλοι πάντες κατὰ δούριον ἵππον Ἀχαιοί Schol. H. 531. ἐξέμεναι] ἐμφαντικώτερον τὸ ἐξέμεναι Schol. H. The lemma gives ἐξίμεναι. Eustath. quotes both.

in the district of Teuthrania, is said to come from the river Κήτειος, an affluent of the Caïcus. But there seems to have been great uncertainty about the name: cp. Strabo, 13. p. 615 οὔτε τοὺς Κητείους ἴσμεν οὕστινας δέξασθαι δεῖ, οὔτε τὸ 'γυναίων εἵνεκα δώρων.' ἀλλὰ καὶ οἱ γραμματικοὶ μυθάρια παραβάλλοντες εὑρεσιλογοῦσι μᾶλλον ἢ λύουσι τὰ ζητούμενα (see crit. note). Some see in the Κήτειοι the children of Heth (Gen. 10. 15), and regard them as equivalent to the Kheta of the Egyptian monuments, and the Khatti of Assyrian inscriptions—a powerful tribe originally occupying northern Syria and the lower valley of the Orontes. See Gladstone, Homeric Synchronism, p. 166 foll.

525. The line is probably borrowed from Il. 5. 751 ἠμὲν ἀνακλῖναι πυκινὸν νέφος, ἠδ' ἐπιθεῖναι. But words that are appropriate with νέφος are very forced with λόχος. Besides, the line seems to give an unsatisfactory epexegesis of πάντ' ἐτέταλτο, which appears to imply more than this one detail of duty.

531. **ἐξέμεναι**, from ἐξίημι, suits better with ἱκέτευεν than the v. l. ἐξίμεναι from ἔξειμι.

534. **μοῖραν**, 'his share of the spoil;' cp. Il. 9. 318 ἴση μοῖρα, see also Od. 9. 42. The special **γέρας** was the possession of Andromache, according to the story as it appears in the μικρὰ Ἰλιάς of Lesches, in the fragment quoted by Nitzsch from Tzetzes on Lycophr. 1265 αὐτὰρ Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς | Ἑκτορέην ἄλοχον κατάγει κοίλας ἐπὶ νῆας· | παῖδα δ' ἑλὼν ἐκ κόλπου ἐυπλοκάμοιο τιθήνης | ῥίψε ποδὸς τεταγὼν ἀπὸ πύργου· τὸν δὲ πεσόντα | ἔλλαβε πορφυρέος θάνατος καὶ μοῖρα κραταιή. | ἐκ δ' ἕλετ' Ἀνδρομάχην ἠΰζωνον παράκοιτιν | Ἕκτορος, ἥντε οἱ αὐτῷ ἀριστῆες Παναχαιῶν | δῶκαν ἔχειν ἐπίηρον ἀμειβόμενοι γέρας ἀνδρί. But there need not necessarily be an allusion to this form of the legend here, as γέρας may be any special article of value out of the spoils.

536. **αὐτοσχεδίην**. For this feminine accusatival form in -διην, like ἀμφαδίην, see Curt. Gk. Etym. p. 571.

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γίγνεται ἐν πολέμῳ· ἐπιμὶξ δέ τε μαίνεται Ἄρης.'
Ὣς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοίτα μακρὰ βιβῶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνῃ ὅ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.
Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἕστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἑκάστη.
οἴη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

539. *ἀσφοδελόν*] *ἄδηλον δὲ πότερον σφοδελὸν ἢ ἀσφοδελόν* Schol. H. Q. *φοίτα*] So Schol. H. giving however *ᾤχετο* in lemma. 540. *γηθοσύνη*] *χωρὶς τοῦ ῑ*, Schol. H. Aristophanes and Herodian seem to have read *γηθοσύνῃ* = 'gaudio,' as in Il. 21. 390. So a few MSS. here.

537. **ἐπιμίξ**, i.e. 'the war-god wreaks his rage indiscriminately.' Cp. *Τρῶες ὀρίνονται ἐπιμίξ* Il. 11. 525, and *ξυνὸς Ἐνυάλιος* Il. 18. 309, like 'Mars communis' Cic. ad Fam. 6. 4. 1; Liv. 5. 12. 1. Archil. frag. 62 *ἐτήτυμον γὰρ ξυνὸς ἀνθρώποις Ἄρης*.

539. **ἀσφοδελός** is used adjectivally with oxytone accent, as *τόμος, τομός*. It is described by Pliny, H. N. 21. 68, 'Theophrastus et fere Graeci et Pythagoras caulem anthericon, radicem vero, quae ex LXXX simul acervatis bulbis constat, asphodelum nominarunt, cuius genera duo faciunt. Fuit tenuiorum cibus, quem et mortuorum in tumulis apponebant.' See Hesiod. Opp. 41, where *ἀσφόδελος* is coupled with *μαλάχη*, as the representatives of frugal food, and cp. Aristoph. Plut. 544. It is a kind of squill with a large stalk and long leaves and pale blossoms. It is still found in the Greek islands, where it is used for planting on graves: the custom serving to show its ancient connection with the scenery of the under-world. No doubt the idea of planting the asphodel was to supply the dead with some simple food.

540. **γηθοσύνη ὅ** = 'gaudens quod.'

542. **εἴροντο**. The Schol. renders *ἔλεγον τὰ κήδεα τῶν ἐν ζωῇ καταλειφθέντων*, quoting Il. 1. 513; but even there *εἴρετο* implies the notion of a question, as the speaker looks for a 'Yes' or 'No.' Render then, with Bothe, 'sciscitabantur de curis suis,' i.e. 'de iis qui curae ipsis erant apud superos.' But see La Roche, Hom. Stud. § 99 b.

543. **οἴη δ'**. Transl. 'Alone of them all, the soul of Ajax son of Telamon stood aloof, enraged because of the victory which I won over him, when defending my right at the ships about the arms of Achilles. His lady-mother put them up for a [prize], and the sons of the Trojans gave the sentence, and Pallas Athena.' The action of the Iliad ends before the death of Achilles, which is however alluded to in several passages, such as Il. 22. 358; 21. 278. In Od. 24. 46 foll. there is a more circumstantial allusion to the arrival of his mother Thetis, to the hero's burial, and the funeral games appointed in his honour. At this point the story is taken up by the Cyclic epics. In the *Αἰθιοπίς* of Arctinus there is the description of a fierce fight round the corpse of Achilles, who had fallen at the Scaean gates either by the hand of Paris guided by Apollo, or by the arrows of Apollo himself. Ajax bears away the corpse on his shoulders, while Odysseus keeps the Trojans at bay. To the prizes at the funeral games (alluded to in Od. 24) Thetis adds the possession of the arms of her son, to be granted to the doughtiest hero among the Greeks. Only Ajax and Odysseus compete for the *ἀριστεῖα*. But Agamemnon and the chieftains cannot decide between their rival claims; so, on Nestor's advice, the question is referred to the Trojan captives, as to which of the two heroes had done the Trojans most harm. They answer, 'Odysseus;' and Ajax, in the bitterness of his disappointment, falls upon his sword. Lesches, in his *μικρὰ Ἰλιάς*, reproduces the story with new details. In order to learn the views of the Trojans on the merits of the two heroes, spies are sent to listen at the walls of Troy. They hear

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νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ
τεύχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ πότνια μήτηρ.
παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.
ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ·
τοίην γὰρ κεφαλὴν ἕνεκ' αὐτῶν γαῖα κατέσχεν,
Αἴανθ', ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν·
'Αἶαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,
τοῖος γάρ σφιν πύργος ἀπώλεο· σεῖο δ' Ἀχαιοὶ
ἶσον Ἀχιλλῆος κεφαλῇ Πηληιάδαο

547.] *ἀθετεῖ Ἀρίσταρχος. ἡ δὲ ἱστορία ἐκ τῶν κυκλικῶν.* Schol. H. 556. *ἀπώλεο*] Apoll. Soph. 138. 5 *ἀπώλετο.*

two maidens talking; one of whom would give the prize for valour to Ajax, for his gallantry in carrying off the corpse of Achilles, *Αἴας μὲν γὰρ ἄειρε καὶ ἔκφερε δηιοτῆτος | ἥρω Πηλείδην, οὐδ' ἤθελε δῖος Ὀδυσσεύς.* But her fellow, whose mind Athena had influenced, answered her, *ἀντεῖπεν Ἀθηνᾶς προνοίᾳ, 'Πῶς τάδ' ἐφωνήσω; πῶς οὐ κατὰ μοῖραν ἔειπες | ψεῦδος;' . . καί κε γυνὴ φέροι ἄχθος, ἐπεί κεν ἀνὴρ ἐπιθείη, | ἀλλ' οὐκ ἂν μαχέσαιτο.* (See Scholl. Arist. Eqq. 1056.) Neither of the Cyclics represent the Atridae as umpires in the matter; but Pindar, Nem. 7. 20 foll.; 8. 23 foll.; Isthm. 3. 53 foll.; 5. (6.) 27 foll., implies that there was some treachery at work in the decision, and Ajax himself, in the representation of him by Sophocles, distinctly states that view (Aj. 445, etc.).

545. For **τήν** (sc. *νίκην*) **νίκησα** see on Od. 6. 61.

δικαζόμενος. Cp. Od. 12. 440.

546. **ἔθηκε,** 'set up, as a prize;' cp. Il. 23. 262 *ἱππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα | θῆκε γυναῖκα ἄγεσθαι,* ib. 265 *τῷ δευτέρῳ ἵππον ἔθηκεν.*

547. **παῖδες.** The grounds on which Aristarchus rejected the line (see crit. note) are not given. But, as Nitzsch remarks, (1) the Trojan captives would be the most unlikely umpires to be chosen in a dispute between these chieftains: (2) Homer does not use such a phrase as *παῖδες Τρώων*, but would have said *κοῦροι* (*κοῦραι*) or *υἷες*, as in Il. 23. 175: (3) the verse is superfluous; and (4) Odysseus would scarcely have represented Athena here as the author of such a disastrous decision.

548. **τοιῷδ' ἐπ' ἀέθλῳ,** 'for such a prize;' cp. *δώρῳ ἔπι μεγάλῳ* Il. 10. 304, *μισθῷ ἔπι ῥητῷ* 21. 445. This is settled by **ἕνεκ' αὐτῶν** (549) referring back to *τεύχεα.*

549. **κατέσχεν** 'covered,' 'buried.' Note the aoristic force.

550. **περὶ μέν,** 'was superior in form and in achievements to the other Greeks.' See Od. 1. 66.

555. **θεοί.** Here lies the emphasis. You need not visit your anger on me: it was the gods who offered these arms as a prize: which was a beginning of sorrow for the Greeks, '*for* so mighty a stronghold was lost to them in thee;' cp. with this use of **πύργος,** as applied to a person, Psalm 144. 2.

556. **σεῖο,** 'but we evermore sorrow for thee, fallen in death, as sorely as for Achilles.'

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ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
ἐκπάγλως ἤχθηρε, τεῒν δ' ἐπὶ μοῖραν ἔθηκεν.
ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.'
Ὣς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἔρεβος νεκύων κατατεθνηώτων.
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἤ κεν ἐγὼ τόν·
ἀλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.
Ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,

565. ὅμως] ὁμῶς αἱ πλείους περισπῶσιν Schol. Q. 568.] νοθεύεται, μέχρι τοῦ 'ὣς εἰπὼν ὁ μὲν αὖθις ἔδυ δόμον Ἄιδος εἴσω' (627) Schol. H. 'Manifestum est,

559. **αἴτιος ἀλλά.** Cp. Od. 8. 312 ἀτὰρ οὔ τί μοι αἴτιος ἄλλος | ἀλλὰ τοκῆε δύω. The logical way of stating the sentence would be, οὔ τις ἄλλος αἴτιος, ἀλλὰ Ζεὺς αἴτιός ἐστιν ὃς ἤχθηρε κ.τ.λ. Zeus was really guilty of it, because in his hatred of the Danai he laid doom on thee. Cp. οἶσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον Il. 6. 357.

560. **τεΐν.** See on Od. 4. 619.

565. **ὅμως**, 'notwithstanding;' cp. Il. 12. 393 ὅμως δ' οὐ λήθετο χάρμης. We do not find **ὅμως** elsewhere in Homer, but, in place of it, ἔμπης. We do find ὁμῶς with the meaning 'equally,' which the Schol. reads here; though he interprets it, contrary to Homeric custom, by ἔμπης. This use of ὅμως throws some suspicion upon the verse, which is heightened by the unusual way in which the participle **κεχολωμένος** is connected with the verb; 'though angry, he would notwithstanding have addressed me:' and not less strange is the substantival use of **κατατεθνηώτων** (inf. 567) without any noun such as νεκύων. It is indeed probable that the interpolation which Schol. H. (see crit. note) notes as extending from vv. 568-627 really begins at 565. Odysseus did not, like Aeneas, make a descent into the nether-world, but he sits at the edge of the trench, and questions the shades as they come forward and taste the blood. In the following passage however the story is told by one who is an eyewitness of what is going on in the depths of Erebus. The whole scene gives a view of mythology and of the punishment of the dead that seems to be later than Homer. Plato (Gorg. 525 D) refers to this passage, remarking that Homer has represented here τοὺς ἐν Ἅιδου τὸν ἀεὶ χρόνον τιμωρουμένους, Τάνταλον καὶ Σίσυφον καὶ Τιτυόν, and he quotes (526 D) the line that describes Minos bearing his sceptre. Cp. also Protag. 315 B, C. These references however need only show that the interpolation was an early one. La Roche (Hom. Stud. § 97. 3) is inclined to refer the whole passage to an Attic source; and traces of Athenian interpolation are found in the Iliad, as 1. 265; 2. 553-555, 558; 15. 333-383; and in the Odyssey, as 5. 121-128; 7. 80; and 11. 321-325, 631. The remark of the Schol. on inf. 604, τοῦτον ὑπὸ Ὀνομακρίτου [ἐμ]πεποιῆσθαί φασιν, may give the key to the whole of this interpolation. Onomacritus, Zopyrus, Orpheus, and Concylus [?] are named as the coadjutors of Peisistratus in his recension of the Homeric poems. To such men a system of punishments in the nether-world was probably an article of belief or profession. We are reminded by Herodotus (7. 6) that Onomacritus was caught making interpolations in an oracle.

568. Minos, son of Zeus and Europa, and king in Crete (Il. 13. 450 foll.), is described in Od. 19. 179 as Διὸς μεγάλου

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χρύσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
ἥμενον· οἱ δέ μιν ἀμφὶ δίκας εἴροντο ἄνακτα,
ἥμενοι ἑσταότες τε, κατ' εὐρυπυλὲς Ἄιδος δῶ.
Τὸν δὲ μετ' Ὠρίωνα πελώριον εἰσενόησα
θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι,
χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές.
Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,

ad hunc versum ut principium narrationis spectare scholium: nam dubium hoc quidem relinquere codd. Harl. et Vindob. 50 . . apparet . . (Buttm.). Nihil impedire quominus etiam v. 565–567 inter spurios referantur, in quibus ὄμως (ὁμῶς) offensioni est, monet Lehrs. Aristarch. p. 159. Nam duplicem in textum venisse videri recensionem, alteram 541–564, alteram 541–546, quibus statim annexos esse 565–567' Dind.

ὀαριστής, which Plato interprets by ὁμιλητὴς καὶ μαθητής, and Horace (Od. 1. 28. 9) reproduces by 'Iovis arcanis Minos admissus.' It is not to be understood that he is represented here as performing the office which later legends assigned to him; viz. of trying and sentencing the dead in Hades (cp. Virg. Aen. 6. 431, etc.). He only presents a shadowy counterpart of himself as he was when alive. Lawgiver, king, and judge in the flesh, he is also lawgiver, king, and judge in the shades. In a later mythological period, his brother Rhadamanthys (who is, according to Od. 4. 564, in Elysium) is given him as an assessor, as well as his other brother, Sarpedon or Aeacus.

569. **θεμιστεύοντα** = 'ius dicentem,' used here with dative: but in Od. 9. 114, where the more direct idea of 'being master of' comes in, we have θεμιστεύειν παίδων ἠδ' ἀλόχων [ων]. He is represented as on his seat, while the ghosts are either sitting, as waiting their turn, or standing, as each one states his case, or asks for the judge's decision: 'and they all around him, the king [**ἄνακτα** in apposition to **μιν**], were questioning him of their rights.'

570. Some take **εἴροντο**, as sup. 540, to mean 'stated their cases;' but it is better to render, 'de iure suo eum interrogabant' Damm.

572. Like Minos, Orion continues his customary pursuits in Hades. A phantom hunter, he appears driving before him phantom beasts, the shadows of those which he himself (**αὐτός**) had once chased on the lonely hills. For the distinction between **αὐτός** and **εἴδωλον**, which is brought out more strikingly in the doubtful line 604 inf., Mr. Gladstone (Homeric Synchronism, p. 261) quotes from Bunsen's Egypt the remark that, in the Book of the Dead, there is a picture representing the corpse of a dead man marching, with his soul behind it offering up prayers to the Sun-God.

573. **εἰλεῖν** describes the process of driving the creatures together into a herd, properly = 'massing them together' or 'cooping them up:' so Od. 19. 200 εἶλει γὰρ Βορέης ἄνεμος = 'coercebat.'

576. **Τιτυός** is probably a redupl. form from root τυ, to 'swell' or 'grow big' seen in Lat. *tumor*, *tuber*. In Od. 7. 324 Tityus is represented as being in Euboea.

577. **πέλεθρα.** This word is referred by Lobeck, Elem. 1. 245, to root πλα, as in πίμ-πλη-μι, and rendered, 'spatium expletum, dimensum atque descriptum,' which suits well with ἀπέλεθρον (ὃ οὐκ ἔστι μετρῆσαι), and ἄπλετον, 'quod mensuram excedit.' As a measure of length the π[ε]λέθρον was reckoned to be 100 feet (Greek); as measure of an area, 10,000 square feet; but this is a later limitation. Curtius (p. 250) quotes from Hultsch (Metrologie, 31), who connects πλέθρον with πελ (πολεύω), and understands by it a certain

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γῦπε δέ μιν ἑκάτερθε παρημένω ἧπαρ ἔκειρον,
δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσί·
Λητὼ γὰρ ἕλκησε, Διὸς κυδρὴν παράκοιτιν,
Πυθώδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.
Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
ἑστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενείῳ·
στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἑλέσθαι·

582.] 'Schol. Pind. ad Ol. 1. 60 [97] versus ponens de Tantalo 583, 584 **καὶ τὰ ἑξῆς** addit: **πλὴν εἰ μὴ κατὰ Ἀρίσταρχον νόθα εἰσὶ τὰ ἔπη ταῦτα**' Buttm.

length of ploughing-furrow, like Lat. 'vorsus.' As a mere translation we might render 'roods.'

579. **δέρτρον,** from **δέρω,** signifying properly any 'skin' or 'membrane,' is used technically for the 'caul,' Lat. 'omentum' or 'peritoneum;' the membrane enveloping the intestines. The later Greek name was **ἐπίπλοον.** Apollon. Lex. 57. 13 gives as another proposed interpretation **τὸ στόμα τοῦ γυπός.** This would necessitate our translating **δύνοντες** 'plunging.' Cp. Ov. Metam. 4. 456; Virg. Aen. 6. 595.

580. **ἕλκησε** may be taken as a 1 aor. from **ἑλκέω,** Epic form of **ἕλκω.** The MSS. give various forms, such as **ἥλκησε, εἴλκησε, ἥλκυσε, εἵλκυσε,** and **ἥλκωσε,** written variously with smooth or rough breathing. La Roche decides on **ἕλκησε,** as probably being the Aristarchean reading. He thinks too that the metre suggests **ἕλκησε** rather than **ἥλκησε,** as **γὰρ** implies an initial digamma, viz. **Ϝέλκησε.** We may render 'laid violent hands on,' comparing **δμῳάς τε γυναῖκας | ῥυστάζοντας ἀεικελίως** Od. 16. 108. Cp. also **σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι** Il. 6. 465, **ἑλκηθείσας τε θύγατρας** Il. 22. 62.

581. **Πυθώ,** see on Od. 8. 80, and cp. Il. 2. 519. According to Pindar, Pyth. 4. 90, Tityus was slain by Artemis; but Pausanias joins Apollo with her in the act (3. 18. 15), and Hyginus (f. 55) represents him as slain by Zeus with his thunderbolt. Panopeus 'with its fair lawns' was near the Cephissus on the borders of Boeotia. In Strabo's time it was called **Φανοτεύς,** and some ruins of its walls still remain. The words **κυδρὴν παράκοιτιν** strike us as somewhat inappropriate to Leto; it is the distinctive title of Hera, Il. 18. 184. The Schol. H. T. raises a difficulty about the insertion of the story of Tityus thus: **πῶς ὁ κείμενος ἐξῆλθεν; εἰ δὲ μὴ ἐξῆλθε, πῶς ἑωρᾶτο;**

582. **Τάνταλον.** Plato, Cratyl. 395, refers this name to **τάλας,** in the sense of 'wretched:' it is more likely connected with **ταλ-, τλῆναι, τολμᾶν,** meaning the 'daring' man. The close connection between **Τάν-ταλος** and **τάλαντον,** etc. appears in the proverb **τὰ Ταντάλου τάλαντα ταντελίζεται.** This fact may account for the forms of the story of his punishment; one, representing him as hanging balanced over the water; another, which the Tragedians and Lyrists mainly follow, describing him with a rock hanging over his head, like the sword of Damocles. Whether Tantalus is to be thought of as having revealed the secrets of the gods, to whose society he had been admitted, or as having stolen nectar and ambrosia from their table, at any rate there is a general agreement that his punishment came on him 'ob scelera animique impotentiam et superbiloquentiam' Cic. Tusc. 4. 16, 35. **καταπέψαι μέγαν ὄλβον οὐκ ἐδυνάσθη** Pind. Ol. 1. 55.

584. **στεῦτο.** Eustath. says **στεῦτο ἀντὶ τοῦ ἵστατο,** and quotes the comment of the Schol. V. **κέχρηται δὲ τῇ λέξει ὁ διασκευαστὴς παρὰ τὴν ποιητοῦ συνήθειαν.** But **στεῦμαι** is never used in Homer of 'standing;' and Aristarchus rightly interprets **τὸ κατὰ διάνοιαν διωρίζετο . . στάσιν γὰρ ψυχῆς σημαίνει ἡ λέξις.** Almost identical are the words of Apollon. Lex. **κατὰ διάνοιαν ἵστατο, οἷον διωρίζετο.** So Meric Casaubon, quoted by Löwe, 'Est in isto verbo (ut alibi pluribus) animi gestientis et aliquid cupide molientis per externos

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ὁσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεαίνων,
τοσσάχ' ὕδωρ ἀπολέσκετ' ἀναβροχὲν, ἀμφὶ δὲ ποσσὶ
γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
δένδρεα δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπὸν,
ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι·
τῶν ὁπότ' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιόεντα.
Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν.

586. ἀναβροχέν] Al. ἀναβροχθέν, ἀναβροθέν, τινὲς δὲ καὶ διὰ τὸ ῡ γράφουσιν ἀναβρυχέν Eustath. 588. κατὰ κρῆθεν] δισυλλάβως καὶ προπερισπωμένως τὸ κατὰ κρῆθεν Schol. H. Bekk. ii. writes κατ' ἄκρηθεν here and in Il. 16. 548.

gestus indicatio. Hoc igitur vult poeta his verbis, eam fuisse Tantali seu in pedes erecti sive alio quocunque gestu, ut de pugilibus olim loqui soliti, προβολήν, ut ardentissimam sitim prae se ferret.' Cp. Il. 2. 597; 3. 83; 5. 832; 9. 241; 18. 191; 21. 455; Od. 17. 525. Curtius refers στεῦμαι to root σταϝ or στεϝ, seen in σταυρός, Lat. *instaurare*. Düntzer, with less probability, connects it with a root στυ, seen in στόμα, and meaning 'call out,' 'speak.' This position Curtius attacks, pointing out that the root *stu* in Skt. must mean 'to praise.' If we have to take στεῦτο as = ἵστατο, we must join διψάων πιέειν. Transl. 'eagerly essayed in his thirst; but he was not able to take anything to drink withal.'

586. **ἀναβροχέν**, 'swallowed up.' This is in the form of a 2 aor. participle; a late 1 aor. passive is used by Lycophr. (55), καταβροχθείς. The active voice of a compound is found in Od. 4. 222 καταβρόξειε, and in 12. 240 ἀναβρόξειε, the uncompounded ἔβροξα occurs in Anth. 9. 1. See Buttm. Lexil. s. v. βρόξαι. Monro, H. G. § 42.

587. **φάνεσκε**. This iterative tense is supposed by some to be formed from ἐφάνην, others refer it to ἔφανον, 2 aor. act. with intransitive force. Anyhow, the formation is from an aorist stem, as εἴπε-σκε, ἐρητύ-σα-σκε, ὤσα-σκε. The word occurs again in Il. 11. 64, and Hesiod. Frag. 44. 3.

καταζήνασκε implies a present καταζαίνω, cp. ἀζάνεται δένδρεα h. Hom. Ven. 271, αἴγειρος ἀζομένη Il. 4. 487.

588. **κατὰ κρῆθεν**. This is the reading of Aristarch. See crit. note. ἀπὸ κρῆθεν is found in Hesiod, Sc. Herc. 7; κρῆθεν being probably a syncopated form of κάρηθεν (κάρη), cp. κρή-δεμνον. Here the Schol. rightly interprets κατὰ κεφαλῆς. Bekker compares his reading with κατ' ἄκρης Il. 15. 557; 22. 411, etc.

592. **ῥίπτασκε**, see on Od. 8. 374.

593. **Σίσυφος**. This name is explained by Curtius as a reduplication of σοφός, with the Aeolic substitution of υ for ο. The appropriateness of this appellation is suggested by Il. 6. 152 ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο, | ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν, | Σίσυφος Αἰολίδης. His story was dealt with by the Greek dramatists, Aeschylus having composed a Σίσυφος πετροκυλιστής and a satyric drama called Σ. δραπέτης. Another satyric play on the same subject was ascribed to Euripides. Sisyphus seems to have been accepted from the earliest times as the type of the cunning man; cp. Pind. Ol. 13. 52 πυκνότατον παλάμαις, Aristoph. Acharn. 391 μηχανὰς τὰς Σισύφου. The story of his guilt is told in different ways. According to Apollodorus, i. 9. 3, he betrayed one of the 'dulcia furta Iovis;' while Theognis (703) alludes to his escape from the prison-house of Hades, ὅστε καὶ ἐξ Ἀΐδεω πολυιδρείῃσιν ἀνῆλθεν, | πείσας Περσεφόνην αἱμυλίοισι λόγοις.

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ἤ τοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσίν τε
λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
ἄκρον ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταιΐς·
αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
αὐτὰρ ὅ γ' ἂψ ὤσασκε τιταινόμενος, κατὰ δ' ἱδρὼς
ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.
Τὸν δὲ μετ' εἰσενόησα βίην Ἡρακληείην,

597. κραταιΐς] So Aristarchus and Herodian. κραταί' ἴς or κραταῖ' ἴς Ptolem. Ascalon. Cp. Eustath. 598. ἔπειτα] This line is quoted in Arist. Rhet. 3. 11, with ἐπὶ δάπεδόνδε.

596. **λᾶαν ἄνω.** Cp. Eustath. ἐμφαίνει τὴν δυσχέρειαν τοῦ τῆς ὠθήσεως ἔργου τῇ τῶν φωνηέντων ἐπαλληλίᾳ, δι' ὧν ὀγκούντων τὸ στόμα οὐκ ἐᾶται τρέχειν ὁ λόγος, ἀλλ' ὀκνηρὰ βαίνει συνεξομοιούμενος τῇ ἐργωδίᾳ τοῦ ἄνω ὠθεῖν. ἀμέλει τὸ 'ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής,' ἀχάσμητον ὂν καὶ διὰ τοῦτο οἷον τροχαστικὸν τῇ φράσει, τὸ εὐπετὲς δηλοῖ τῆς τοῦ λίθου καταφορᾶς, Quintil. Inst. Or. 9. 4 'Vocalium concursus cum accidit, hiat et intersistit et quasi laborat oratio.' For Lucilius' imitation of the line see Cic. Tusc. Quaest. 1. 5 'Sisyphu' versat | saxum sudans nitendo nec proficit hilum.'

596. **ἀλλ' ὅτε,** 'but ever as he was just going to topple it over the hill's crest;' this is simpler than to take λᾶας as subject to μέλλοι and give an intransitive force to ὑπερβαλέειν.

597. **κραταιΐς.** We may set aside the interpretation of Aristarchus, who took this as an adverb, analogous in form to λικριφίς or ἀμφουδίς. Nor is the division of κραταιΐς into two words by Ptolemy of Ascalon likely. It seems left to us, either to take κραταιΐς as some 'power' inherent in the stone; as we should say, 'the force of gravity' (cp. Schol. ad loc. ἡ κραταιὰ δύναμις ὅ ἐστι τὸ βάρος, and Hdt. 8. 111, who uses ἀναγκαίη and ἀμηχανίη with a similar semi-impersonation): or, as a 'Power' or 'Mighty One' (like δαίμων sup. 587), external to the stone itself. See Od. 12. 124, where Κραταιΐς is given as the name of the weird mother of Scylla. The form κραταιΐς is related to κραταιός, as ἡμερίς (Od. 5. 69) to ἥμερος. The interpretation of Aristarchus not only suggests a form contrary to analogy, but would require an unusual intransitive sense to be assigned to ἀποστρέψασκε. The epithet **ἀναιδής** is the original of the Virgilian *improbus*. Aristotle quotes the passage (Rhet. 3. 11) as a famous instance of τὸ τὰ ἄψυχα ἔμψυχα λέγειν διὰ τῆς μεταφορᾶς. For similar dactylic lines to express rapid motion cp. Il. 5. 745; 8. 389; 13. 235; Virg. Aen. 2. 227; 5. 217; 6. 702; 8. 596; 9. 37; 11. 875; Georg. 3. 284.

600. **ἐκ κρατός.** As he thrusts forward his hands to push the stone before him, the head is necessarily brought down near to the ground, so that the dust raised by the trampling feet and moving stone seems to rise from it.

601. The circumstances of the scene change again. Not only is Heracles seen by Odysseus, as were Minos, Sisyphus, etc., but he recognises Odysseus, accosts him, and then returns again δόμον Ἄϊδος εἴσω, like Achilles and Ajax (sup. 539, 563). The suggestion is certainly so tempting to pass directly from v. 565 to v. 630, and omit all that lies between; but the excision of three lines (602–604) will really dispose of almost all the arguments that have been advanced in ancient and modern times against the genuineness of the passage about Heracles in Hades. The Schol. on Od. 11. 385 sums up the objections under four heads: (1) πῶς Ἡρακλῆς ἐνταῦθα μένων θεός; (2) πῶς οἷόν τε τὸν αὐτὸν εἶναι καὶ ἐν ᾅδου καὶ ἐν οὐρανῷ; (3) ἡ Ἥβη καθ' Ὅμηρον παρθένος, ὅθεν καὶ οἰνοχοεῖ. (4) ἀπίθανον δὲ αὐτὸν ἔχειν καὶ τὴν σκευήν (5) μὴ πιὼν δὲ πῶς ὁμιλεῖ; Now if we are willing to extend the rejection of v. 604 (which Schol. H. calls an interpolation of Onomacritus) to vv. 602, 603

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εἴδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
τέρπεται ἐν θαλίῃς καὶ ἔχει καλλίσφυρον Ἥβην

602, 603.] οὗτοι ἀθετοῦνται καὶ λέγονται Ὀνομακρίτου εἶναι Schol. Vind. 56; but Schol. H. seems to refer this to 604, which is copied from Hesiod. Theog. 952. Aristonicus rejects the lines ὅτι ἐς τρία διαιρεῖ, εἰς εἴδωλον, σῶμα, ψυχήν. τοῦτο δὲ οὐκ οἶδεν ὁ ποιητής. See La Roche ad loc.; Dind. Scholl. 603. Ἥβην] ἔνιοι δὲ οὐ

as well; we shall have disposed of the objection of Aristonicus on the ground of the post-Homeric tripartition of εἴδωλον, σῶμα, and ψυχή, nor shall we have to accept the later story of the apotheosis of Heracles, nor of the marriage of Hebe. It may be safely said that Homer knew nothing of the legend which recounts the apotheosis; for in Il. 18. 117 it is distinctly said that οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα, and Diodor. Sicul. 4. 39 tells us, Ἀθηναῖοι πρῶτοι τῶν ἄλλων ὡς θεὸν ἐτίμησαν τὸν Ἡρακλέα, cp. Pausan. 1. 32. 4 σέβονται δὲ οἱ Μαραθώνιοι Ἡρακλέα, φάμενοι πρώτοις Ἑλλήνων σφίσιν Ἡρακλέα θεὸν νομισθῆναι.

Such an apotheosis of heroes was a common usage of the post-heroic age, as e.g. of Achilles (Pind. Nem. 4. 49); Diomede (Nem. 10. 7); Ajax (Nem. 4. 48); Neoptolemus (Pausan. 10. 24. 5); Hector (Pausan. 9. 18. 4); and Odysseus himself (Tzetz. ad Lycophr. 800).

Another objection of the Scholiast is (4) that Heracles though a ghost should carry his weapons with him. But, surely, it is the regular Homeric usage to represent life in the under-world as a copy, more or less faithful, of the life in the world above. The ghosts retain their original stature, voice and features (Il. 23. 65 foll.); they wear their own armour, and still show the wounds they had received (Od. 11. 40 foll.). Teiresias holds the golden sceptre of his office, and Heracles the characteristic weapons by which he may be recognised. The armour may be as shadowy and spectral as the wearer, but there it is; Heracles is not Heracles without it; nor Orion, Orion, without his club. The objection raised to the passage, because Heracles seems to recognise Odysseus without having tasted of the blood in the pit, would apply equally well to the case of Achilles and Ajax and the rest of the ghosts, who (542) εἴροντο κήδε' ἑκάστη, where we have either to suppose that this preliminary is taken for granted, κατὰ τὸ σιωπώμενον, or is dispensed with. Nitzsch, ad loc., takes further exception that Odysseus offers no answer to the words addressed to him by Heracles; but it is easier to state this as an objection than to show what ought or what could have been said in reply. Nitzsch finds a further objection in the allusion to the bringing up by Heracles of the 'dog' from Hades (inf. 623 foll.), where see notes. It may be urged that there is a peculiar propriety in the introduction of Heracles into the group of the famous dead with whom Odysseus meets in Hades, because of certain characteristic resemblances between the two heroes, both of whom are under the particular protection of Athena. There can be no doubt that the legend of the apotheosis of Heracles, though post-Homeric, is still of very early date. It would appear to have been recorded in the Οἰχαλίας ἅλωσις, ascribed to Creophylus (Welck. Episch. Cycl. 233 foll.), and it seems to be a very tenable view that the whole passage about Heracles in this 11th book is genuine, with the exception of vv. 602-604. The temptation to insert these lines, or something similar, would be a powerful influence on a rhapsodist, who might fear to offend his audience, if he seemed to leave their deified hero in the under-world. No easier means of avoiding such offence could be conceived than a simple assertion that, after all, it was only the ghost of Heracles that had its dwelling there, while the hero himself enjoyed divine honours among the gods. Probably there is not much real value in the testimony of the Scholl., that the insertion was due to Onomacritus; but it may imply that it is at any rate the work of some Attic διασκευαστής. It would be imperative to ascribe the highest honours to a hero whom the Athenians (see sup.) had learned to worship as a god. See on the whole subject C. F. Lauer, Quaest. Homer. 1. cap. 2.

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[παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου].
ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς,
πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἐοικὼς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀιστὸν,
δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικώς.
σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ
χρύσεος ἦν τελαμὼν, ἵνα θέσκελα ἔργα τέτυκτο,
ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,

τὴν οἰνοχόον Ἥβην, ἀλλὰ τὴν ἑαυτοῦ ἀνδρείαν, i.e. ἥβην Schol. H. This is evidently intended by Schol. Q. interpreting καλλίσφυρον by ἰσχυρὰ ἔχουσαν τὰ σφυρά. 611. χαροποί] χαλεποί Vind. 133.

606. **πάντοσ' ἀτυζομένων**, 'flying scared every way.' Cp. ἀτυζόμενοι πεδίοιο of runaway horses, Il. 6. 38; of routed troups, 18. 7. The cry of the ghosts seems to be imitated in the reiteration of the ω.

νυκτὶ ἐοικώς, used of a stern lowering look; not unlike to our vernacular 'looking as black as thunder.' It is applied to Apollo in wrath, Il. 1. 47; and to Hector, Il. 12. 463, who is farther described as νυκτὶ θοῇ ἀτάλαντος ὑπώπια, reminding us of the phrase ὑπόδρα ἰδών.

607. **γυμνόν**, 'uncased,' sc. from its γωρυτός Od. 21. 54.

608. **παπταίνων**, 'glancing terribly round.' If with the lexicons we regard this word as a reduplicated form of root πτα, seen in πτήσσω, etc., it must get its meaning from the idea of the half-timid, half-angry look of a crouching beast that is brought to bay or caught in the toils. In that sense we may perhaps compare it with δοκεύειν, in Od. 5. 274 ἄρκτος.. Ὠρίωνα δοκεύει. The use of παπταίνειν always suggests anxiety in the look; even here there is caution blended with keen expectation expressed.

Join **αἰεὶ βαλέοντι**, 'ever as if about to shoot;' comparing αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν ἐίκτην Il. 23. 379, ἀπορρίψοντι ἐοικώς Hesiod. Scut. 215; 'Quos super atra silex iam iam lapsura cadentique | imminet assimilis' Virg. Aen. 6. 602. The juxtaposition of four participles here without any finite verb is very remarkable; nor do the MSS. suggest any var. lect. It is possible to conjecture πάπταινεν for παπταίνων, or ἔχεν for ἔχων, or ἐοικώς may be supposed (as by Fäsi) equivalent to ἐοικὼς ἦν, but such a form of the 'periphrastic conjugation' would be very strange, and if the need of it had been felt, nothing would have been simpler than to write ἐῴκει. It seems not unlikely that there is a real rhetorical art in the grouping of these abrupt, unconnected, clauses. The very passage has, as it were, the expression or attitude of uneasy expectation.

609. **ἀμφὶ περί**, for this combination cp. Il. 2. 305; 8. 348; 17. 760; 21. 10; 23. 191; Od. 8. 175. It does not seem possible to discriminate between the force of the two words; though **περί** should add completion to the less complete sense of **ἀμφί**. The English use of 'round about' is near enough for translation. There is no reason for writing both words in one (ἀμφιπερί), as Bekker. Transl. 'And his terrible baldric round about his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and bright-eyed lions, and battles and fights, and bloodshed and slayings of men.' **ἀορτήρ** (ἀείρω) and **τελαμών** (τλῆναι) both signify the 'upholders' or 'carriers,' but the position of the words suggests that τελαμών is here used as the more specific of the two.

611. **χαροποί** is commonly referred to χαρά, as expressing 'wild joy;' but this gives no very clear idea. Perhaps it is better with Curtius to refer the first part of the word to the Skt. root *ghar*, 'to glow,' or, with Fick, the whole form to *gharap* = 'to sparkle.'

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ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.
μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο,
ὃς κεῖνον τελαμῶνα ἑῇ ἐγκάτθετο τέχνῃ.
ἔγνω δ' αὐτίκα κεῖνος, ἐπεὶ ἴδεν ὀφθαλμοῖσι,
καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἆ δείλ', ἦ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάζεις,
ὅν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἠελίοιο.
Ζηνὸς μὲν παῖς ἦα Κρονίονος, αὐτὰρ ὀϊζὺν
εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείρονι φωτὶ
δεδμήμην, ὁ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.

614. ἐγκάτθετο] τινὲς, ὃς κείνῳ τελαμῶνι ἑὴν ἐγκάτθετο τέχνην Schol. H., which Kayser adopts. 622.] After this verse Cod. Ven. 4 gives two lines, mnch muti-

613. **μὴ τεχνησάμενος**. Translate, 'May he who stored up [the design of] that belt in his craft' (i. e. 'in his inventive mind,' cp. Od. 23. 223 ἐῷ ἐγκάτθετο θυμῷ), 'having once fashioned it, never fashion any other work.' It was the highest effort of genius, any further attempt would mar rather than increase the artist's glory: so Pliny, N. H. 36. 1. 7 'praeclarum opus etiamsi totius vitae fuisset;' Od. 8. 176 οὐδέ κεν ἄλλως | οὐδὲ θεὸς τεύξειε. This notion that a man should not attempt a second effort when the first was perfect is illustrated by the story of Iwan the Terrible, who was said to have put out the eyes of the architect, who had built his royal palace, for fear he might try and reproduce the work. Nitzsch well compares for the use of μή . . μηδέ Hdt. 8. 144 μὴ ποιέειν μήδ' ἣν ἐθέλωμεν, Plutarch. Flamin. 17. E μὴ τοίνυν, ἔφη, μήδ' ὑμεῖς θαυμάζετε. It is probable however that we have here no mere periphrasis for the highest praise, but a naïve expression of terror at the ghastliness and the reality of the representations. The emphatic position of **σμερδαλέος** is not without force; so that we may render, 'Would that he had never made it (so terrible a sight it was), but now that he has made it may he never make anything else like it!' etc. This interpretation falls in better with the somewhat similar passage in Od. 4. 684, because in both cases the participle following μή stands instead of a separate clause expressing a wish. We might state the whole sentence thus—μὴ ὤφελε μὲν τοῦτο τεχνήσασθαι, νῦν δὲ, μὴ ἄλλο τι τεχνήσαιτο. The var. lect. of Schol. H. (see above) must mean, 'who put all his inventive power into that work.'

618. **ἡγηλάζεις**. Translate, 'Wretched man, an evil sort of fate thou too dost endure.' Ameis on Od. 18. 382 quotes a number of instances of τις put before the substantive it qualifies, Od. 5. 421; 6. 179, 206; 9. 11, 508; 11. 213, 618; 14. 391, 463; 15. 83, 362; 16. 256; 17. 449, 484; 18. 327; 19. 239; 20. 38, 140; 21. 397; Il. 6. 506; 7. 156; 11. 292, 722, 794, 797; 13. 389; 15. 362; 16. 39; 17. 32, 61, 133; 19. 56; 21. 101. A similar emphatic use of the indefinite is found in Theocr. 1. 32 τὶ θεῶν δαίδαλμα, 'eximium et singulare in suo genere opus' Fritzsche. **ἡγηλάζειν** seems to be used here as ἄγειν or διάγειν in later Greek. For the form we must suppose a word ἡγηλός related to ἡγέομαι as μιμηλός (Lucian, Jup. Trag. 33) to μιμέομαι. Philo uses μιμηλάζω.

621. **χείρονι φωτί**, i. e. Eurystheus, son of Sthenelus, to whose service Heracles was bound, through the spiteful intrigues of Hera. See Il. 19. 97 foll., Virg. Aen. 4. 191.

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καί ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
φράζετο τοῦδέ γέ μοι χαλεπώτερον εἶναι ἄεθλον.
τὸν μὲν ἐγὼν ἀνένεικα καὶ ἤγαγον ἐξ Ἀΐδαο·
Ἑρμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.'
"Ὣς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω,
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
καί νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ
[Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·]
ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
ἠχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ᾕρει,
μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
ἐξ Ἄϊδος πέμψειεν ἀγαυὴ Περσεφόνεια.
αὐτίκ' ἔπειτ' ἐπὶ νῆα κιὼν ἐκέλευον ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
τὴν δὲ κατ' Ὠκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,

lated, but restored by Cobet, Εὐρυσθεύς· τῷ γάρ ῥα πατὴρ ἐκέλευσε Κρονίων | πλείστους δεδμῆσθαι τηλεκλειτῶν ἀνθρώπων. 624. τοῦδέ γε] La Roche with good MSS. τοῦδέ τι. Al. τοῦδ' ἔτι. 631.] Πεισίστρατόν φησιν Ἡρέας ὁ Μεγαρεὺς ἐμβαλεῖν ἐς τὴν Ὁμήρου νέκυιαν τὸ 'Θησέα Πειρίθοόν τε θεῶν ἀριδείκετα τέκνα' χαριζόμενον Ἀθηναίοις Plutarch. Thes. c. 20.

623. **κύν' ἄξοντ'.** Homer does not enumerate the labours of Heracles, nor does he name the 'dog,' which appears as *Κέρβερος* first in Hesiod, Theog. 311. Pausanias (3. 25. 4) quoting from Hecataeus says that there was a *δεινὸς ὄφις* at Taenarus, called *Αἴδου κύων.* The eagles or vultures are similarly called by Aesch. and Soph. *Διὸς κύνες.* See Il. 8. 368; which seems to show that the story about Cerberus was known to Homer, in a simple form, the name and the other details being a later growth.

626. **ἔπεμψεν,** 'conducted me,' as Od. 6. 255.

630. **ἔτι .. ἴδον,** as *ἔτ' ἔλθοι* 628.

632. **ἀλλὰ πρίν,** 'but, ere that might be, up gathered (*ἐπὶ-ἀγείρετο*) the countless tribes of dead with awful cry; and pale fear seized me lest the dread Persephone might send upon me out of Hades a Gorgon-head of some terrible monster.' Odysseus uses the phrase to denote any horrible spectre, and not with reference to *the* Gorgon's head, mentioned in Il. 11. 36; 5. 741; 8. 349. Hesiod makes three Gorgons, daughters of Phorcys and Ceto, and names them Euryale, Stheino, and Medusa. (Theog. 276.)

634. **δεινοῖο πελώρου** is in apposition with *Γοργοῦς* implied in *Γοργείην.* Cp. *ἔς τ' ἐμὰ ἔργ' ὁρόωσα καὶ ἀμφιπόλων* Od. 19. 514, *δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος* Il. 3. 180, *Νεστορέῃ παρὰ νηὶ Πυλοιγενέος βασιλῆος* Il. 2. 54, *τἀμὰ δυστήνου κακά* Soph. O. C. 344.

639. **κῦμα ῥόοιο,** i.e. the current down the Ocean-stream, carrying them again towards the sea.

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πρῶτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὖρος. 640

640. εἰρεσίῃ] τὰ παλαιὰ τῶν ἀντιγράφων ἐν δοτικῇ πτώσει ἔχουσιν Eustath. But εἰρεσίῃ only occurs in Vind. 56 prim. man.

640. εἰρεσίη. They left the realm of Hades, and fared down the Ocean-stream. Here there was no wind, perhaps because they were in an unearthly place beyond the ordinary atmosphere. So at first they went on by rowing (or 'it was rowing that took them on.' see crit. note), and then, as they got into the ordinary world again, there was fair wind. εἰρεσίη, in the nominative, seems to make a better parallel with οὖρος.

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ΟΔΥΣΣΕΙΑΣ Μ.

Σειρῆνες, Σκύλλα, Χάρυβδις, βόες Ἡλίου.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὠκεανοῖο
νηῦς, ἀπὸ δ' ἵκετο κῦμα θαλάσσης εὐρυπόροιο
νῆσόν τ' Αἰαίην, ὅθι τ' Ἠοῦς ἠριγενείης
οἰκία καὶ χοροί εἰσι καὶ ἀντολαὶ Ἠελίοιο,

2. **ἀπὸ δ' ἵκετο** = *ἀφίκετο δέ*. This is still part of the protasis; the apodosis begins with *νῆα μὲν ἐνθ'* v. 5.

εὐρυπόροιο, 'the great and wide sea,' as distinguished from the narrow Ocean-stream.

3. **Αἰαίην**. There appears to be a real contradiction in the position here assigned to Circe's island. From b. 10 we gather that Odysseus, after his disaster that befel from the opening of the wind-bag, sailed in a N.W. direction from the isle of Aeolus towards the country of the Laestrygonians; and from thence, keeping the same direction, he reaches Aeaea, still further to the North and West. In the present passage, it looks at first sight as if Aeaea were placed in the extreme east, at the sun-rising; and the description is given in the most definite language. This difficulty was rather evaded than elucidated by the ancient commentators, who generally concur in interpreting the passage, *ταῦτα ὡς πρὸς σύγκρισιν τοῦ Ἅδου· θέλει γὰρ εἰπεῖν ὅτι ἐκ τοῦ Ἅδου ἐς τὰ φωτεινὰ διήλθομεν* (Schol. B.). This interpretation, which implies, as it were, a clear defining line between the land of darkness and the land of light, is substantially adopted by Voss, Nitzsch, Klausen, and others. Grotefend (Geogr. Ephem. 48 p. 266 foll.) proposes to place Aeaea in the East: but, although this view appears to have been maintained in later times, it is not found in Homer. Völcker (Homer. Geog. 31) would escape the difficulty by representing Eos here as a goddess, rather than as the physical conception of the dawn; but this leaves **ἀντολαὶ Ἠελίοιο** unexplained. The real solution seems to lie in the fact that Homer regards the extreme West and extreme East as an almost identical point. See note on the description of the short Laestrygonian nights Od. 10. 81, where the line of Aratus, quoted in Schol. H., lays the ground of the interpretation, *ἧχί περ ἄκραι μίσγονται δύσιές τε καὶ ἀντολαί*. Mr. Gladstone has adopted the same view about Aeaea in Homeric Synchronism, p. 226 foll. 'The island of Kirkè is strongly identified with the East . . there is a point where the darkness and the dawn approach one another, and the Sun, when he rises, is not far from the place of his setting.'

4. **χοροί**, 'dancing lawns;' for Eos must be supposed to have a train of nymphs, symbolising perhaps the quick-glancing rays of light. The plural **ἀντολαί** (cp. *ἀπὸ ἡλίου ἀνατολέων* Hdt. 4. 8) no doubt contains an allusion to a phenomenon that could not have escaped notice, namely,

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νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ δῖαν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
δὴ τότ' ἐγὼν ἑτάρους προΐειν ἐς δώματα Κίρκης
οἰσέμεναι νεκρὸν Ἐλπήνορα τεθνηῶτα.
φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτη πρόεχ' ἀκτή,
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες
πήξαμεν ἀκροτάτῳ τύμβῳ εὐῆρες ἐρετμόν.
Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην
ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
σῖτον καὶ κρέα πολλὰ καὶ αἴθοπα οἶνον ἐρυθρόν.
ἡ δ' ἐν μέσσῳ στᾶσα μετηύδα δῖα θεάων·
'Σχέτλιοι, οἳ ζώοντες ὑπήλθετε δῶμ' Ἀΐδαο,
δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.

15.] Ζηνόδοτος γράφει, ἀκροτάτῳ τύμβῳ ἵνα σῆμα πέλοιτο Schol. H. 22. δισθανέες] Schol. Q. has in lemma δὶς θανέες] οὕτως ἐν δυσὶ μέρεσι λόγου· φησὶ γὰρ Ἀπολλώνιος ὡς ὅτι δίς καὶ τρίς ἐν ταῖς συνθέσεσιν ἐκβάλλει τὸ σ, δίπους, τρίπους.

that the sun rises at different points on the horizon according to the change of season. Cp. the expression δύσιές τε καὶ ἀντολαί quoted above from Aratus.

10. **οἰσέμεναι.** For the use of the infinitive expressing the purpose of προΐειν cp. τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεύειν Il. 20. 234, πὰρ δὲ δέπας οἴνοιο πιεῖν Od. 8. 70, τούσδ' ἄναγον ζωοὺς σφίσιν ἐργάζεσθαι ἀνάγκῃ Od. 14. 272, ἀήτας | Ὠκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους Od. 4. 568.

12. **θάπτομεν,** imperf. 'we buried him where the beach ran out to its furthest point,' cp. τύμβον χεύαμεν . . ἀκτῇ ἔπι προὐχούσῃ Od. 24. 80; Od. 6. 138. Similarly we have ἄκραι νῆες Il. 15. 653 = 'extremus navium ordo,' ἐπὶ σέλματος ἄκρου h. 7. 47, ἄκραι ᾐόνες Il. 17. 264.

14. Join **ἐπὶ-ἐρύσαντες,** 'having dragged up a stone pillar thereon,' sc. on the χῶμα. With ἐρύσαντες compare the epithet ῥυτός applied to large stones, Od. 6. 267.

15. **πήξαμεν . . ἐρετμόν.** Cp. Virg. Aen. 6. 232 'At pius Aeneas ingenti mole sepulcrum | imponit suaque arma viro remumque tubamque.'

16. **τὰ ἕκαστα,** 'these things severally,' so inf. 165; cp. ταῦτα ἕκαστα Il. 1. 550; Od. 14. 362; 15. 487.

διείπομεν, to be distinguished from δίειπε Il. 10. 425. The latter must be referred to root ϝεπ, the former to σεπ, with which probably ὅπλον is connected.

18. **ἐντυναμένη,** 'having made herself ready.' Cp. ἐντύνασαν ἓ αὐτήν Il. 14. 162.

19. **αἴθοπα.** The use of the epithet in conjunction with ἐρυθρόν settles the interpretation as 'bright' or 'sparkling.'

22. **δισθανέες.** Cp. Virg. Aen. 6. 134. **ὅτε** should properly mean 'when other men die only once,' referring to

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ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
αὖθι πανημέριοι· ἅμα δ' ἠοῖ φαινομένηφι
πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἠδὲ ἕκαστα
σημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ
ἢ ἁλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.'
῝Ως ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός,
ἡ δ' ἐμὲ χειρὸς ἑλοῦσα φίλων ἀπονόσφιν ἑταίρων
εἷσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.
καὶ τότε δή μ' ἐπέεσσι προσηύδα πότνια Κίρκη·
'Ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,
ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.

Eustath. assigns the same reading to Apollodorus. This would seem to imply a form *διθανέες*, or the existence of an adjective *θανής*.

the *time* they had chosen for their voluntary visit to the realm of the dead. But the temporal sense cannot be strongly pressed. As in the use of the Latin '*cum*,' and our '*while*,' the sense is passing into that of a logical conjunction.

26. **κακορραφίῃ**, used in the plural, Od. 2. 236. Cp. *κακὰ ῥάπτομεν* Od. 3. 118.

27. **ἢ ἁλὸς ἢ ἐπὶ γῆς.** Nitzsch quotes this as the solitary instance in Homer of a preposition that belongs to two objects being connected only with the latter, as though the sentence should have run *ἢ ἐπὶ ἁλὸς ἢ ἐπὶ γῆς*. He remarks that this usage is admissible only when there is some close inter-relation or intentional contrast between the two objects; cp. Soph. Antig. 367 *ποτὲ μὲν κακὸν ἄλλοτ' ἐπ' ἐσθλὸν ἕρπει.* ib. 1176 *πότερα πατρῴας ἢ πρὸς οἰκείας χερός*; Hor. Od. 3. 25. 2 'quae nemora aut quos agor *in* specus?' See Lobeck, Aj. 249. But it is doubtful if this use with the preposition be not later than Homer, though we find in Pindar, Pyth. 8. 99 *πόλιν κόμιζε Δὶ καὶ κρέοντι σὺν Αἰακῷ*. It seems better to take **ἁλός** here by itself as a local genitive, as *῎Αργεος* Od. 3. 251, *ἠπείροιο* Od. 14. 97, *γαίης* Il. 5. 310; 17. 373.

ἀλγήσετε, the subjunctive, with short vowel.

33. Join **ἐμέ** both with **ἑλοῦσα** and **εἷσε**. It appears from 143, that they were not in Circé's house, as she returns thither after her interview. Probably they were in some grotto or bower.

34. **προσέλεκτο** may be rendered 'accubuit;' but this in the sense rather of 'reclined at my feet,' than 'lay by me.' For, although it is night time, there is no mention of the *εὐνή*, as in Od. 10. 334, nor is the idea of 'lying' quite compatible with *εἷσε* (root *ἐδ* = Lat. '*sed*'). The Scholl. seem to have found some difficulty in *προσέλεκτο*, for they interpret it variously by *παρέκλινεν ἑαυτήν*, *ἐκοίμησε*, and *προσδιελέξατο* or *προσεῖπε*, the last explanation being of course quite untenable, as the word belongs to the stem *λεχ-*, not *λεγ-*.

37. **Ταῦτα** includes all the circumstances of the voyage to Hades.

38. **μνήσει σε θεός.** Cp. Od. 3. 27 *ἄλλα δὲ καὶ δαίμων ὑποθήσεται*, and Od.

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Σειρῆνας μὲν πρῶτον ἀφίξεαι, αἵ ῥά τε πάντας
ἀνθρώπους θέλγουσιν, ὅ τις σφέας εἰσαφίκηται.
ὅς τις ἀιδρείῃ πελάσῃ καὶ φθόγγον ἀκούσῃ
Σειρήνων, τῷ δ' οὔ τι γυνὴ καὶ νήπια τέκνα
οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,
ἀλλά τε Σειρῆνες λιγυρῇ θέλγουσιν ἀοιδῇ,

40. ὅ τις] La Roche regards ὅ τί σφεας as the best established reading. See Hom. Textkrit. 413; Ameis, Anh. ad loc. The readings vary between ὅτε σφέας, ὅτι σφέας, ὅ τις σφέας, and ὅς τις, the last implying θέλγουσ'.

4. 181. No special god is here alluded to, certainly not Poseidon, as suggested by the Schol., nor Helios; but in the most general sense, 'some kindly power.' We find similar expressions in φωτὶ .. ὅν κε θεὸς τιμᾷ Il. 17. 99, οὐδέ κεν ἄλλως | οὐδὲ θεὸς τεύξειε Od. 8. 177, θεὸς δὲ τὸ μὲν δώσει τὸ δ' ἐάσει Od. 14. 444. Comparing these passages with such phrases as ὑπὲρ θεόν Il. 17. 327, ἄνευθε θεοῦ Il. 5. 185, σὺν θεῷ Il. 9. 49, it does not seem likely that any expression of a monotheistic feeling is intended; which would ill accord with the thorough anthropomorphism of the Homeric religion.

αὐτός is emphatic; like Lat. *ipse* with the force of *ultro*.

39. **Σειρῆνας.** The etymology of the name is doubtful. Some take it from σειρά, and so render it the 'enchainers,' with which we may compare the expression δέσμιος ὕμνος in Aesch. Eum. 331; and Ov. A. A. 3. 311 'Monstra maris Sirenes erant, quae voce canora | quamlibet admissas *detinuere* rates.' Others compare Σείρ (the sun) and Σείριος (the bright star); and others again refer to the root *svar*, 'to sound sweetly.' In Homer they are represented as two in number (cp. inf. 52 Σειρήνοιιν), living on one island (157). In later legend they appear as three or even four, living on three islets, νησίδια τρία .. ἔρημα πετρώδη, ἃ καλοῦσι Σειρῆνας. Their names are differently given. Eustath. calls the Homeric Sirens Ἀγλαοφήμη and Θελξιέπεια. When the Sirens were transferred, along with other Homeric marvels, to the coast of Italy, we find the names of Παρθενόπη (the Siren of Naples), Λίγεια and Λευκωσία, with sundry additions to the list, such as Μολπή and Θελξινόη. Ovid follows the legend that makes them daughters of the Achelous by one of the Muses, and he describes the form in which they were commonly represented, Metam. 5. 552 'Vobis, Acheloides, unde | pluma pedesque avium quum virginis ora geratis?' Cp. Eur. Hel. 167 πτεροφόροι νεάνιδες, | παρθένοι, Χθονὸς κόραι, | Σειρῆνες κ.τ.λ. Claudian, when he calls the Sirens (epig. 40) 'dulcia monstra, | blanda pericla maris, terror quoque gratus in undis,' seems to express well the general notion conveyed by this legend. The Sirens appear to personify the hidden dangers of the calm sea ('placidi pellacia ponti'), and their alluring song may represent the musical sounds of the water splashing in caves and over broken rocks. The whole idea is exactly reproduced in the stories of the Lorelei. It should be remarked here that one of the peculiar characteristics of the Sirens is their superhuman knowledge of the past and future, see inf. 189. Cp. Eur. Androm. 936 κἀγὼ κλύουσα τούσδε Σειρήνων λόγους, | σοφῶν, πανούργων, ποικίλων λαλημάτων, | ἐξηνεμώθην μωρίᾳ. Horace expresses the common view in his phrase, 'Vitanda est improba Siren | desidia.'

40. **ὅ τις σφέας.** See crit. note.

42. **τῷ δέ** is the apodosis to **ὅς τις**, 'illi non adsistit uxor.' The singular **παρίσταται** refers to the wife alone; the children are included with her as subjects to **γάνυνται.** For another sort of confusion cp. δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται Il. 2. 135. We may further compare κοῦροι κρινθέντε δύω καὶ πεντήκοντα | βήτην .. κατήλυθον Od. 8. 48. Kayser would read **παρίσταντ'.**

44. **λιγυρῇ.** Cp. Alcman frag. 7 ἁ Μῶσα κέκλαγγ', ἁ λίγεια Σειρήν.

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ἥμεναι ἐν λειμῶνι· πολὺς δ' ἀμφ' ὀστεόφιν θὶς
ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.
ἀλλὰ παρὲξ ἐλάαν, ἐπὶ δ' οὔατ' ἀλεῖψαι ἑταίρων
κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ
τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἴ κ' ἐθέλῃσθα
δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

49.] Ameis, with Nauck, prefers to put *αἴ κ' ἐθέλῃσθα* between commas, as being a commonly parenthetical phrase in Homer. See note below.

45. **πολὺς δέ**, 'and on either side is a great heap of bones of mouldering men; and round (the bones) the flesh is wasting away.' There is no instance in Homer of a form in *-φιν* standing as the genitive in dependence on another noun, though we have *ἀπ' ὀστεόφιν* Od. 14. 134, *ἐξ εὐνῆφιν* Od. 2. 2. There seems however a general consent to accept **ὀστεόφιν** here as convertible with *ὀστέων*, otherwise it is tempting, on the analogy of *φθινύθει δ' ἀμφ' ὀστεόφι χρώς* Od. 16. 145, to join **ἀνδρῶν πυθομένων ἀμφ' ὀστεόφιν**, 'mouldering round their bones;' to which the words *περὶ δὲ ῥινοὶ μινύθουσι* would form the epexegesis, and nearer description. Monro, H. G. § 158, suggests that **ὀστεόφιν** may be an instrumental of *material* = 'a heap (is made) of bones.' Nitzsch quotes Aesch. Pers. 818 *θῖνες δὲ νεκρῶν καὶ τριτοσπόρῳ γονῇ | ἄφωνα σημανοῦσιν ὄμμασι βροτῶν.* By **ῥινοί** we must understand both flesh and skin together, as in Od. 14. 133 *μέλλουσι κύνες .. ῥινὸν ἀπ' ὀστεόφιν ἐρύσαι.* Cp. Hes. Scut. 152 *ὀστέα δέ σφι περὶ ῥινοῖο σαπείσης | Σειρίου ἀζαλέοιο κελαινῇ πύθεται αἴῃ*, where *ἡ ῥινός* seems to be an Alexandrine form.

47. **παρὲξ ἐλάαν** and **ἀλεῖψαι** have both an imperatival force. Ameis extends this force to **ἀκουέμεν** as well, treating **αἴ κ' ἐθέλῃσθα** as a parenthetical sentence (Il. 18. 457; 19. 147). This necessitates a colon or period after *ἐθέλῃσθα*, so that **δησάντων** begins a new sentence; the asyndeton being similar to Od. 4. 667; inf. 429; Il. 1. 179, etc. But it is simpler to begin the apodosis at **δησάντων**, as though the order of the words had been *αἴ κ' ἐθέλῃσθα ἀκουέμεν.* Nitzsch quotes an allusion to this scene from Alcman, *καὶ τότ' Ὀδυσσῆος ταλασίφρονος ὦτά θ' ἑταίρων Κίρκη ἐπαλείψασα ..*, remarking that it is the earliest testimony extant to any special scene in the Odyssey.

50. **δησάντων**, 'let them bind thee hand and foot standing upright in the mast-step, and from the mast [*ἱστοῦ* from *ἱστοπέδῃ*] itself let rope-ends be fastened.' See Appendix on the Ship.

51. **πείρατα**. Most lexicographers find such apparent incongruity in the various usages of this word, that they treat of two distinct forms; one signifying '*end*,' the other '*rope*.' Liddell and Scott's Lexicon rightly brings all the meanings under a single head; though Döderlein declares that all attempts at reconcilement are futile. However, the simple interpretation of the Etym. Mag. *πεῖραρ, πέρας—τέλος—τὸ πέρας τοῦ σχοινίου* will be found quite satisfactory.

In such phrases as *πείρατα Ὠκεανοῖο* Od. 11. 13, *πείρατα γαίης* Il. 8. 478; 14. 200, 301; Od. 4. 563; 9. 284; there is nothing to suggest any deviation from the meaning of 'boundaries' or 'ends.' Nor indeed should the difficulty arise in such expressions as *ἐπὶ πεῖρατ' ἀέθλων | ἤλθομεν* Od. 23. 248, or *ὀλέθρου πείραθ' ἵκηαι* Il. 6. 143; 20. 429. *Πεῖραρ ὀιζύος* or *ὀλέθρου* is very needlessly rendered, e.g. by Autenrieth, (Hom. Lex.) and others, as 'laquei exitii' or 'miseriae;' it is really completely illustrated by **τέλος** *γάμοιο, θανάτοιο*, meaning the 'realisation' or 'consummation;' when anything has reached its destination or achieved its purpose; a meaning that comes out very strikingly in *πεῖραρ ἑλέσθαι* Il. 18. 501. It may be doubted whether

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ὄφρα κε τερπόμενος ὄπ' ἀκούῃς Σειρήνοιιν.
εἰ δέ κε λίσσηαι ἑτάρους λῦσαί τε κελεύῃς,
οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.
Αὐτὰρ ἐπὴν δὴ τάς γε παρὲξ ἐλάσωσιν ἑταῖροι,

53, 54.] ἀθετεῖ Ἀριστοφάνης· πρὸς τί γὰρ ἅπαξ δεδεμένον πάλιν δῆσαι κελεύει; Schol. H. 54. διδέντων] So Aristarch., Schol. H. MSS. give δεόντων.

χαλκήια, πείρατα τέχνης (Od. 3. 433) means the smith's tools, as the highest 'accomplishments' of art, or whether, with a slightly changed point of view, they are regarded as the 'accomplishers,' cp. Il. 23. 350. We may next pass to an usage apparently different. In Il. 13. 358 the action of Zeus and Poseidon, in determining the destinies of the contending hosts, is thus described: τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοιίου πολέμοιο | πεῖραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν, | ἄρρηκτόν τ' ἄλυτόν τε. Here the word τανύειν and the use of the two epithets make it certain that the deities are dragging with all their power at either end of a rope—a common trial of strength, as in the familiar game of 'French and English,' or its more modern form, 'The Tug of War.' Possibly the same idea of a rope is contained in the phrase ἀλλὰ ὕπερθεν | νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν. At least this interpretation is suggested by the graphic ὕπερθεν, otherwise we might well be content to render, 'the issues of victory.' But this interpretation is not necessary in Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται Il. 7. 402; 12. 79, for πείρατα retains its real meaning there, like τέλος θανάτοιο, as may be inferred from the variant of the same expression, in Τρώεσσι δὲ κήδε' ἐφῆπται Il. 2. 15. In the present passage, where Odysseus is lashed to the mast, no one will pretend that πείρατα does not contain the notion of 'ropes;' indeed in h. Hom. Apoll. 129 we find οὐδ' ἔτι δεσμά σ' ἔρυκε, λύοντο δὲ πείρατα πάντα. But the solution is, that πείρατα, in this usage, signifies exactly the 'rope-ends,' not the whole length of the rope, except by implication. This meaning is remarkably illustrated by the technical use of ἀρχή for a 'rope-end.' If I think of such an end as the furthest piece of the cord, I regard it as πεῖραρ, if I take it as the end nearest my hand, it seems to be ἀρχή. See Act. Apost. 10. 11 σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς δεδεμένον, where ἀρχαί are not 'corners,' as in E.V., but ropes. So Diod. Sicul. (1. 104), speaking of the method of taking the hippopotamus with harpoons, says, εἶθ' ἐνὶ τῶν ἐμπαγέντων ἐνάπτοντες ἀρχὰς στυππίνας ἀφίασι μέχρις ἂν παραλυθῇ. and Lucian too has (t. 3. p. 83) δεσμῶν ἀρχάς. Markland, on Eur. Hipp. 761 translates ἐκδήσαντο πλεκτὰς πεισμάτων ἀρχάς by 'tortas funium extremitates;' quoting Herodot. 4. 60, where the victim is thrown to the ground by twitching the end of a rope fastened round his fore-feet, σπάσας τὴν ἀρχὴν τοῦ στρόφου καταβάλλει νιν. Thus we have in Il. 13. 358 (sup.) the gods dragging at the *ends* of a rope; and, here, the free *ends* of the cords with which Odysseus is tied are secured to the mast. No doubt πείρατα became a familiar word for 'ropes' generally, just as 'endje' is used in German vernacular for a piece of rope (Lucht, das Schiff, p. 29). Perhaps we may detect another familiar usage in the word 'orae;' cp. Livy 28. 36 'oras et ancoralia praecidunt.'

For a description of the **ἱστοπέδη** see Appendix on the Ship; and with ἀνήφθω ἐκ cp. πέτρης ἐκ πείσματα δήσας Od. 10. 96.

54. **οἱ δέ**, the apodosis to **εἰ δέ κε**, 'then let them bind thee in more fetters still.'

διδέντων, see crit. note, is from the form δίδημι, from which we find the imperf. δίδη Il. 11. 105, and διδέασι Xen. Anab. 5. 8. 24.

55. After leaving the Sirens, Odysseus has a choice between two courses. One will take him by the Planctae (59–72); the other, between Scylla and Charybdis (73–110). Circe will not decide the choice for him, for she says, 'at this point I will no longer tell you fully which of the twain your course shall be; but do thou consider it for thyself in thine own

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ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
ὁπποτέρη δή τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν.
ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς
κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης·
Πλαγκτὰς δή τοι τάς γε θεοὶ μάκαρες καλέουσι.

heart, and I will inform thee [of the perils] both ways.' Here **ἀμφοτέρωθεν** is equivalent to *ἀμφοτέρας τὰς ὁδούς*, and is divided into *ἔνθεν μὲν γάρ* (59), and *οἱ δὲ δύω σκόπελοι* (73). There is no antithesis between *τῇ μέν* (62) and *τῇ δέ* (66): the latter is only a continuation of the former. The termination of *ἀμφοτέρωθεν* need not be too closely pressed, as we may see from the use of *ἔνθεν* in the next line; and cp. *ἐγγύθεν εἶναι* Od. 6. 279. Though Circe professes not to decide for Odysseus, yet she evidently (vv. 66–80 foll., 108–110) intends to dissuade him from attempting to pass the Planctae.

61. **Πλαγκτάς.** The regular meaning that attaches to *πλαγκτός* and its congeners seems, in spite of Nitzsch's protest, to force upon us the interpretation here of the 'wandering' rocks. In Od. 21. 363 *πλαγκτέ* must either be 'vagabond;' or, possibly, 'distraught in mind:' and *πλαγκτοσύνη* (Od. 15. 343), is the word used to describe the 'wanderings' of a beggar. *Πλαγκτός* is also used (see L. and S. s. v.) as the epithet of ships, Aesch. Pers. 277; of a cloud, Eur. Suppl. 961; of the tides in the Euripus, Anthol. P. 9. 73; of an arrow, ib. 6. 75.

So **Πλαγκταὶ πέτραι**, like *πλωτὴ νῆσος* (Od. 10. 3, with note), must be the 'wandering' rocks: and it is not unlikely that we have in the name an early attempt to reproduce some sailor's story of the floating icebergs; which, with the water breaking against their sides, and their overhanging summits ever threatening to fall, exactly meet the description in vv. 59, 60. But the name may soon have lost its real meaning, or the story become half forgotten; as is suggested by the words **θεοὶ μάκαρες καλέουσι.** See on Od. 5. 334, 10. 305. This will account for the incongruities which appear in the later part of the description, which really are accretions that have grown round the original form of the legend. No doubt the Planctae were early identified with the Symplegades (Eur. Med. 2; Pind. Pyth. 4. 208), which are also called *συνδρομάδες πέτραι* Eur. I. T. 421. For example, Herodotus (4. 85) says, *ἔπλεε ἐπὶ τὰς Κυανέας καλεομένας τὰς πρότερον Πλαγκτὰς Ἕλληνές φασι εἶναι*, and in the Peripl. Euxini (Geog. Graec. Min. ed. Didot, 422, § 90) we read *αὗται δὲ αἱ Κυάνεαί εἰσιν ἃς λέγουσίν οἱ ποιηταὶ Πλαγκτὰς πάλαι εἶναι*, and in Pliny (N. H. 6. 12. 13), 'insulae in Ponto Planctae sive Cyaneae sive Symplegades.' The danger from the Symplegades was lest they should nip the ship, as it passed between them—and this is not even alluded to here. It is the violent surf and the fire-storms which destroy the ships that come near the Planctae; so that, from this point of view, they appear to be steep islets like Stromboli, rising from the midst of seething breakers, and spouting forth volcanic fires.

Most modern editors prefer the interpretation 'striking' rather than 'wandering' (the root *πλαγ* belonging both to *πλάζω* and *πλήσσω*); and explain it either of 'dashing together' or of the water that 'dashes' against them. The ancient commentators were equally divided. Schol. H. writes *Πλαγκτὰς* [text *πλακτὰς*] *διὰ τὸ προσπλήσσεσθαι αὐταῖς τὰ κύματα· οἱ δὲ νεώτεροι πλανηθέντες, Πλαγκτὰς ἤκουσαν παρὰ τὸ πλάζεσθαι εἰς ὕψος καὶ βάθος.* Crates gave as his explanation, *ὅτι πλάζεται περὶ αὐτὰς τὸ κῦμα*, and others (Schol. V.) *οἱ δὲ ὡς τὴν Δῆλον κινεῖσθαι καὶ φέρεσθαι.* Eustath. regards the name as meaning *πλαζομένας καὶ κυλιομένας*, and he accounts for the *πυρὸς ὀλοοῖο θύελλαι* by supposing *ὡς ἐκ τῆς συγκρούσεως καὶ πῦρ ἀποτελεῖν.* But he adds, *εἰ δ' ἴσως ἐκ τοῦ πλήσσειν εἴποι τις παρῆχθαι τὰς*

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τῇ μέν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,

Πλαγκτὰς, δύναιντ' ἂν οὕτω Συμπληγάδες *λέγεσθαι καὶ αὗται.* The ancients generally placed the Planctae at the north entrance of the Sicilian strait; later authorities have sought to identify them with the volcanic Liparean isles. Mr. Tozer (Lectures on the Geography of Greece, Lond. 1873) remarks (p. 67 foll.) that the Greek sailors, seeing the shifting form of the numerous islets pass them in quick succession, 'conceived of them as moving objects, and gave them the name of *νῆσος*, (*νήκιος*?) or "floating land," from *νέω*, "to swim;" and from a lengthened form of the same word, *νήχω*, one island in particular, Naxos, "the swimmer," got its title. So too we find that both the Strophades off the west coast of the Peloponnese, and the Aeolian islands to the north of Sicily, bore the earlier name of Plotae: the name Strophades itself probably embodies the same conception of their shifting their position .. From this, by an easy transition, arose the idea that these wandering rocks clashed together, which has taken form in the story of the Planctae, as told in the Odyssey.'

Ameis (Od. 15. 299 Anh.) finds the same meaning in *θοαὶ νῆσοι*, which he renders, 'die eilenden Inseln;' because to one on shipboard, the islands seem to 'run' by him, while he himself appears to be stationary. But may we not seek the origin of the expression **Πλαγκταὶ** *νῆσοι* in the natural phenomena of the Mediterranean, and especially of the Greek Archipelago? The sudden appearance and subsidence of numerous islets under the action of submarine volcanoes is an occurrence not unknown there in modern days. And a popular way of describing this would be that these islands were to be seen first in one place and then in another, thus well deserving the epithet 'wandering.' The disturbance of the sea and the emission of smoke and flame attendant on their upheaval, complete the Homeric picture. In July, 1831, a mass of dust, sand, and scoriae, was thrown out of a submarine volcano about thirty miles off the coast of Sicily, opposite to Sciaccia. In the beginning of August it had a circumference of about a mile and a quarter, and its highest point was estimated at 170 feet above the sea. It received the name of Grahame's or Hotham's island, but before many months had passed the whole mass disappeared again below the level of the sea. A similar phenomenon was noticed not long since in the neighbourhood of Santorin.

62. **τῇ μέν τ' οὐδέ**, 'there, not even can bird pass by, no! not the timorous doves that carry ambrosia for Father Zeus: but even of them the sheer rock ever steals away one [suppl. *τινά*], and the Father sends in another one to make up the tale.' These words can have no connection with the later story of the feeding of Zeus by doves, when he was concealed in Crete from his father Cronus (Athen. 11. 80, 491 B). There is probably some allusion to the Pleiads (Od. 5. 272 and note); at whose rising in May the harvest begins (Hesiod, Opp. et Di. 381), which fact may be veiled under the story of the ambrosia.

The words **ἀφαιρεῖται λὶς πέτρη** possibly contain the astronomical fact that of the seven Pleiads, six only are ordinarily visible; *ἑπτάποροι δὴ ταίγε μετ' ἀνθρώποις ὑδέονται, | ἓξ οἶαί περ ἐοῦσαι ἐπόψιοι ὀφθαλμοῖσιν* Arat. Phaen. 257. Cp. Schol. H. Q. *τινὲς φυσικῶς ἀναλύοντές φασιν ὡς κατ' ἐκεῖνο γινομένης τῆς Πλειάδος εἷς ἐκ τῶν ἑπτὰ ἀστέρων ἀφανὴς ἐγένετο ἐκ τοῦ καπνοῦ* (inf. 202).

63. The epithet **τρήρωνες** is used of doves in Il. 5. 778; 23. 853; Od. 20. 243. From its connection with *τρεῖν* it implies the timidity that shows itself in rapid flight. In the Homeric account we hear only of the danger that the doves run in 'passing by' (*παρέρχεται*); nothing is said of the rocks closing upon them. Yet it is possible that in the words **ἀφαιρεῖται λὶς πέτρη** we have a mysterious hint of the danger that later legend develops. In the account given of the passing of the Argo, the story of the dove is introduced with entirely new features. As Noah sent out the dove to try if the trees were uncovered, so Euphemus sends one to see if the passage through the Symplegades was possible (Argon. 2. 561 foll.) *ὁ δ' ἀίξας πτερύγεσσιν* |

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ἀλλά τε καὶ τῶν αἰὲν ἀφαιρεῖται λὶς πέτρη·
ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι.
τῇ δ' οὔ πώ τις νηῦς φύγεν ἀνδρῶν, ἥ τις ἵκηται,
ἀλλά θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
κύμαθ' ἁλὸς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
οἴη δὴ κείνη γε παρέπλω ποντοπόρος νηῦς
Ἀργὼ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα·
καί νύ κε τὴν ἔνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.
Οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε
κυανέη· τὸ μὲν οὔ ποτ' ἐρωεῖ, οὐδέ ποτ' αἴθρη

69. *κείνη*] La Roche *κείνῃ*, from Ed. August., to make a parallel with *τῇ* vv. 62, 68, 69. 70. *πᾶσι μέλουσα*] Schol. B. on Il. 22. 51 ascribes to Aristarchus the reading *πασιμέλουσα*. So here, Schol. H. Q. lemm. *ὑφ' ἓν πασιμέλουσα*. Since Bekk. *πᾶσι μέλουσα* is almost uniformly accepted. See La Roche, Hom. Textk. 311 foll. on parathetic compounds. *νεωτερικὸν δὲ τὸ γράφειν 'φασιμέλουσα,' ἢ τοῖς ἐν φάσιδι πολλὴν φροντίδα ποιήσασα* Schol. H. Q. Eustath.

Εὔφημος προΐηκε πελειάδα· τοὶ δ' ἅμα πάντες | ἦειραν κεφαλὰς ἐσορώμενοι· ἡ δὲ δι' αὐτῶν [πετρῶν] | ἔπτατο· ταὶ δ' ἄμυδις πάλιν ἀντίαι ἀλλήλῃσιν | ἄμφω ὁμοῦ ξυνιοῦσαι ἐπέκτυπον, .. ἄκρα δ' ἔκοψαν | οὐραῖα πτερὰ ταί γε πελειάδος· ἡ δ' ἀπόρουσεν | ἀσκηθής.

66. **νηῦς .. ἀνδρῶν** is contrasted with **ποτητά**. The aor. **φύγεν** is parallel to **παρέρχεται** (62), and refers to a general, not a special fact; which is further corroborated by the mood of **ἵκηται** (cp. 10. 327, 328; 11. 40, 41), and the tense of **φορέουσι**.

68. **φορέουσι**, 'sweep away.' This belongs closely to *κύματα*, and by a slight zeugma to *πυρὸς θύελλαι*. We may however compare *ἀνηρείψαντο θύελλαι* Od. 4. 727.

70. **Ἀργώ**. For the description of this passage of the Argo, see Apoll. Rhod. 4. 924 foll. She is described here as on her homeward voyage from Colchis; but it is probable that the passage 69–72 is a later addition.

With **πᾶσι μέλουσα** (see crit. note) compare Od. 9. 20.

71. **βάλεν**. The subject is probably *κύματα ἁλός* (68). Not a word is said of the rocks threatening to close in upon the ship.

73. **Οἱ δὲ δύω σκόπελοι.** This forms the antithesis to **ἔνθεν μέν** (sup. 59). It is best to take **οἱ** in the sense of 'Now, on the other side.'

ὁ μέν = 'one of them,' is contrasted with **τὸν δ' ἕτερον** (inf. 101). With this form of sentence, where a distributive apposition follows a plural nominative, cp. *κήρυκες .. οἱ μὲν .. οἱ δέ* Od. 1. 109, *ἀναΐξαντε .. ὁ μὲν .. ὁ δέ* Od. 8. 361, *Νεστορίδαι .. ὁ μὲν οὔτασ' Ἀτύμνιον ὀξέι δουρὶ Ἀντίλοχος .. τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρεξάμενος* Il. 16. 317, 321. See also Plat. Theaet. 150 D *οἱ δὲ ἐμοὶ ξυγγιγνόμενοι τὸ μὲν πρῶτον φαίνονται ἔνιοι μὲν καὶ πάνυ ἀμαθεῖς, πάντες δὲ κ.τ.λ.*, Thuc. 1. 89 *ad fin.* *καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν*, Virg. Aen. 12. 161–165 'Interea reges . . . Latinus . . . vehitur curru, .. bigis it Turnus in albis.'

75. **τὸ μέν**. This is sometimes described as agreeing with *νέφος* implied in **νεφέλη**. In Il. 11. 237, 238 we read, *ἀργύρῳ ἀντομένη μόλιβος ὣς ἐτράπετ' αἰχμή, | καὶ τό γε χειρὶ λαβὼν εὐρὺ κρείων Ἀγαμέμνων | ἕλκ' ἐπὶ οἷ*, where however *τό γε* may refer back from the part *αἰχμή* to the whole *ἔγχος* mentioned ibid. 233. Similarly in Il. 21. 164–168 *καὶ ῥ' ἑτέρῳ μὲν δουρὶ σάκος βάλεν .. τῷ*

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κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ·
οὐδέ κεν ἀμβαίη βροτὸς ἀνὴρ, οὐδ' ἐπιβαίη,
οὐδ' εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν·
πέτρη γὰρ λίς ἐστι, περιξεστῇ εἰκυῖα.
μέσσῳ δ' ἐν σκοπέλῳ ἐστὶ σπέος ἠεροειδὲς,
πρὸς ζόφον εἰς Ἔρεβος τετραμμένον, ᾗ περ ἂν ὑμεῖς
νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.
οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήιος ἀνὴρ

77. *οὐδ' ἐπιβαίη*] Ἀρίσταρχος γράφει οὐδ' ἐπιβαίη, τὸ ἄβατον αὐτῆς ὅλως παριστῶν. So also several MSS, vulg. *οὐ καταβαίη*.

δ' ἑτέρῳ (δουρί) πῆχυν .. βάλε .. ἡ δ' ὑπὲρ αὐτοῦ | γαίῃ ἐνεστήρικτο λιλαιομένη χροὸς ἆσαι, where again ἡ suggests αἰχμή included in δουρί. Not unlike is Soph. Phil. 755 foll. **Ν.** δεινόν γε τοὐπίσαγμα τοῦ **νοσήματος**. **Φ.** δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἴκτειρέ με. **Ν.** τί δῆτα δράσω; **Φ.** μή με ταρβήσας προδῷς· | ἥκει γὰρ **αὕτη** διὰ χρόνου πλάνοις ἴσως | ὡς ἐξεπλήσθη, where *αὕτη* plainly refers to the generic word *νόσος* in the speaker's mind. Löwe quotes appositely Thuc. 2. 47 **ἡ νόσος** πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, **λεγόμενον** μὲν καὶ πρότερον πολλαχόσε ἐγκατασκῆψαι. But we can introduce no such principle of interpretation here, for *νέφος* is not wider nor more generic than *νεφέλη*. It will be better to take *τό* as a somewhat vague neuter, having a general reference to the whole sentence *νεφέλη δέ μιν ἀμφιβέβηκε*, and this is the interpretation of Aristarch. See Schol. H. Ἀρίσταρχος οὐ λέγει πρὸς τὸ νέφος τὴν ἀπόστασιν εἶναι, ἀλλά φησιν ὅτι τοῦτο οὐδέποτε λήγει, τὸ κεκαλύφθαι τὸν σκόπελον τῷ νέφει. But cp. Od. 9. 358, 359, where *οἶνος* is followed by *τόδε*, and see note on Od. 11. 207.

ἐρωεῖ. This is from a root *ῥυ* or *σρυ*, cp. Skt. *srû-t-as*, 'river.' The stem *ῥω* stands to *ῥυ* in the same relation as stem *πλω* to root *πλυ*. There is an apparent contradiction in the meanings of *ἐρωή* and *ἐρωέω*. For example *αἷμα .. ἐρωήσει*, 'blood will stream,' Il. 1. 303, *ἐρωῆσαι πολέμοιο*, 'to retire from war,' Il. 13. 776; similarly *βελέων ἐρωή*, 'the rush of darts,' Il. 4. 542 *πολέμου ἐρωή*, 'cessation from war,' Il. 16. 302. Buttm. Lexil. s. v. reconciles the contradiction by pointing out that a further point in the process of 'streaming' or 'flowing,' is 'flowing away,' and so 'ceasing;' as in the present passage, 'the cloud-covering never streams off it,' i.e. never leaves it. Döderlein derives the meaning of cessation from the idea of power 'dispersed,' and so brought to an end. As an illustration of this we find in Plato *ῥεῖν* used as parallel to **κινεῖσθαι** (Theaet. 182 C), and with **ἀπολλύεσθαι** (Phaed. 87 D). Analogies may be found in the usages of the Latin 'ruere,' 'fluere,' 'fluxus.'

77. **ἐπιβαίη**, see crit. note. This must mean 'set foot on the top,' described as a more advanced stage of ascent than **ἀμβαίη**.

78. **οὐδ' εἰ**, 'no, not if.'

81. **πρὸς ζόφον εἰς Ἔρεβος τετραμμένον**. Eustath. and the Scholl. interpret this as if the latter half of the sentence were only the nearer description of the former. It seems more likely that **πρὸς ζόφον** gives the direction in which the mouth of the cave looks, viz. westward, while **εἰς Ἔρεβος τετραμμένον** implies that it is not a horizontal cavern in the cliff's face, but that its direction is 'downwards;' which seems to be implied also in *μέσση δέδυκεν* (inf. 93).

ᾗ περ ἄν, 'just where you will steer your hollow ship past.' For a similar use of the subjunctive with *ἄν* or *κε* cp. Od. 10. 507 *τὴν δέ κέ τοι πνοιὴ .. φέρῃσιν*, Il. 1. 184 *ἐγὼ δέ κ' ἄγω*, ib. 205 *τάχ' ἄν ποτε θυμὸν ὀλέσσῃ*.

83. The cavern's mouth is so high up in the cliff that the strongest bowman could not reach it with his arrow.

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τόξῳ ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.
ἔνθα δ' ἐνὶ Σκύλλη ναίει δεινὸν λελακυῖα·
τῆς ἦ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς
γίγνεται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
γηθήσειεν ἰδών, οὐδ' εἰ θεὸς ἀντιάσειε.
τῆς ἦ τοι πόδες εἰσὶ δυώδεκα πάντες ἄωροι,

86-88.] ἀθετοῦνται δὲ στίχοι τρεῖς· πῶς γὰρ ἡ δεινὸν λελακυῖα δύναται νεογνοῦ σκύλακος φωνὴν ἔχειν; Schol. H. Q.

85. **Σκύλλη**, properly the 'render' or 'tearer.' The idea of a connection with σκύλαξ is probably later; but very likely it may account for the introduction of vv. 86 88, and for the 'caerulei canes,' and 'latrantia monstra' with which Scylla was surrounded, according to the descriptions in the Latin poets and others. The Scholl. H. Q. give a really graphic picture of the Homeric Scylla, ὑποκεῖσθαι γάρ φησι τῇ Σκύλλῃ πετραιόν τι θηρίον προσπεφυκὸς τῷ σκοπέλῳ καὶ κοχλιῶδες, πόδας τε ἔχον πλεκτανώδεις. This would represent her as like some gigantic hermit-crab, with its body hidden in the shell, and its claws and head thrust out through the opening; while the long legs and necks that protrude from the mouth of the cave remind us of the stories of the monstrous polypi or 'pieuvres,' that lie in wait in sea-caves to catch anything that comes within reach of their tentacles. Scylla and Charybdis were located by the ancients in the straits of Messina, Scylla on the Italian side, Charybdis on the Sicilian. It was afterwards attempted to identify the rock of Scylla with Scyllaeum, just opposite the Sicilian promontory of Pelorum (Capo di Faro), on the east side of which stands a little town, still called Scilla.

86. See crit. note. There is an intentionally grotesque contrast between the vast size of Scylla, and the thin, shrill, cry she utters. Although it is a horrible shriek, yet the volume (**ὅση**) of sound is not greater than the yelp of a puppy (**σκύλαξ**). The Schol. H. Q. seeks to explain this away by saying, δύναται δὲ τὸ ὅση ἀντὶ τοῦ οἷα κεῖσθαι, ἵνα μὴ πρὸς τὸ μέγεθος, ἀλλὰ πρὸς τὴν ὁμοιότητα εἴη ἡ παραβολή. The word **νεογιλῆς**, for which we find the variants νεογιλλῆς, νεογηλῆς, is, according to Eustath. and Etym. Mag., equivalent to νεογινῆς from νεογινός for νεογνός. Others compare the latter part of the word with γλάγος and γάλα, or (L. and S.) with χιλός.

88. **οὐδ' εἰ θεὸς ἀντιάσειε** Cp. Schol. H. Q. εἰς ὅρον ὑπερβολῆς ἀεὶ τὸ θεῖον λαμβάνει ὁ ποιητής. καὶ ἐπὶ τῶν ἡδέων· ἔνθα δ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν γηθήσειεν ἰδών (Od. 5. 74). καὶ ἐπὶ τοῦ πολέμου· οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθών (Il. 13. 127). καὶ ἐπὶ τῶν φοβερῶν· οὐδ' εἰ θεὸς ἀντιάσειεν, ἤτοι ἐναντίον ἐπέλθοι.

89. **ἄωροι**. The etymologies and meanings assigned to this word present the widest differences. The most important seem to be these, (1) 'ugly,' from ὥρα in the sense of 'beauty;' (2) 'imperfect,' from ὥρα in the sense of 'perfect maturity,' so Ameis; (3) 'feeble,' οἱ μὴ δυνάμενοι ὀροῦσαι, ἀνόρμητοι, ἀσθενεῖς, Scholl., Eustath., etc.; (4) 'pendulous,' κρεμαστοί ἀπὸ τοῦ αἰωρῶ, Schol. B. cp. Lobeck. path. el. 2. 75. Another meaning, through αἰωρῶ or ἀείρομαι, viz. 'fore-feet,' (5) is preferred by Nitzsch, who quotes from Bekk. (Anec. 1. a. E.) οἱ ἐμπρόσθιοι καὶ Φιλήμων· οὐ τοὺς ἀώρους εἶπά σοι, μαστιγία, | πόδας πρίασθαι; σὺ δὲ φέρεις ὀπισθίους. But here the comic poet may be playing upon the meanings of ἄωρος, with a further reference to a word ὥρη which a Schol. here gives as Ionic for κωλῆ. To these we may add the view ascribed (6) to Aristarchus, ἀκώλους (see on κωλῆ sup.) καὶ πλεκτανώδεις, and (7) that of Crates, δυσφυλάκτους, οὓς οὐδεὶς ἂν ὠρήσηται, i. e. φυλάξηται. Of these (2) and (4) seem to have most to recommend them. Curtius, Gk. Etym. p. 317 adopts (4), and certainly it carries out most graphically the picture of a

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ἓξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἑκάστῃ
σμερδαλέη κεφαλή, ἐν δὲ τρίστοιχοι ὀδόντες,
πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.
μέσση μέν τε κατὰ σπείους κοίλοιο δέδυκεν,
ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
αὐτοῦ δ' ἰχθυάᾳ, σκόπελον περιμαιμώωσα,
δελφῖνάς τε κύνας τε καὶ εἴ ποθι μεῖζον ἕλῃσι
κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.
τῇ δ' οὔ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
παρφυγέειν σὺν νηΐ· φέρει δέ τε κρατὶ ἑκάστῳ
φῶτ' ἐξαρπάξασα νεὸς κυανοπρῴροιο.
Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
πλησίον ἀλλήλων· καί κεν διοϊστεύσειας.
τῷ δ' ἐν ἐρινεός ἐστι μέγας, φύλλοισι τεθηλώς·
τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.
τρὶς μὲν γάρ τ' ἀνίησιν ἐπ' ἤματι, τρὶς δ' ἀναροιβδεῖ

94. ἐξίσχει] Eustath. ἐξ ἴσχει. So two MSS. and ed. Rom. 98. τῇ δ'] Ἀριστοφάνης τὴν δ' Schol. H. 101, 102.] The reading and punctuation in the text agrees with that of Nicanor, Schol. Q. Ἀριστοφάνης πλησίον γράφει Schol. H. 'Duplex igitur scriptura exstitit, altera quae nunc est in libris πλησίον, altera, ni fallor, πλησίοι. Utram utri substituerit Aristophanes incertum est, quum πλησίον γράφει errore librarii scriptum esse possit pro πλησίοι γράφει' Dind. 105. τρὶς μὲν . . . τρὶς δέ] δὶς μὲν . . . δὶς δέ, according to Polybius, quoted by Strabo, I. 25.

monstrous polypus (see above) with its swaying tentacles.

93. **μέσση**, equivalent to 'waist-deep;' cp. *μέσος ἔχεται*. For **κατὰ σπείους** see on Od. 9. 330.

94. **βερέθρου**, with variant *βαράθρου*, from root *βορ*, as in *βορά*, *βι-βρώ-σκω*, Lat. *vor-ago* (and *gurges*) Skt. root *gar*.

95. Join **περιμαιμώωσα . . εἴ ποθι**, 'questing round the rock if anywhere she may catch,' etc.

96. **κύνας**, 'sea-dogs,' are, according to Polyb. ap. Strabo. I. 37, a species of sword-fish, *ξιφίας* or *γαλεώτης*.

97. For the singular **κῆτος** followed by **ἃ** cp. Od. 4. 177; 5. 438.

98. **ἀκήριοι** (*κήρ*), 'unharmed,' here and Od. 23. 328; but *ἀκήριοι* (*κῆρ*), 'lifeless' or 'heartless,' Il. 11. 392; 7. 100; 13. 224.

101. **Τὸν δ' ἕτερον** in contrast to **ὁ μέν** sup. 73.

χθαμαλώτερον is to be taken predicatively with **ὄψει**.

102. **πλησίον**. As the Schol. H. attributes this reading to Aristoph., we may suppose that others wrote **πλησίοι**, which Düntzer adopts. But **πλησίον** can stand with the ellipse of *εἰσί*, = 'they are near each other.' Cp. Od. 14. 14 *συφεοὺς . . ποίει πλησίον ἀλλήλων*. The actual gap between them is measured by *καί κεν διοϊστεύσειας*.

104. **τῷ δ' ὑπό**, 'beneath this' [fig-tree]. Charybdis is the personified power of the whirlpool. Later legend represents her as a daughter of Poseidon; perhaps from an extension of the epithet *δῖα*. The eddy in the strait of Messina is known at the present day by the name of Carofalo or Charilla.

105. **τρίς**. The same number of alternations is given in Virg. Aen. 3. 566; Ov. Ep. ex Pont. 4. 10. 27; but in the Latin version there is nothing equivalent to **ἐπ' ἤματι**. There is of

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δεινόν· μή σύ γε κεῖθι τύχοις, ὅτε ῥοιβδήσειεν·
οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
νῆα παρὲξ ἐλάαν, ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
ἓξ ἑτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.'
Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'εἰ δ' ἄγε δή μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὀλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἑταίρους.'
Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'σχέτλιε, καὶ δὴ αὖ τοι πολεμήια ἔργα μέμηλε
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεαι ἀθανάτοισιν;

111. ἀμειβόμενος] 'Vulgatam nunc scripturam ἀμειβόμενος etiam M' (Cod. Venet. 613) 'et Vindob. 50 in textu habent, sed uterque annotato in margine γρ. ἀτυζόμενος' Dind. 'Perbona autem lectio. Nam ἀμειβόμενος non commode adhibetur nisi finite alterius sermone. At Ulysses Circen interpellat' Buttm. The Scholl. acknowledge only ἀτυζόμενος. 116. δὴ αὖ] MSS. δ' αὖ. 117. θεοῖσιν ὑπείξεαι] Bekk. θεοῖς ὑποείξεαι, as εἴκειν takes the initial ϝ with great uniformity.

course intended to be a connection between the ebb and flow of the tide, and the engulphing and disgorging action of the whirlpool. So Strabo (1. 2. 36) ἀπὸ γὰρ τῶν ἀμπώτεων καὶ πλημμυρίδων ἡ Χάρυβδις αὐτῷ μεμύθευται, and again (1. 1. 7) ἔχεται δὲ τῆς αὐτῆς φιλοπραγμοσύνης καὶ τὸ μὴ ἀγνοεῖν τὰ περὶ τὰς πλημμυρίδας τοῦ ὠκεανοῦ καὶ τὰς ἀμπώτεις κ.τ.λ. But as ebb and flow occur only twice a day, a difficulty has been felt about the use of τρίς. To which it may be answered that we are still in the land of marvel, and there is a completeness about the number three that would naturally suggest itself to the poet in describing the full day's work of the whirlpool. But, as a matter of fact, the ebb and flow in narrow friths do not by any means follow the movement of the tide wave outside. The frequent change of the tides in the Euripus is an illustration of this, and, nearer home, we find the same phenomenon in Southampton-water. But Buchholz (Homerisch. Real. I. 272) quotes from Heller (Philologus, 15. 354 foll.) to the effect that τρίς really describes with perfect accuracy the normal ebb and flow of the sea. He tabulates the results thus for a period of twenty-four hours:

Beginning of flood.	*Beginning of ebb.*
6 a.m.	noon.
6 p.m.	midnight.
6 a.m.	noon.

This arrangement gives the full amount of changes of direction for the day and night; if it is thought worth while to put the description to such a test.

108. **ἀλλὰ μάλα**, 'but be sure [Od. 4. 472; 5. 342] to near Scylla's rock with all speed and urge your ship past.'

πεπλημένος may be referred to a present πελάω (πελάζω): the indic. πέπλημαι, πεπλήαται are found in Anth. 5. 47. 3; Simonid. Am. 36 (Bergk). The form of non-thematic aor. is ἐπλήμην Il. 4. 449; 8. 63, etc.

113. Notice the force of the prepositions ὑπό, ἐκ, and πρό in **ὑπεκπροφύγοιμι** = 'secretly escape and get forward,' *subterfugientem evadere*. Cp. Od. 20. 43; Il. 20. 147; 21. 44.

114. **τὴν δέ**, sc. Scylla.

116. **σχέτλιε** means something like 'irrepressible' here. The very first chance that occurs, 'he is once more thinking about deeds of war, and conflict.'

Join **δὴ αὖ** in synizesis.

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ἡ δέ τοι οὐ θνητή, ἀλλ' ἀθάνατον κακόν ἐστι,
δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς.
ἢν γὰρ δηθύνῃσθα κορυσσόμενος παρὰ πέτρῃ,
δείδω μή σ' ἐξαῦτις ἐφορμηθεῖσα κίχῃσι
τόσσῃσιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἕληται.
ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταιὶν,
μητέρα τῆς Σκύλλης, ἥ μιν τέκε πῆμα βροτοῖσιν·
ἥ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὁρμηθῆναι.
Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλαὶ
βόσκοντ' Ἠελίοιο βόες καὶ ἴφια μῆλα,
ἑπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πώεα καλά,

124–126] ἀθετοῦνται τρεῖς, ὅτι διὰ τούτων σημαίνει μὴ εἶναι τὴν Σκύλλαν σύμφυτον τῇ πέτρᾳ Schol. H. This must mean that the Schol. objects to the possibility of Scylla pursuing her victim. 124. Κραταιΐν] ἄμεινον γράφειν κραταιὶς ἀντὶ τοῦ ἰσχυρῶς Schol. B. H. Q. See note below.

118. **κακόν** may almost be personified into 'fiend.'

120. **κάρτιστον**. There is an intentional oxymoron in the coupling of this word with **φυγέειν**, 'the bravest course is to run away.' Compare 'Discretion is the better part of valour.'

124. **βωστρεῖν**, as if from *βωστής*, i.e. *βοηστής*. *βοάω* Lobeck. Paralip. 450. Nitzsch compares *ἐλαστρέω* with *ἐλάω*.

Κραταιΐς, mother of Scylla, is a personification (see Od. 11. 597) of the wild forces of Nature. Later legend represented Scylla as daughter of Hecate by Phorcys or Triton. The Schol. regarding *κραταιίς* as an adverb, would render 'mightily entreat.'

126. For **ἀποπαύσει** with infin. mood compare **ἀλητεύειν ἀπέπαυσας** Od. 18. 114.

127. **Θρινακίη νῆσος** may be supposed to lie to the N. W. of Scylla's rock, but at no great distance from it (cp. vv. 325, 427 foll.). It belongs still to fable-land. The ancients identified it with Sicily (cp. Strabo 6. 265; Thuc. 6. 2), regarding *Θρινακίη* as equivalent to *Τρινακρία* (*τρεῖς, ἄκραι*). It is more likely that the name may be referred to *θρῖναξ*, a trident or three-pronged fork, and the etymology may serve to connect the island with some legend about Poseidon; perhaps that he raised the island from the sea-bed with his trident. Düntzer, comparing the words *θρίοι* [?] and *θρίαμβος*, thinks that the word may mean 'windswept,' or 'stormy.' The island is represented as uninhabited, except by the herds of Helios and the nymphs that tended them. Gladstone (Homeric Synchronism. p. 268) quotes from Lauth, (Homer und Aegypten) to the effect that *Θρινακίη* may be identified with an island named in the Book of the Dead as belonging to the Sun-god (Ra). The Egyptian form of the name he gives as *T-hri-nákhiu* = 'the-between-prongs,' i. e. pointed rocks.

129. **ἑπτὰ βοῶν ἀγέλαι**. See Eustath. ad loc. *ἰστέον δὲ ὅτι τὰς ἀγέλας ταύτας, καὶ μάλιστα τὰς τῶν βοῶν, φασὶ τὸν Ἀριστοτέλην ἀλληγορεῖν εἰς τὰς κατὰ δωδεκάδα τῶν σεληνιακῶν μηνῶν ἡμέρας, γιγνομένας πεντήκοντα πρὸς ταῖς τριακοσίαις, ὅσος καὶ ὁ ἀριθμὸς ταῖς ἑπτὰ ἀγέλαις, ἐχούσαις ἀνὰ πεντήκοντα ζῷα. διὸ οὔτε γόνον αὐτῶν γίνεσθαι Ὅμηρος λέγει, οὔτε φθοράν. τὸ γὰρ αὐτὸ ποσὸν ἀεὶ ταῖς τοιαύταις ἡμέραις μένει.* We need not however follow Eustath. into further details, nor suppose with him that the eating of the cows was a poetical way of expressing waste of time. But he

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πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν,
οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσί,
νύμφαι ἐυπλόκαμοι, Φαέθουσά τε Λαμπετίη τε,
ἃς τέκεν Ἠελίῳ Ὑπερίονι δῖα Νέαιρα.
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
Θρινακίην ἐς νῆσον ἀπῴκισε τηλόθι ναίειν,
μῆλα φυλασσέμεναι πατρώια καὶ ἕλικας βοῦς.
τὰς εἰ μέν κ' ἀσινέας ἐάᾳς νόστου τε μέδηαι,
ἦ τ' ἂν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον
νηί τε καὶ ἑτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
ὀψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους.'
Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἠώς.
ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεάων·
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
[ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.]

131. ἐπιποιμένες] The reading of Aristarchus; cp. ἐπιμάρτυροι, ἐπιβουκόλος, etc. Al. ἐπὶ ποιμένες. 133.] After this line two MSS. add (in marg.) αὐτοκασιγνήτη Θέτιδος λιπαροπλοκάμοιο. 140, 141.] The majority of MSS. either omit these two lines, or have them in the margin. La Roche brackets them. 147.] This verse is wanting in Harl., Vind. 133, and other MSS. Almost all editors since Wolf have bracketed it. The use of the oars was unnecessary when there was a favouring wind.

goes on to say rightly ὅτι δὲ καθ' ἱστορίαν ἀγέλας ὅλας ἡμέρων ζώων Ἕλληνες ἀφιέρουν δαίμοσιν, ὧν οὐκ ἦν θεμιτὸν ἅπτεσθαί τινας, ἐν οἷς καὶ πτηνὰ ὡσιοῦντο ἱεροῖς ἀνειμένα, οἷον ταῶνες καὶ χῆνες καὶ τοιαῦτά τινα, καθωμίληται ἐν ταῖς ἱστορίαις. Ἡρόδοτος δὲ (9. 92) ἱστορεῖ ἐν τῷ Ἰονίῳ κόλπῳ ἱερὰ εἶναι Ἡλίου πρόβατα, περὶ πολλοῦ ὄντα τοῖς ἐκεῖ Ἀπολλωνιάταις, οἷς ἀπὸ τόπου τὸ ὄνομα. Gladstone (Hom. Synchr. 252) sees in this account of the cows and sheep of the Sun-god, and the awful punishment visited on those who laid hands on them, a real influence of Egyptian usage. The sheep he would connect with the ram of Ammon (Ammon-Ra); and the sanctity of the cows with the well-known worship of that animal in Egypt. In the Vêdic hymns the rays of the sun are spoken of as his 'cows.'

132. The nymphs 'Bright' and 'Shining,' and their mother 'Younger,' are fit wife and daughters for the Sun.

134. θρέψασα τεκοῦσά τε. For the prothysteron see on Od. 4. 208, 723; 10. 417.

135. τηλόθι, joined with ἀπῴκισε, seems to mean 'far from' the place of their birth. Possibly it is only a way of saying that the island lay in the far west; or we may join τηλόθι ναίειν, so as to form the epexegesis to the foregoing words.

143. ἀνὰ νῆσον, 'up the island,' i.e. away from the shore, where the scene has hitherto been laid. Cp. inf. 333, 335.

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ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρῴροιο
ἴκμενον οὖρον ἵει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε.
δὴ τότ' ἐγὼν ἑτάροισι μετηύδων ἀχνύμενος κῆρ·
'Ὦ φίλοι, οὐ γὰρ χρὴ ἕνα ἴδμεναι οὐδὲ δύ' οἴους
θέσφαθ' ἅ μοι Κίρκη μυθήσατο, δῖα θεάων·
ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἤ κε θάνωμεν
ἤ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.
Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
οἷον ἔμ' ἠνώγει ὄπ' ἀκουέμεν· ἀλλά με δεσμῷ
δήσατ' ἐν ἀργαλέῳ, ὄφρ' ἔμπεδον αὐτόθι μίμνω,
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν.'

156] *ἤ κε θάνωμεν.* See note below. 157. *φύγοιμεν*] A few MSS. give *φύγωμεν*, which Bekker, Fäsi, and Dind. follow. '*φύγοιμεν* scripsi cum libb. melioribus' La Roche. See note below. 163, 164.] *καὶ ἐνταῦθα* (as well as the *ἀθέτησις* of 53, 54 by Aristoph.) *οἱ δύο ὀβελίζονται ὡς ἀδικώτατοι* Schol. H.

156. **ἵνα εἰδότες,** 'that knowing them we may either die or make our escape, having avoided death and doom.' In final sentences *ὅπως*, *ὡς*, and *ὄφρα*, are not uncommon in Homer, but *ἵνα* with *ἄν* or *κε* is not found, except in the present passage. In Attic, *ἵνα ἄν* has always, or almost always, the sense of 'ubicunque.' Jelf quotes Demosth. 780. 7 *ἵνα μηδ' ἂν ἄκων αὐτῇ ποτὲ προσπέσῃ*, and Soph. O. C. 188 *ἄγε νυν σύ με, παῖ, | ἵν' ἂν εὐσεβίας ἐπιβαίνοντες | τὸ μὲν εἴποιμεν τὸ δ' ἀκούσαιμεν*, but there the sense is not strictly final; it is, rather, 'take me to a spot *where* I may,' etc.; so ibid. 405 *μηδ' ἵν' ἂν σαυτοῦ κρατοῖς*, 'to a place where you may not even,' etc. So the *actual* construction of this passage is best given by translating thus, 'but I will speak, in which case, when we have learned our lesson, we may either die or escape.' Monro, H. G. § 286, remarks that here *κε—κεν* may be due to the antithesis of the clauses (ib. § 273 n. 2). But some MSS. have *ἠὲ θάνωμεν*, which Nauck adopts, reading in the next line *ἠ καὶ ἀλευάμενοι*.

157. The reading **φύγοιμεν** should be preferred to *φύγωμεν*, escape seeming less likely than death. Cp. Od. 4. 692 *ἐχθαίρῃσι . . φιλοίη*, Il. 5. 567 *πάθῃ* [?] . . *ἀποσφήλειε*, Il. 15. 598 *ἐμβάλῃ* [?] *ἐπικρήνειε*, Il. 18. 308 *φέρῃσι . . φεροίμην*.

158. **θεσπεσιάων** is interpreted rather ambiguously by the Schol. *θεῖα φθεγγομένων*. Without doubt, however, it refers to the wonderful charm of their song, and not to the revelations which they profess themselves able to make.

161. **αὐτόθι** is explained by the epexegesis **ὀρθὸν ἐν ἱστοπέδῃ**.

164. **πιέζειν,** with imperatival force. With *πιέζειν ἐν δεσμοῖσι* cp. *δεῖν ἐν δεσμῷ* as sup. 160; Il. 5. 386; Od. 15. 232. The apodosis is introduced by **ὑμεῖς δέ.**

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Ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἑτάροισι πίφαυσκον·
τόφρα δὲ καρπαλίμως ἐξίκετο νηῦς εὐεργὴς
νῆσον Σειρήνοιιν· ἔπειγε γὰρ οὖρος ἀπήμων.
αὐτίκ᾽ ἔπειτ᾽ ἄνεμος μὲν ἐπαύσατο ἠ δὲ γαλήνη
ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
ἀνστάντες δ᾽ ἕταροι νεὸς ἱστία μηρύσαντο,
καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ᾽ ἐπ᾽ ἐρετμὰ
ἑζόμενοι λεύκαινον ὕδωρ ξεστῇς ἐλάτῃσιν.
αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξέι χαλκῷ
τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον.
αἶψα δ᾽ ἰαίνετο κηρὸς, ἐπεὶ κέλετο μεγάλη ἲς
Ἠελίου τ᾽ αὐγὴ Ὑπεριονίδαο ἄνακτος·
ἑξείης δ᾽ ἑτάροισιν ἐπ᾽ οὔατα πᾶσιν ἄλειψα.
οἱ δ᾽ ἐν νηί μ᾽ ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ᾽ αὐτοῦ πείρατ᾽ ἀνῆπτον·
αὐτοὶ δ᾽ ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἀλλ᾽ ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,

167. *ἀπήμων*] *γρ. ἀμύμων* Schol. H. 168. *ἡ δέ*] *δασέως* (with aspirate) *τὸ ἧδε* Schol. H. Cp. crit. note on Od. 5. 391. *ἠ δέ* is the reading of Aristarchus. The MSS. nearly all give *ἠδέ*. 181. *ἀπῆν ὅσσον*] The MSS. give *ἀπῆμεν ὅσον*, but

165. **τὰ ἕκαστα.** See on sup. 16.

168. **ἡ δὲ γαλήνη.** See on Od. 5. 391.

170. **μηρύσαντο.** The connection of this word with *μήρινθος* and *μέρμις* would seem to describe the process of 'brailing up' the sail, for which we have in Od. 3. 11 *στεῖλαν ἀείραντες*, where see note. But against this we have the statement that they 'stowed the sail away in the hollow ship,' implying that it was altogether lowered from the mast. Cp. *ναῦται δ᾽ ἐμηρύσαντο νηὸς ἰσχάδα*, of 'weighing anchor,' Soph. Frag. 699.

171. With **ἐπ᾽ ἐρετμὰ ἑζόμενοι** cp. *θῶκόνδε καθίζανον* Od. 5. 3.

174. **τυτθά**, accus. plur. of *τυτθός* used adverbially, or, more accurately, as a proleptic predicate, 'into small pieces.' The plural is only found here and inf. 387 (where Zenodotus reads *τριχθά*), elsewhere the singular *τυτθόν* is employed. The wax is in the form of a *τροχός*, 'round,' or 'disc,' because we may suppose that when melted and clarified it was poured into a pan or bowl, the shape of which it preserved on cooling.

175. **κέλετο μεγάλη ἲς.** Eustath. rightly says, *ἡ τῶν ἐμῶν δηλαδὴ στιβαρῶν χειρῶν ἡ κατὰ τὸ πιέζειν*, but **κέλετο** is uniformly used with persons in Homer and nowhere else expresses the effect of an external force. Nitzsch would omit the next line as superfluous, because, he says, either the 'pressing' or the 'warmth' is all we want—not both. As a matter of fact, the shavings or scrapings of wax would soften far more readily when squeezed and kneaded in the full sunlight; and the mention of the hot sun suits well with *γαλήνη νηνεμίη*. Nitzsch has a further objection to the form Ὑπεριονίδης as un-Homeric. See on Od. 1. 8. There seems to be a conscious touch of humour in the use of such majestic language to describe the kneading of a cake of wax.

181. **ἀπῆν . . διώκοντες** See crit.

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ῥίμφα διώκοντες, τὰς δ' οὐ λάθεν ὠκύαλος νηῦς
ἐγγύθεν ὀρνυμένη, λιγυρὴν δ' ἔντυνον ἀοιδήν·
‘Δεῦρ' ἄγ' ἰών, πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
νῆα κατάστησον, ἵνα νωιτέρην ὄπ' ἀκούσῃς.
οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὄπ' ἀκοῦσαι,
ἀλλ' ὅ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.
ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ
Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν·
ἴδμεν δ' ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.’
Ὣς φάσαν ἱεῖσαι ὄπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
ἤθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἑταίρους,

Schol. M. γρ. ἀπῆν, and Schol. B. H. distinctly gives τὸ μὲν ἀπῆν ἐπὶ τῆς νηός, τὸ δὲ διώκοντες ἐπὶ τῶν ἐρετῶν. οὐ γὰρ εἴρηκεν ἀπῆμεν. And in another Schol., H. Q. ἀπῆν ἡ ναῦς· νῦν δὲ οἱ ἐν τῇ νηί, quoting a somewhat similar anacoluthon from Eurip. Phoen. 290, which is not really parallel; but the allusion shows that an anacoluthon was acknowledged here. ἀπῆμεν ὅσον may have been an early correction to suit διώκοντες.

note. La Roche adduces as analogous Od. 9. 462, 463; but the construction is better described as *κατὰ τὸ σημαινόμενον*, for **διώκοντες** implies the ship and her crew. So Buttm. ad Schol. ‘Homerus si revera iunxit ἀπῆν .. διώκοντες, *navem* et *nautas* tanquam synonyma cogitavit.’

182. With **ῥίμφα διώκοντες** we may supply *νῆα*, as we find the passive in Od. 13. 162 *νηῦς ῥίμφα διωκομένη*. But *διώκω* is used absolutely in Il. 23. 344, though with unexpressed reference to *ἅρμα*. The apodosis begins with **τὰς δ'**.

184. Cicero thus translates the passage, de Fin. 5. 18

‘O decus Argolicum, quin puppim flectis, Ulixe,
Auribus ut nostros possis adgnoscere cantus?
Nam nemo haec unquam est transvectus caerula cursu,
Quin prius adstiterit vocum dulcedine captus;
Post variis avido satiatus pectore musis
Doctior ad patrias lapsus pervenerit oras.
Nos grave certamen belli clademque tenemus,
Graecia quam Troiae divino numine vexit;
Omniaque e latis rerum vestigia terris.’

He himself remarks that the passage illustrates men's love of knowledge: ‘Mihi quidem Homerus huiusmodi quiddam vidisse videtur in iis quae de Sirenum cantibus finxerit. Neque enim vocum suavitate videntur aut novitate quadam et varietate cantandi revocare eos solitae, qui praetervehebantur, sed quia multa se scire profitebantur; ut homines ad earum saxa discendi cupiditate adhaerescerent.’

185. **νωιτέρην.** The dual number, which was forgotten in **τὰς δ'** and **ἔντυνον**, confirms the fact that Homer speaks of two Sirens, as sup. 165.

187. Join **ὄπα ἀπὸ στομάτων ἡμέων.**

188. **ὅ γε** takes up the subject implied in the negative sentence *οὔ πώ τις παρήλασε*.

The aorist in **τερψάμενος** is contrasted with **εἰδώς**, ‘he has had his pleasure,’ and the ‘knowledge’ abides with him. Similarly, we must contrast **μόγησαν**, applying to one completed fact, with **γένηται**, where the mood expresses a general statement, serving for all time. Nitzsch compares *ὅτεών τε πόλιν καὶ γαῖαν ἵκηται* Od. 10. 39, *ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσι* Od. 4. 165. Cp. also sup. 66 *ἥ τις ἵκηται*.

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ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε
πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλόν τε πίεζον.
αὐτὰρ ἐπεὶ δὴ τάς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα
φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' ἀοιδῆς,
αἶψ' ἀπὸ κηρὸν ἕλοντο ἐμοὶ ἐρίηρες ἑταῖροι,
ὅν σφιν ἐπ' ὠσὶν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν.
'Αλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα·
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμά,
βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον.
αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
'Ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·
οὐ μὲν δὴ τόδε μεῖζον ἔπι κακὸν ἢ ὅτε Κύκλωψ

200. ἐπ' ὠσίν] Eustath. πᾶσιν. 209. ἔπι] ἐπέρχεται Schol. V. But Schol. H. Vind. 133 give in lemma ἔπει, interpreting thus, ῥῆμά ἐστιν ἕπω, ἕπεις, ἕπει, ἀντὶ τοῦ περιέπει. δασέως οὖν. Ζηνόδοτος δὲ ἔχει. Cp. Schol. Q., Vind. 133 περιέχει ὡς, 'Τρῶες ἕπον πολλοί τε καὶ ἄλκιμοι' (Il. 11. 483), ἢ ἐνεργεῖ ὡς, 'τοὺς δέρον ἀμφὶ δ' ἕπον' Il. 7. 316). La Roche adopts ἕπει as the genuine reading, which however had been

194. **νευστάζων**. It was no good to speak; 'nam sociis illita cera fuit' Ovid. A. A. 3. 313.

198. **οὐδέ τ' ἀοιδῆς.** The position at the end of the sentence marks **ἀοιδῆς** as the more definite word, limiting and explaining *φθογγῆς*.

202. **καπνόν.** It is impossible to explain this, as some modern commentators, by 'spray;' for which Homer has a very appropriate word in *ἄχνη* Od. 5. 403; inf. 238. **καπνός** takes up the **πυρὸς ὀλόοιο θύελλαι** sup. 68; but in the day time these would appear only as smoke, cp. Pind. Pyth. 1. 20 foll. *Αἴτνα . . τᾶς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἁγνόταται | ἐκ μυχῶν παγαί· ποταμοὶ δ' ἁμέραισιν μὲν προχέοντι ῥόον καπνοῦ | αἴθων', ἀλλ' ἐν ὄρφναισιν πέτρας | φοίνισσα κυλινδομένα φλὸξ ἐς βαθεῖαν φέρει πόντου πλάκα σὺν πατάγῳ.*

203. **τῶν** must not be closely joined with **δεισάντων**, according to the use of the article with the participle in Attic Greek. It is the demonstrative = 'illorum,' depending directly upon **χερῶν**, and **δεισάντων** follows as a causal addition, giving the reason for the fall of the oars; 'and from their hands, in their terror, away flew the oars and fell splash on the stream.' Cp. *κατὰ κῦμα* Od. 2. 429. The oars hung at the *σκαλμοί* in the leathern loops (*τροποί* Od. 4. 782), so that they did not fall overboard altogether, but dragged along at the ship's side.

206. **διὰ νηός**. Odysseus, doubtless, was at the stern; now he walks down the whole length of the ship forward, passing through the rowers and addressing each man in turn.

208. Virgil imitates this in Aen. 1. 198 'O socii neque enim ignari sumus ante malorum.'

209. **ἔπι κακόν.** Cp. ἐπεὶ οὔ τοι ἔπι (ἔπεστι) δέος Il. 1. 515. See crit. note.

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εἴλει ἐνὶ σπῆι γλαφυρῷ κρατερῆφι βίηφιν·
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε
ἐκφύγομεν, καί που τῶνδε μνήσεσθαι όίω.
νῦν δ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
ὑμεῖς μὲν κώπῃσιν ἁλὸς ῥηγμῖνα βαθεῖαν
τύπτετε κληίδεσσιν ἐφήμενοι, αἴ κέ ποθι Ζεὺς
δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·
σοὶ δέ, κυβερνῆθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾷς.
τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
νῆα, σὺ δὲ σκοπέλων ἐπιμαίεο, μή σε λάθῃσι
κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα.'
  Ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
μή πώς μοι δείσαντες ἀπολλήξειαν ἑταῖροι
εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.

changed into ἔπι and ἔπει before the time of Eustath., and Hentze (Ameis) accepts it. Cp. Dind. Schol. ad loc. 'Verbo ἔπει hic locum esse negat Ahrens in Schneidw. Philol. 4. p. 598, qui ἔπει probat pro ἔπεισι dictum, ut τίθει, δίδοι, φή pro τίθησι, δίδωσι, φησί.' But these corrections fail to carry conviction. They read like attempts to escape from the unprecedented lengthening of the final vowel in ἔπι. 220. σκοπέλων] So most edd. since Wolf, with strong MSS. authority. But Schol. H. gives ἑνικῶς **σκοπέλου, τῆς Σκύλλης,** needlessly, for the antithesis is between the **Πλαγκταί,** and the *two* rocks.

210. **εἴλει,** 'penned us,' cp. Il. 18. 447; 11. 413, etc.

212. Virgil's imitation 'forsan et haec olim meminisse iuvabit' (Aen. 1. 203) is slightly different in meaning, as Ameis notices: Homer understands by **τῶνδε** the dangers that threaten; Virgil, by 'haec,' the sufferings they are already enduring. Cp. Eurip. ap. Macrob. Sat. 7. 2 ὡς ἡδύ τοι σωθέντα μεμνῆσθαι πόνων. See also Od. 15. 398–400.

213. **ὡς ἂν ἐγὼ εἴπω** = *utcunque dixero.*

214. **ῥηγμῖνα.** See on Od. 4. 430.

219. **τούτου.** Transl. 'From this smoke and surf keep the ship away and get close to the cliffs, lest unawares she (νηῦς) shoot off yonder, and thou bring us into trouble.'

For **καπνοῦ** see sup. 202. The helmsman is to give a wide berth to the Planctae, and to keep within reach of the rocks. If we read **σκοπέλων,** we must include both Scylla and Charybdis; if **σκοπέλου,** it is limited to Σκύλλης σκόπελον inf. 430.

221. **κεῖσε** forms the antithesis to σκοπέλων (σκοπέλου), and so designates the direction of the Planctae.

223. **Σκύλλην δ' οὐκέτ' ἐμυθεόμην,** 'but of Scylla I did not go on to say more.' He dared not reveal the details of the danger to his comrades; for he knew, from Circe's prediction, that he must lose at least six men by the assault of Scylla. So he contents himself with the vague allusion to σκοπέλων (σκοπέλου).

225. **πυκάζοιεν** has the sense of sheltering themselves by huddling together under the decks or benches of the ship.

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καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
λανθανόμην, ἐπεὶ οὔ τί μ' ἀνώγει θωρήσσεσθαι·
αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
μάκρ' ἐν χερσὶν ἑλὼν εἰς ἴκρια νηὸς ἔβαινον
πρῴρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι
Σκύλλην πετραίην, ἥ μοι φέρε πῆμ' ἑτάροισιν.
οὐδέ πῃ ἀθρῆσαι δυνάμην· ἔκαμον δέ μοι ὄσσε
πάντῃ παπταίνοντι πρὸς ἠεροειδέα πέτρην.
Ἡμεῖς δὲ στεινωπὸν ἀνεπλέομεν γοόωντες·
ἔνθεν γὰρ Σκύλλη, ἑτέρωθι δὲ δῖα Χάρυβδις
δεινὸν ἀνερροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ.
ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὣς ἐν πυρὶ πολλῷ
πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη
ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.

238. *ἀναμορμύρεσκε*] The readings vary between this form and *ἀνεμορμύρεσκε*. The preference may be given to the former on the ground that the iterative aorists are seldom found with the augment. But as exceptions to the rule may be quoted *ἔφασκον* (passim); *ἐμισγέσκοντο* Od. 20. 7, *παρεκέσκετο* Od. 14. 521, *παρέβασκε* Il. 11. 104.

226. **ἀλεγεινῆς**, 'hard;' because a fighting man chafes at passive endurance.

227. **λανθανόμην** means 'I let myself forget,' i.e. 'disregarded.' The negative before **ἀνώγει** passes over to *θωρήσσεσθαι*, as in the phrase *ἡ Πυθίη οὐκ ἔφη χρήσειν*.

228. **καταδύς**, used here of putting arms on one's self. So Il. 4. 222; 6. 504; but Il. 7. 103 *κατεδύσετο τεύχεα*. Similarly with *ἀποδύω* Il. 22. 125; Od. 5. 343; 22. 364; and *ἐσδύω* Od. 24. 498; and *ἐνδύω* Il. 2. 42; 10. 21, etc.; but *ἐν δ' αὐτὸς ἐδύσετο χαλκόν* Il. 11. 16.

230. **πρῴρης**. This word, like *πρύμνη*, is properly an adjective in agreement with *νηύς*.

231. **φέρε** must not be rendered 'was to bring;' it is simply 'brought.' The narrator anticipates inf. 245.

232. **ἔκαμον δέ**. This clause, introduced in parataxis, means '*though* my eyes were wearied out as I kept gazing.'

235. **ἔνθεν γὰρ Σκύλλη**, supply *ἦν*, for the verb **ἀνερροίβδησε** can go only with Charybdis.

237. **ἦ τοι ὅτ'**, 'now whenever she vomited it forth, like a cauldron on a big fire, she seethed up swirling from her inmost depth (**πᾶσα**), and the spray fell aloft on the tops of the two cliffs,' (i.e. the rock of Scylla, and the rock of Charybdis), 'but when she sucked back the salt sea water, she showed all down, within her swirling eddy, while around her the rock bellowed fearfully: and at the bottom the ground showed dark with sand.' When this Maelstrom was discharging its waters, they seemed to come boiling and bursting up from below, with a roar like thunder and amid clouds of spray. But when the sea was being sucked in, one might look down into the whirling gulf as into a monstrous funnel; and between its liquid sides, far below, the sea-floor was visible, cp. Tibull. 4. 1. 73

'Nec violenta suo consumpsit more Charybdis;
Vel si sublimis fluctu consurgeret imo,
Vel si interrupto nudaret gurgite pontum.

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ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἁλμυρὸν ὕδωρ,
πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη
δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε
ψάμμῳ κυανέη· τοὺς δὲ χλωρὸν δέος ᾕρει.
ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·
τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἑταίρους
ἓξ ἕλεθ', οἳ χερσίν τε βίηφί τε φέρτατοι ἦσαν.
σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἑταίρους
ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὕπερθεν
ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.
ὡς δ' ὅτ' ἐπὶ προβόλῳ ἁλιεὺς περιμήκεϊ ῥάβδῳ
ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἴδατα βάλλων
ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,
ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,

241. πέτρη] So written since Bekker, with some MSS. authority. Vulg. πέτρῃ. 243. κυανέη] ἀντὶ τοῦ κυανιζομένη, ὡς 'φοίνικι φαεινός' (Il. 15. 538) Schol. Q. So, with good MSS., Ameis and La Roche, the latter quoting Cramer, Epimetr. 315. 29 'ψάμμῳ κυανέη ὃ καὶ χωρὶς τοῦ ἰῶτα γράφεται· σημαίνει γὰρ ψάμμῳ κυανίζουσαν.' Vulg. κυανέῃ. 244. ἴδομεν] A few MSS. give ἴομεν. Schol. M. V. quotes a reading οἴομεν (◡◡◡), and interprets it ἀπεβλέπομεν. 252. εἴδατα] οὕτως Ἀρίσταρχος, ὁ δὲ Καλλίστρατος δείλατα (=δελέατα Callim. Fr. 458) Schol. H.

241. For **φάνεσκε** see on Od. 11. 587. **πέτρη.** Compare ἀμφὶ δὲ δῶμα σμερδαλέον κονάβιζε Od. 10. 399.

243. **ψάμμῳ κυανέῃ.** Cp. Virg. Aen. 7. 31 'multa flavus harena;' but here the sand does not look 'yellow' but 'dark,' because it lies in the ὕφαλον ἔρεβος Soph. Antig. 589.

247. **σκεψάμενος.** All eyes had been gazing towards Charybdis. Suddenly Odysseus hears a cry, turns round, gives a glance *at* the ship, and looks *for* his comrades, and catches sight of them swinging aloft in Scylla's clutches. For this combination of **ἐς** with **μετά** cp. Od. 8. 294; 13. 440; 20. 146; 22. 351, 352; Il. 1. 423; 4. 70; 5. 804; 17. 433.

249. Join **ἐμὲ καλεῦντες ἐξονομακλήδην**, and cp. Od. 10. 229.

251. **ῥάβδῳ** is here a fishing rod; not, as some suppose, a fishing spear, which would not be used for ὀλίγοι ἰχθύες, nor would a fisher with a spear 'throw in food as bait.' The 'line' is not alluded to in so many words here, but is spoken of in Il. 16. 406 foll. ἕλκε . . ὡς ὅτε τις φὼς | πέτρῃ ἔπι προβλῆτι καθήμενος ἱερὸν ἰχθὺν | ἐκ πόντοιο θύραζε λίνῳ καὶ ἤνοπι χαλκῷ. In Iliad 24. 80 the fishing-line is described as ending in a plummet, μολυβδαίνῃ . . ἥ τε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα | ἔρχεται ὠμηστῇσιν ἐπ' ἰχθύσι κῆρα φέρουσα. This is parallel with the present passage, on which Schol. Q. says, κέρας, Ἀρίσταρχος τὸ κεράτινον συρίγγιον ὃ ἐπιτιθέασι πρὸς τὸ μὴ ἐσθίεσθαι ὑπὸ τοῦ ἰχθύος τὴν ὁρμιάν [the line of hair]. This little pipe or collar of horn protected the line just at its junction with the hook, and served the same purpose as the 'gimp,' on a trolling-line. We gather from Il. 16 sup. that the ἄγκιστρον itself was of χαλκός.

254. **ἀσπαίροντα,** sc. ἰχθύν. The singular number implies each fish as it comes up, which is further suggested by the use of the aor. of custom ἔρριψε.

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ὣς οἵ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας·
αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας,
χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηιοτῆτι.
οἴκτιστον δὴ κεῖνο ἐμοῖς ἴδον ὀφθαλμοῖσι
πάντων ὅσσ' ἐμόγησα πόρους ἁλὸς ἐξερεείνων.
  Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινήν τε Χάρυβδιν
Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
ἱκόμεθ'· ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἠελίοιο.
δὴ τότ' ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ
μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων
οἰῶν τε βληχήν· καί μοι ἔπος ἔμπεσε θυμῷ
μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,
Κίρκης τ' Αἰαίης, ἥ μοι μάλα πόλλ' ἐπέτελλε
νῆσον ἀλεύασθαι τερψιμβρότου Ἠελίοιο.
δὴ τότ' ἐγὼν ἑτάροισι μετηύδων, ἀχνύμενος κῆρ·
  'Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι,
ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο
Κίρκης τ' Αἰαίης, ἥ μοι μάλα πόλλ' ἐπέτελλε
νῆσον ἀλεύασθαι τερψιμβρότου Ἠελίοιο·

256. *κεκληγῶτας*] *ἐὰν διὰ τοῦ ω, προπερισπᾶται, ἐὰν δὲ διὰ τῶν ντ, ὡς λέγοντας* Schol. H. See La Roche, Hom. Textk. 296, who decides that *κεκλήγοντας* is an old form used by Aristarchus in his first recension; but that he afterwards adopted *κεκληγῶτας*, as more conformable to analogy. Eustath. has *κεκλήγοντας* which seems to have been the *κοινή*. 265. *μυκηθμοῦ*] Bekker, from Eustath., reads *μυκηθμόν*, to harmonise with *βληχήν*. 267. *μάντηος*] MSS. *μάντιος*. See on Od. 10. 493. 268, 273.] *ἥ μοι..ἐπέτελλε*, and (275) *ἔφασκεν*. The singular number seems to be the reading of the best MSS and is adopted by Ameis and La Roche. *ἔφασκεν* occurs in Eustath. 269. *τερψιμβρότου*] *γρ. φαεσιμβρότου* Schol. H.

256. **κεκληγῶτας.** Whichever reading we adopt, the word is a perfect participle. If we prefer *κεκλήγοντας* it is a thematic perfect (see Monro, H. G. § 27), and probably an Aeolic form.

257. This is more graphic than such a word as *ὄλεθρος* or *ἄλγος*, for it implies an unavailing conflict with an overmastering power; as we speak of 'death-struggle.'

258. With the arrangement of the words compare Od. 11. 421; and Il. 6. 185 *καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.*

259. **πόρους ἁλὸς ἐξερεείνων,** cp. Od. 4. 337.

265, 266. **μυκηθμοῦ .. βληχήν.** With this variation of case Nitzsch compares *τίνων γόων ἤκουσα καὶ στέρνων κτύπον | νεκρῶν τε θρήνους*; Eurip. Suppl. 87, *οὐδεὶς θεῶν ἐνοπὰς κλύει τᾶς δυσδαίμονος, οὐ παλαιῶν πατρὸς σφαγιασμῶν* Elect. 197.

αὐλιζομενάων, 'being housed for the night.' It was now evening, cp. inf. 283. The cattle are penned in a yard (*αὐλή*), Od. 14. 412.

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ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν.
ἀλλὰ παρὲξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'
"Ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἠμείβετο μύθῳ·
'Σχέτλιός εἰς, Ὀδυσεῦ, περί τοι μένος, οὐδέ τι γυῖα
κάμνεις· ἦ ῥά νυ σοί γε σιδήρεα πάντα τέτυκται,
ὅς ῥ' ἑτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνῳ
οὐκ ἐάᾳς γαίης ἐπιβήμεναι, ἔνθα κεν αὖτε
νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
ἀλλ' αὔτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,
νήσου ἀποπλαγχθέντας, ἐν ἠεροειδέι πόντῳ.
ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν,
γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
ἤν πως ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,
ἢ Νότου ἢ Ζεφύροιο δυσαέος, οἵ τε μάλιστα
νῆα διαρραίουσι, θεῶν ἀέκητι ἀνάκτων;

284. αὔτως] Ζηνόδοτος **οὕτως**. καὶ ἔστιν ἠθικόν Schol. H. ἀλάλησθαι] So Herodian. ἀλαλῆσθαι Ptolem. Ascalon., Schol. H. Q. 290.] Ζηνόδοτος γράφει 'φίλων ἀέκητι ἑταίρων' Schol. H.

275. **κακὸν ἔμμεναι**, not *ἔσεσθαι*. Our most disastrous misfortune actually lay there in the shape of the herds of Helios.

278. **Εὐρύλοχος.** This is consistent with his character. See inf. 339; Od. 10. 429.

279. **Σχέτλιός εἰς**, 'a hard man art thou, beyond all measure is thy might.' The Schol. renders *σχέτλιος* well by *καρτερικός*.

280. **σιδήρεα** 'verily, everything about thee is made of iron.'

281. **καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνῳ.** This exact combination only occurs here, and in Il. 10. 98, though *καμάτῳ ἀδηκότες* is found in Il. 10. 312, 399, 471. In Od. 6. 2 we have *ὕπνῳ καὶ καμάτῳ ἀρημένος*. Translate, 'overdone with weariness and sleepiness too.'

284. **αὔτως**, 'just as we are;' tired, sleepy, and supperless.'

286. **ἐκ νυκτῶν**, 'by night.' Perhaps meaning 'after the night-watches have set in;' for the plural of *νύξ* is used in this sense, as in Pind. Pyth. 4. 455 *ἆμαρ ἢ νύκτες* and *μέσαι νύκτες* Plato Rep. 621 B; cp. Ar. Nub. 1 *τὸ χρῆμα τῶν νυκτῶν ὅσον*. *ἐκ νυκτῶν* occurs in this sense in Theogn. 460; Aesch. Cho. 288 *μάταιος ἐκ νυκτῶν φόβος*, and Eurip. Rhes. 13, 17. It is possible here that the phrase implies that the wild winds come actually 'out of the darkness.'

290. **θεῶν ἀέκητι ἀνάκτων.** This is the only passage where the 'sovereign gods' have the collective title *ἄνακτες*, though *ἄναξ* is applied individually to Zeus, Apollo, Hermes, Poseidon, etc. The phrase reminds us of *ὑπὲρ μόρον* Od. 1. 34; but probably it is no more than a graphic expression to describe the wildness and waywardness of the winds. The south wind (*Νότος*) is, in Homer, the stormy rain-wind, which often wraps the mountains in mist (Il. 2. 394; 3. 10). Its epithet *ἀργηστής* (Il. 11. 306) refers to the foam into which it lashes the waters; like our 'white squall;' though others render the word

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ἀλλ' ἤ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπον θ' ὁπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·
ἠῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ.'
Ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ᾔνεον ἄλλοι ἑταῖροι.
καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Εὐρύλοχ', ἦ μάλα δή με βιάζετε μοῦνον ἐόντα·
ἀλλ' ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὅρκον,
εἴ κέ τιν' ἠὲ βοῶν ἀγέλην ἢ πῶυ μέγ' οἰῶν
εὕρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν
ἢ βοῦν ἠέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἕκηλοι
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'
Ὣς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνυον ὡς ἐκέλευον.
αὐτὰρ ἐπεί ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὅρκον,
στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα
ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
νηός, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,
οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἑλοῦσα·
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,

297. *βιάζετε μοῦνον ἐόντα*] *Ζηνόδοτος βιάζεσθ' οἶον ἐόντα, οὐ νοήσας ὅτι ποιητικῶς ἐσχημάτισται* Schol. H. The middle voice occurs in Od. 9. 410 *βιάζεται οἶον ἐόντα*, which Zenodotus may be supposed to have had before his eyes, ignoring the fact that the active voice was quite admissible. The reading in the text is that of all MSS. but M. La Roche adopts *βιάζετε* but retains *οἶον*, regarding *μοῦνον* as a gloss.

'swift,' or 'sky-clearing,' like Horace's 'albus Notus.' For **Ζέφυρος** see on Od. 4. 567.

291. **πειθώμεθα νυκτί**. Nightfall suggests supper-time: so 'to act upon the suggestion of night' is here to make supper ready. Cp. Il. 8. 502.

293. **ἐνήσομεν**, 'will put out;' 'launch' does not quite express it, for when a *short* stay was made, the ship was not drawn up on shore, but moored *ὑψοῦ ἐν νοτίῳ* Od. 4. 785; cp. Od. 2. 295; inf. 401.

297. **μοῦνον**, not as really being 'alone;' but, as we say, 'in a minority of one.'

299. **εἴ κέ τιν'**. We naturally expect here, as apodosis, *μὴ ἀποκτεῖναι*, or a future infinitive, cp. Od. 4. 254; 5. 178. In Od. 18. 56 we have *ὀμόσσατε . . μή τις πλήξῃ*, and in Il. 10. 328 *ὄμοσσεν . . ἴστω Ζεὺς μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος*, which is probably a future indicative.

303. **ἀπώμνυον**, see on Od. 2. 377.

312. **ἦμος δέ**. The day is divided

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ὦρσεν ἔπι ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆα μὲν ὡρμίσαμεν, κοῖλον σπέος εἰσερύσαντες.
ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι·
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ μῦθον ἔειπον·
'Ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρῶσίς τε πόσις τε
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἵδε βόες καὶ ἴφια μῆλα,
Ἠελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.'
Ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος
γίγνετ' ἔπειτ' ἀνέμων, εἰ μὴ Εὖρός τε Νότος τε.
οἱ δ' εἵως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρὸν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἤια πάντα,

313. ὦρσεν ἔπι] An ancient variant was ὦρσε δ' ἐπί, δέ introducing the apodosis. Χωρὶς τοῦ δέ Ἀρίσταρχος γράφει, καὶ ἀναστρεπτέον τὴν πρόθεσιν, ἐὰν δὲ μετὰ τοῦ δὲ οὐκ ἀναστρέφεται Schol. H. ζαῆν] ἔδει χωρὶς τοῦ ν ζαῆ, ὡς 'ἀκραῆ Ζέφυρον' (Od. 2. 421). ἔστιν οὖν Αἰολικὸν τὸ μετὰ τοῦ ν, καὶ ἔδει αὐτὸ Αἰολικῶς βαρύνεσθαι . . ὁ δὲ Ἀρίσταρχός φησι περισπᾶσθαι, καὶ οὕτως ἔχει ἡ παράδοσις. ib. 319. μῦθον] γρ. πᾶσιν Schol. H., which Ameis and La Roche adopt. Cp. Od. 9. 171. 325. ἄη] The readings vary between ἄει and ἄη. See on Od. 5. 478.

into three portions, ἠώς, μέσον ἦμαρ, δείλη Il. 21. 111. So is the night, cp. Il. 10. 251 μάλα γὰρ νὺξ ἄνεται, ἐγγύθι δ' ἠώς, | ἄστρα δὲ δὴ προβέβηκε, παρῴχηκεν δὲ πλέων νὺξ | τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται. Here **μετὰ . . βεβήκει** means to 'cross the zenith and decline,' as μετενίσσετο Od. 9. 58. Translate, 'But when it was in the third watch of the night, and the stars had southed.'

313. **ζαῆν.** This form of the accusative from an adjective in -ης is quoted as an Aeolism. See Ahrens, de dial. Aeol. 113 'accusativus singularis apud Lesbios in ν exire amat, ubi vulgo terminatio α est . . ut δυσμένην, ἀβάκην, ἐμφέρην.' Monro, H. G. § 97, regards ζαῆν, Ἄρην, and Μέγην as formed directly from the nom. ζαής, Ἄρης, Μέγης on the (false) analogy of masc. nouns in -ης.

317. **σπέος εἰσερύσαντες,** i.e. εἰς σπέος ἐρύσαντες, compare Κρήτην εἰσήγαγ' ἑταίρους Od. 3. 191, ἐσφόρεον μέλαν ὕδωρ Od. 6. 91.

319. **μετὰ . . ἔειπον,** sc. among his comrades assembled.

326. **εἰ μή,** 'except,' Od. 17. 383. In Il. 16. 227 ὅτι μή is used in the same sense; so Hdt. 1. 143 ὅτι μὴ Ἀθῆναι, ἦν οὐδὲν ἄλλο πόλισμα λόγιμον. In Il. 13. 319 we find ὅτε μή and not ὅτι.

328. **λιλαιόμενοι βιότοιο,** 'vitae servandae studiosi.' This interpretation seems settled by Od. 24. 534 foll. τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατο τεύχεα . . πρὸς δὲ πόλιν τρωπῶντο, λιλαιόμενοι βιότοιο. Others render 'victum quaerentes,' but they had bread and wine still left.

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καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκῃ,
ἰχθῦς ὄρνιθάς τε, φίλας ὅ τι χεῖρας ἵκοιτο,
γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·
δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.
ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἑταίρους,
χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
ἠρώμην πάντεσσι θεοῖς οἳ Ὄλυμπον ἔχουσιν·
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
Εὐρύλοχος δ' ἑτάροισι κακῆς ἐξήρχετο βουλῆς.
'Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι·
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.
ἀλλ' ἄγετ', Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας
ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν,
αἶψά κεν Ἠελίῳ Ὑπερίονι πίονα νηὸν

332.] This verse is quoted as standing here in Athenaeus 1. 13, but has been bracketed by Bekker and other modern editors as being interpolated from Od. 4. 369. It is not customary (though, as Eustath. says, it is possible) to catch (sea-) birds with a hook and line.

330. **καὶ δὴ** is still a part of the protasis introduced by **ὅτε δή**. 'When the food was all consumed—*and* they were in quest of game—*then* (**δὴ τότε**) I went away up the island.' For *καὶ δή* so used cp. Od. 5. 409; Il. 2. 135. Probably **δὴ ἄγρην** is to be read in synizesis as *δὴ ἕβδομον* inf. 399. We might scan *δὴ ἄγρην*, but *ἄγρην* is used with the initial long in Od. 22. 306. The general rule in Homer is that when a short vowel is followed by two consonants the syllable is long. For a table of exceptions see Monro, H. G. § 370.

333. Odysseus withdraws, for he was more likely to hold communion with the gods when alone. Cp. Od. 4. 367, of Eidothea, *ἥ μ' οἴῳ ἔρροντι συνήντετο νόσφιν ἑταίρων*, and Od. 10. 277. Besides, the feeling of confidence between himself and his comrades was broken; so that he doubtless had misgivings about their loyalty which he could not utter to the gods in their presence.

338. **γλυκὺν ὕπνον**. It was during his sleep that his comrades had brought trouble upon him before, by opening the wind-bags of Aeolus (Od. 10. 31). **γλυκύν** serves as a fine contrast to **κακῆς βουλῆς**.

341. **θάνατοι** are 'forms of death;' elsewhere in Homer, called *κῆρες θανάτοιο* Il. 11. 332; 12. 327. Löwe compares *δεσμοὺς καὶ θανάτους* Plat. Crit. 46 C, 'mortes imperatoriae' Cic. de Fin. 2. 30, 'omnes per mortes' Virg. Aen. 10. 854.

342. **οἴκτιστον**. Clarke quotes Sallust, Frag. Hist. 3. 2 'fame, miserruma omnium morte, confecistis.'

344. **ῥέξομεν** (aor. subjunct.). The sacrifice implies a meal to be enjoyed by the worshippers.

345. **εἰ δέ κεν . . ἀφικοίμεθα**. This combination expresses a possible result, but the subjunctives *ἐθέλῃ, ἔσπωνται* (inf. 349) point to a result yet more probable. See sup. 157.

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τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά·
εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἕσπωνται θεοὶ ἄλλοι,
βούλομ' ἅπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσαι
ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.'
  Ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ᾔνεον ἄλλοι ἑταῖροι.
αὐτίκα δ' Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας
ἐγγύθεν· οὐ γὰρ τῆλε νεὸς κυανοπρῴροιο
βοσκέσκονθ' ἕλικες καλαὶ βόες εὐρυμέτωποι·
τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσι,
φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ ἔσφαξαν καὶ ἔδειραν,

351. *στρεύγεσθαι*] Schol. Harl. *γρ. στρέγγεσθαι.* 356. **περίστησάν τε**] The reading of the MSS. is *περιστήσαντο*, but Bekker's conjecture *περίστησάν τε* has been adopted here and in Il. 2. 410 by all modern editors. *περίστησαν* is the undoubted reading in Il. 4. 532; and it would seem that the middle voice of *ἵστημι* is used transitively in Homer, as *ἱστὸν στήσαντο* Il. 1. 480; Od. 2. 94; *κρητῆρας στήσαντο* Od. 2. 431; Il. 6. 528. The phrase *στησάμενοι δ' ἐμάχοντο μάχην* Il. 18. 533; Od. 9. 54 is, perhaps, ambiguous.

347. **τεύξομεν.** With this use of the future with *κε* compare *ἐγὼ δέ κε δώσω* Il. 14. 267, *οὐδέ κέ τις . . ἀλύξει* Od. 19. 558, etc. Nitzsch remarks that this is the solitary instance of such a vow in Homer; but we have the payment of such vows alluded to in Il. 1. 39.

348. **ὀρθοκραιράων**, shortened from *ὀρθοκεραιράων*. This epithet does not make a confusion with **ἕλικες** inf. 355, unless we maintain the meaning 'with crumpled horns.' See note on Od. 1. 92.

349. **ἕσπωνται**, subjunctive from syncopated aor. *ἑσπόμην*, i.e. *σεσ[ε]πόμην*, present *ἕπομαι*. root *σεπ*, Skt. *sak* and *sap*. Translate, 'and the rest of the gods should follow his lead.'

350. **βούλομαι . . ἤ.** See on Od. 3. 232.

πρὸς κῦμα χανών, 'with one gasp open-mouthed at the wave.' Cp. the expression for drowning *ἐπεὶ πίεν ἁλμυρὸν ὕδωρ* Od. 4. 511, 'naufragus ebibat undas' Propert. 3. 18. 11 (2. 24. 27).

351. **στρεύγεσθαι**, from stem *στραγγ*, as in *στράγξ*, 'a drop;' Lat. *string-o*, *strictus*. The metaphor here may be from a thing being squeezed through in drops; so that the meaning will be 'to be drained of strength.' The variant *στρέγγεσθαι* (crit. note) is noticeable, and the Scholl. generally interpret rightly *κατὰ στράγγα φθείρεσθαι . . ὅ ἐστι κατ' ὀλίγον στραγγίσαι καὶ ὑπορρεῖν.*

353. **αὐτίκα δὲ . . ἐλάσαντες.** Nitzsch remarks here that **ἐλάσαντες** does not stand for the finite verb, but that (after the parenthesis *οὐ γὰρ . . εὐρυμέτωποι*) the apodosis begins with **τὰς δὲ περίστησαν.** Cp. Thuc. 8. 29. 2 *Ἑρμοκράτους δὲ ἀντειπόντος τοῦ Συρακοσίου στρατηγοῦ (ὁ δὲ Θηραμένης, οὐ ναύαρχος ὢν ἀλλ' Ἀστυόχῳ παραδοῦναι τὰς ναῦς συμπλέων, μαλακὸς ἦν περὶ τοῦ μισθοῦ) ὅμως δὲ παρὰ πέντε ναῦς πλέον ἀνδρὶ ἑκάστῳ ἢ τρεῖς ὀβολοὶ ὡμολογήθησαν.*

356. **περίστησαν.** In Il. 2. 410 the line runs *βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.* Here however they have no *οὐλόχυται* to hand, so that they are obliged to substitute for them leaves stripped from a sapling oak; see Od. 3. 441–447.

359. For this line cp. Il. 1. 458; 2.

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μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
οὐδ' εἶχον μέθυ λεῖψαι ἐπ' αἰθομένοις ἱεροῖσιν,
ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἄλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν.
Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·
βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
καὶ τότε με κνίσης ἀμφήλυθεν ἡδὺς ἀυτμή·
οἰμώξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν·
'Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλέϊ ὕπνῳ,
οἱ δ' ἕταροι μέγα ἔργον ἐμητίσαντο μένοντες.'
Ὠκέα δ' Ἠελίῳ Ὑπερίονι ἄγγελος ἦλθε,
Λαμπετίη τανύπεπλος, ὅ οἱ βόας ἔκταμεν ἡμεῖς.

369. ἡδὺς ἀυτμή] Schol. P. on Od. 4. 442 quotes θερμὸς ἀυτμή as a parallel to ὀλοώτατος ὀδμή. This may refer to h. Hom. Merc. 110; Hesiod Theog. 696 (cp. Schol. on Il. 18. 222). Kayser, Philol. 17. 354, supposes that θερμός is the reading of Aristarchus here, from which La Roche dissents. Cp. θῆλυς ἀυτή Od. 6. 122, πουλὺν ἐφ' ὑγρήν Il. 10. 27. 370. μετ'] Bekker, Hom. Blätt. 284, conjectures μέγ', as μέγα δ' εὔξατο Od. 17. 239. 374–390.] These lines have the obelos in M., and were rejected by Aristarchus, probably, and Aristonicus; see Schol. on Il. 3. 277; Od. 5. 79. We have the ground of objection given here by Schol. B. Q. ἐναντίον τοῦτο τῷ 'Ἠέλιός θ' ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις' (Il. 3. 277). ἀφ' ἑαυτοῦ γὰρ ἐχρῆν ἐγνωκέναι. On ὠκέα Schol. H. says, ἐν πολλοῖς ὠκύς. 375. ἔκταμεν ἡμεῖς] οὕτως αἱ 'Αριστάρχου Schol. H. The MSS. give ἔκταν ἑταῖροι, from a wish to exonerate Odysseus from the blame.

421; for 360, Il. 1. 460; 2. 423; for 361, Od. 3. 458; Il. 1. 461; 2. 424; for 364, 5, Od. 3. 461, 2; for 367, Od. 10. 407; and for 368, Od. 10. 156.

369. **ἀμφήλυθεν** is here used of scent that floats around the nostrils: in Od. 6. 122 of sound that floats around the ears. Cp. περὶ .. ἤλυθε Od. 9. 362; Il. 10. 139.

370. **μετ' ἀθανάτοισι.** If this reading be right (see crit. note), we may take the expression as a standing formula, without pressing the meaning of the preposition too closely; for Odysseus was not in the presence of the gods; unless we suppose them to have gathered, though not in visible presence, round the sacrifice. It is too fanciful to suppose a prolepsis, as if the words could mean, '*for my prayer to find its way into the presence of*.'

372. **εἰς ἄτην**, cp. εἰπεῖν εἰς ἀγαθόν Il. 9. 102, ἐς μίαν βουλεύειν Il. 2. 379, ἐς φόβον Il. 15. 310. In later Greek ἐπί is more familiar in this sense, as ἐπὶ λώβᾳ Soph. Antig. 792.

νηλέϊ ὕπνῳ, as compared with νήδυμος ὕπνος sup., suggests a hiatus; but ὕπνος stands properly for συπνος, as the Lat. *som-nu-s*, *sop-or*, and Skt. *svap-na-s* show.

373. **μέγα ἔργον**. See on Od. 11. 272.

375. **ἔκταμεν**, 1st plur. of aor. ἔκταν (κτείνω); but ἔκταμεν in Od. 9. 320 is for ἐξέταμε. For the force of **ἡμεῖς** see crit. note.

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αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·
‘Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
τῖσαι δὴ ἑτάρους Λαερτιάδεω Ὀδυσῆος,
οἵ μευ βοῦς ἔκτειναν ὑπέρβιον, ᾗσιν ἐγώ γε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
ἠδ' ὁπότ' ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν,
δύσομαι εἰς Ἀίδαο καὶ ἐν νεκύεσσι φαείνω.’
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
‘Ἠέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.’
Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·
ἡ δ' ἔφη Ἑρμείαο διακτόρου αὐτὴ ἀκοῦσαι.
Αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νείκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος

388. τυτθά] Ζηνόδοτος τριχθὰ βαλών Schol. Vind. 133. 389–390.] ψεύδεται Ὀδυσσεὺς ὅταν λέγῃ ‘ταῦτα δ' ἐγὼν .. ἀκοῦσαι,’ οὐδέπω γὰρ αὐτὸν ἑωράκει Schol. P. Q. on Od. 5. 79. But the ψεῦδος rather rests with Calypso.

379. **ὑπέρβιον** is used adverbially, as in Od. 14. 92, 95.

382. Join **οὐ τίσουσι** closely together as οὔ φησι, etc.

383. **δύσομαι .. φαείνω.** Schol. H. says, τὸ φαείνω ἐνεστῶτός ἐστιν ἀντὶ τοῦ μέλλοντος. It is just possible that **φαείνω** is the indic. present, and that the graphic touch given by it is ‘I will dive into Hades, and, there am I giving light among the dead!’ Cp. ἐριδαίνομεν followed by ἐρχόμεθα Od. 2. 206. But the Homeric usage certainly points to a subjunctive mood here; cp. the formula καί ποτέ τις εἴπῃσιν Il. 6. 459; 7. 87; Od. 6. 275; οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται Il. 7. 197, οὐκ ἴδον οὐδὲ ἴδωμαι Il. 1. 262, περικλυτὰ δῶρ' ὀνομήνω Il. 9. 121; and for a subjunctive following, as here, upon a future indicative cp. οὐκ ἔσσεται οὐδὲ γένηται Od. 16. 437. See Monro, H. G. § 275, who notes this passage as illustrating the force of the 1st pers. of the subj., expressing what the speaker resolves or insists upon doing. If we could venture to take **δύσομαι** as a subjunctive mood, the force of the *threat* in both words would be the same.

388. Join **τυτθά** closely with **κεάσαιμι** and **βαλών** with **κεραυνῷ**.

389. See crit. note. Eustath. says here, ἰστέον δὲ ὅτι χαίρων μὲν μύθοις ὁ ποιητής, ὑπειδόμενος δὲ ἀπορίαν ἐνταῦθα, ὡς ἐροῦντός τινος, πόθεν Ὀδυσσεὺς εἰδώς, λέγει τὰ κατὰ τὸν Ἥλιον καὶ τὸν Δία, οἷς αὐτὸς οὐ παρέτυχε, τὸν μὲν μῦθον οὐκ ἀνατρέπει, τὸ δὲ ἀπορούμενον ἀπίθανον θεραπεύων, λύει, εἰπόντος Ὀδυσσέως οὕτως. But this λύσις is surely very suspicious, as pointing to too punctilious a literary criticism for the period.

392. **ἐπισταδόν,** cp. Od. 13. 54, means ‘walking up to each one (in turn, cp. ἐποίχεσθαι) and then standing near him:’ so that it is equivalent to **παρασταδόν** sup. 207, but it includes the earlier step of ‘coming towards,’ which motion gives an appropriateness to **ἄλλοθεν** here.

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εὑρέμεναι δυνάμεσθα· βόες δ' ἀποτέθνασαν ἤδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προὔφαινον·
εἷρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει,
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὣς γίγνετο φωνή.
Ἑξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἑταῖροι
δαίνυντ' Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἕβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων,
ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἱστὸν στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες.
Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνετο γαιάων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
νηὸς ὕπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε
κεκληγὼς Ζέφυρος, μεγάλῃ σὺν λαίλαπι θύων,
ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα

393. ἀποτέθνασαν] So most MSS., Vulg. ἀπετέθνασαν. La Roche quotes ἀποκινήσασκε, ἀποπλύνεσκε, ἀμφιβεβήκει, etc., etc., as proof that the augment is unnecessary. 398. ἐλάσαντες] γρ. ἐλόωντες Schol. H., and lemma of Schol. V.

393. **βόες δέ**, this introduces the *reason* why no remedy was possible.

395. **εἷρπον**, i.e. 'crawled on the ground.'

μεμύκει. Cp. Eur. Troad. 439 ἡλίου θ' ἁγναὶ βόες | αἳ σάρκα φωνήεσσαν ἥσουσίν ποτε, | πικρὰν Ὀδυσσεῖ γῆρυν. Herodotus tells of a similar marvel (9. 120) καί τεῳ τῶν φυλασσόντων λέγεται ὑπὸ Χερσονησιτέων ταρίχους ὀπτέοντι τέρας γενέσθαι τοιόνδε· οἱ τάριχοι ἐπὶ τῷ πυρὶ κείμενοι ἐπάλλοντό τε καὶ ἤσπαιρον ὅκως περ ἰχθύες νεοάλωτοι. Ameis quotes Propert. 3. 12. 29 'Lampeties Ithacis verubus mugisse iuvencos.'

397. **ἐρίηρες**, certainly inappropriate here as a special epithet. We must regard it as merely an epic formula (cp. ἐυκνήμιδες Od. 9. 550), and need not interpret it as ironical.

399. **δὴ ἕβδομον**, in synizesis, as δὴ αὖτε Od. 10. 281 and sup. 330. Join **ἐπὶ θῆκε**, 'added thereto,' i.e. added the seventh to the tale of six.

401. **ἐνήκαμεν**, see sup. 293.

404. **γαιάων**, here, and in Od. 8. 284; 14. 302, an unusual plural. Nitzsch quotes γαίας τε πάσας from Pind. Isth. 3 (4). 95 (55). Krüger refers it to the Homeric use of the plural to express a general or abstract idea, as ἱπποσύναι Il. 16. 776, τεκτοσύναι Od. 5. 250.

407. **πολλὸν ἐπὶ χρόνον**, here and in Od. 15. 494; cp. Hesiod, Opp. 132 παυρίδιον ἐπὶ χρόνον. 'The ship ran on for no long time.'

409. **προτόνους.** Two forestays went from the mast-head and were made fast, one at each side of the bows. The backstay (ἐπίτονος) stretched from the masthead to the stern, so that the strain on the mast was divided between three ropes. If one πρότονος had snapped, the remaining one together with the backstay would have prevented the mast from falling clean aft: but both broke at once, **ἀμφοτέρους** being emphatic from its position in the verse.

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ἀμφοτέρους· ἱστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα
εἰς ἄντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ
πλῆξε κυβερνήτεω κεφαλήν, σὺν δ' ὀστέ' ἄραξε
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς
κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὀστέα θυμὸς ἀγήνωρ.
Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν·
ἡ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θεείου πλῆτο· πέσον δ' ἐκ νηὸς ἑταῖροι.
οἱ δὲ κορώνῃσιν ἴκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.
Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους
λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κῦμα.
ἐκ δέ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.

422 ἄραξε] αἱ Ἀριστάρχου καὶ αἱ πλείους. Ζηνόδοτος δὲ ἔαξε Schol. H.

410. **ὅπλα** includes all the cordage connected with the mast and yard-arm; when the mast fell aft, all this naturally tumbled in the hold or waist of the ship.

411. **ὁ δ' ἄρα**, sc. *ἱστός*.

413. **ἀρνευτῆρι.** The ancient interpreters commonly referred this to *ἄρνες*, as if it were identical with the expression 'skipped like rams.' Doderl. would write *ἐρευνητήρ*. Curtius assigns to *ἀρνευτήρ* the initial ϝ, and connects it with Skt. *vâri*, 'water,' Lat. *ur-na, urinator*. In Il. 12. 385, Palimps. Syr. has *ὁ δ' ἄρα νευτῆρι*, but Bekker insists that *νευστήρ* and not *νευτήρ* would be the necessary form. Hesych. however gives *νευτήρ· κολυμβητής*. For a description of the action of a diver see Il. 16. 745 foll. *ὢ πόποι, ἦ μάλ' ἐλαφρὸς ἀνήρ, ὡς ῥεῖα κυβιστᾷ. | εἰ δή που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο, | πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν, | νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη.* Cp. Virg. Aen. 1. 115 'excutitur pronusque magister | volvitur in caput.'

415. **ἄμυδις**, 'along with' the wind and rain: or, perhaps, *ἄμυδις* may correlate the **καί** that follows, 'in the same moment that he thundered, he did even smite the ship.'

417. **θεείου.** Cp. Il. 8. 133 *βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν . . δεινὴ δὲ φλὸξ ὦρτο θεείου καιομένοιο*, and similarly Il. 14. 414 foll. Cp. Plin. N. H. 35. 15. 50 'fulmina et fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est.' In Il. 16. 228; Od. 22. 481, 493; 23. 50, sulphur is used for cleansing and fumigation. **θέειον** is connected through root *θυ* with *θύος, θύω*, etc.

418. **κορώνῃσιν.** See on Od. 5. 66.

419. **ἀποαίνυτο**, here with the ϝ, sc. *ἀποϝαίνυτο*. So in Od. 14. 309; Il. 13. 262: but in Il. 11. 582; 15. 595; 17. 85, we have the form *ἀπαινύμενον*, etc.

420. **διὰ νηὸς ἐφοίτων**, 'I kept pacing the length of the ship, till the surge loosened the sides from the keel, and a wave carried her along all dismantled, and snapped off her mast close at the keel, but over it (the mast) had been flung, the backstay made of ox-hide: with it I lashed both together, keel and mast.'

423. **ἐπίτονος.** The technical name for a hexameter beginning with a short syllable was *στίχος ἀκέφαλος*. As instances we have verses beginning with *ζεφυρίη* Od. 7. 119, with *ἐπεὶ δή* Od. 4. 13; 8. 452; 21. 25; 24. 482; Il. 23. 2; 22. 379, with *ὃς ἔτλης* Il. 22. 236, *ὃς ἄξει* Il. 24. 154, *δείδῃ* Od. 17. 519, *Ἄρες* Il. 5. 31, *φίλε* Il. 4. 155, *διά* Il. 11. 435, etc. etc. Compare also the

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τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἠδὲ καὶ ἱστόν,
ἑζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν.
Ἔνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.
παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι
ἦλθον ἐπὶ Σκύλλης σκόπελον δεινήν τε Χάρυβδιν.
ἡ μὲν ἀνερροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ·
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεὶς
τῷ προσφὺς ἐχόμην ὡς νυκτερίς· οὐδέ πῃ εἶχον
οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
ῥίζαι γὰρ ἑκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι,
μακροί τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
νωλεμέως δ' ἐχόμην, ὄφρ' ἐξεμέσειεν ὀπίσσω
ἱστὸν καὶ τρόπιν αὖτις· ἐελδομένῳ δέ μοι ἦλθον
ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν ἀνέστη
κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν,
τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.

428. **Χάρυβδιν**] *θάλασσαν* Apoll. Soph. 35. 25 'recte, ut opinor; quamquam *Χάρυβδιν* praebent Plat. Epist. 7. p. 354 E; Plut. Dion. c. 18; Eust. in Dion. p. 707' A. Nauck. 435. *εἶχον*] *ἀντὶ τοῦ ὑπῆρχον* Schol. V. Al. *ἦσαν* or *ἔσσαν*. 439–441.] *ἐν πολλοῖς ἐδιστάχθησαν οἱ στίχοι* Schol. H. Q. 441. *τά γε*] Aristarchus *τάδε* Schol. H.

quantities assigned to *ἀθάνατος, ἀκάματος, ἀνέφελος* (Od. 6. 45). A verse ending in an iambus instead of a spondee was called *στίχος μείουρος*, e. g. *αἰόλον ὄφιν* Il. 12. 208. A verse, with a short vowel used long in the middle of the line, was called *λαγαρός*, e. g. *ἀποτίσησι* Od. 24. 7, *ἀγοράασθε* Il. 2. 337. See Athenaeus, 14. 632 E, who in quoting the present line reads *τετάνυστο* instead of *βέβλητο*.

τετευχώς, the solitary instance of the perf. active of *τεύχω* in a passive sense. Elsewhere we have *τετυγμένος*.

428. **ὄφρα** follows directly upon **ἦλθε**, the words *φέρων ἐμῷ ἄλγεα θυμῷ* being parenthetical. 'The South came swooping down upon me, so as to make me retrace my course to Charybdis.' Nitzsch compares Od. 9. 154; 10. 236, where however *ἵνα* and not *ὄφρα* is found, but see Il. 22. 329.

ἀναμετρήσαιμι is equivalent to *ἀναμετρήσας πέλαγος Χάρυβδιν ἱκοίμην*, cp. Od. 3. 179.

432. **αὐτὰρ ἐγώ**, 'but I, springing upwards towards a lofty fig-tree, held on, clinging to it as a bat (holds): but I could not anywhere either plant myself firmly with my feet or mount the tree, for the roots stretched far away [below], and the boughs were high up out of reach.'

434. **στηρίξαι** is used in a neuter sense, but in Il. 21. 242 we have *στηρίξασθαι*.

435. With **ἑκὰς εἶχον** compare *ὑψόσ' ἔχοντες* Od. 19. 38. The long vowel in **ἀπήωροι** is seen in *ἄωρτο, αἰώρα, αἰωρεῖν*. Bothe would write *ἀπηόριοι*, cp. Antiphil. Byz. (Anth. Pal. 9. 71) *κλῶνες ἀπηόριοι*.

439–441. The objection raised against

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ἧκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
μέσσῳ δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,
ἑζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
[Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]
Ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
νῆσον ἐς Ὠγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω;
ἤδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοί ἐστιν
αὖτις ἀριζήλως εἰρημένα μυθολογεύειν.

445, 446.] *νοθεύονται δύο. τί γὰρ εἰ εἶδεν, ὅπου οὐ δύναται ὁρμᾶν ἡ Σκύλλα, ἀλλ' ἐνίδρυται τῷ σπηλαίῳ;* Schol. H. Q.

these three lines is that they are contradictory to what is said about the hours of the ebb and flow in the whirlpool. Odysseus appears to have reached Charybdis at sunrise (429), but not till evening did his timbers come up from the gulf. To this it may be added that **ἦμος δέ** in Homer always stands at the beginning of a verse. The time denoted is towards evening, when a judge may be supposed to have got through his cases, and when the market-place begins to empty. Cp. *μέχρι οὗ ἀγορῆς διαλύσιος* Hdt. 3. 104.

ἀνέστη here is aorist of custom. For **κρίνων**, where we might naturally expect *κρίνας*, cp. sup. 400 *ἐπαύσατο θύων*, Od. 13. 187 *ἔγρετο εὕδων*.

442. **πόδας καὶ χεῖρε.** Notice the confusion of plural and dual (*σύγχυσις*), 'I let down hands and feet for a plunge (lit. 'so as to be carried down'), and I plumped down in the middle [of the water], beyond the long timbers.' Cp. Od. 15. 479 *ἄντλῳ δ' ἐνδούπησε πεσοῦσ' ὡς εἰναλίη κήξ*.

445, 446. The reason given by the Schol. for the rejection of these two lines (see crit. note) is, that there was really no danger from Scylla, as she could not leave her rock. At any rate we cannot suppose that she could reach as far as Charybdis. This difficulty would be removed by understanding *ἐμέ* as the subject to **εἰσιδέειν.** Zeus pitied Odysseus, and suffered him not to set eyes on Scylla again. This view would also help us to understand how Zeus is here spoken of as the protector of Odysseus from Scylla; whereas, sup. 124, he is bidden in his extremity *βωστρεῖν* Κραταιΐν. Ameis suggests that the line may have been compiled from sup. 223, Od. 9. 286; Il. 16. 256, by some editor who thought it required explanation that Scylla did not get Odysseus into her clutches.

450. **τί τοι τάδε μυθολογεύω;** Here Odysseus turns and addresses Alcinous directly.

451. **χθιζός.** See on Od. 7. 244 foll.

453. Join **αὖτις μυθολογεύειν** and **ἀριζήλως εἰρημένα.**

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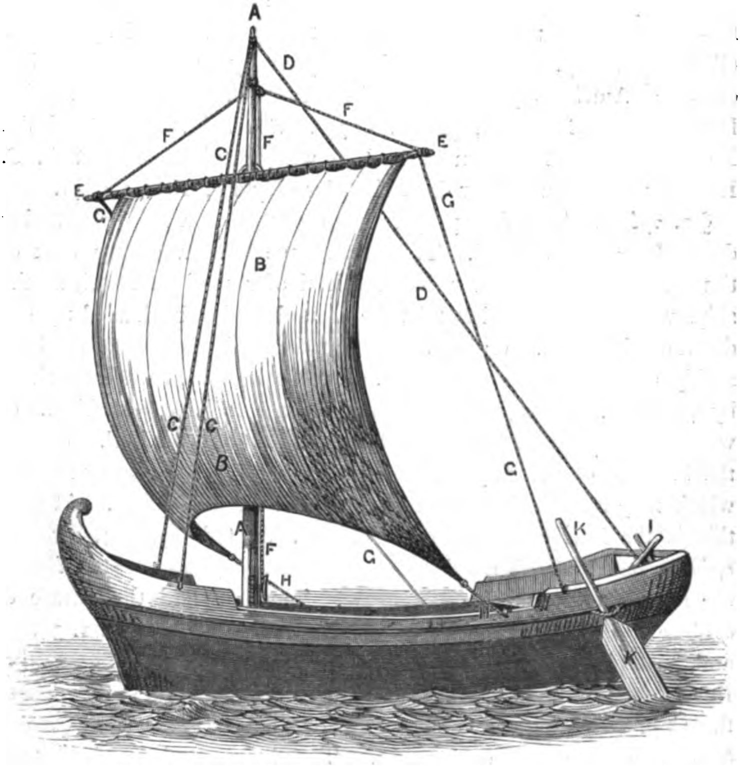
APPENDIX I.

THE HOMERIC SHIP.

§ 1. ναῦς and σχεδίη. § 2. τρόπις. § 3. στεῖρα. § 4. σταμῖνες. § 5. ἴκρια. § 6. ἐπηγκενίδες. § 7. φραγμός, ὕλη. § 8. ζυγά. § 9. κληῖδες. § 10. ἐρετμά. § 11. ἄντλος. § 12. ἱστός, ἱστοπέδη, μεσόδμη. § 13. ἱστοδόκη. § 14. ἱστίον, ἐπίκριον. § 15. πρότονοι, ἐπίτονος. § 16. κάλοι, ὑπέραι, πόδες. § 17. πηδάλιον, οἰήιον. § 18. εὐναί, πρυμνήσια.



References to letters above.

A. Mast (ἱστός). B. Sail (ἱστίον). C, C. Forestays (πρότονοι). D. Backstay (ἐπίτονος). E. Yard (ἐπίκριον). F, F. Halyards (κάλοι). G, G. Braces (ὑπέραι). H, H. Sheets (πόδες). I. Mast-rest (ἱστοδόκη). K. Rudder (πηδάλιον).

§ 1. It will be the aim of this note to give a description of the construction and appliances of the Homeric ship, as far as it can be gathered from the poems themselves, or can be explained from

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later writers. In illustrating the building of the ship in Od. 5, it seems better to treat the σχεδίη as more or less like the ordinary ship in use at the time. We should remember that the description comes in the middle of a marvellous story, so that we need not suggest impossibilities by adverting to the fact that Odysseus was working single-handed; that he had not the necessary tools for building a ship; that the vessel was ready for sea in four days, etc. It is probable that the poet elaborates the idea as he proceeds, so that the details at the end of the account are out of keeping with the simplicity of the beginning. But it involves fewer incongruities to represent the σχεδίη as a real ship or boat, than to describe it as a raft, or, rather, a flat-bottomed box; which is the recent view maintained by Brieger (Philolog. 29. p. 200 foll.), and accepted by Hentze, in the last edition of Ameis' Odyssey, and by Autenrieth, in his Wörterb. zu den Homerischen Gedichten, (Leips. 1873). See below on § 6 ad fin. Much assistance has been derived in writing this note from A. C. Lucht's 'Abhandlung über das Schiff der Odyssee,' Altona 1841.

§ 2. **τρόπις.** The first preparation for building a ship was to lay down the τρόπις or keel. This must have been a strong balk of timber, broader and flatter than the keel of a modern vessel, as the ships were often obliged to take the ground, and to be hauled up and down on the shore. Owing to this flatness of the bottom of the hull, a ship could easily be supported in a vertical position when on shore by ἔρματα (Il. 1. 486), which we may suppose to have been blocks of wood or stone, pushed underneath the hull, near to the keel. During the building of the ship, the keel lay on a row of blocks or trestles, which may have had notches cut in them for its support. At least this is the interpretation which Eustath., on Od. 19. 574, gives of **δρύοχοι**, κυρίως πάσσαλοι, ἐφ' ὧν στοιχηδὸν διατεθειμένων ἡ τρόπις ἵσταται τῶν καινουργουμένων πλοίων διὰ ἰσότητα. Thus we find the phrase ἐκ δρυόχων ναυπηγεῖσθαι, 'to build a ship from the keel,' Polyb. 1. 38. 5; and, metaphorically, δρυόχους τιθέναι δράματος Aristoph. Thesm. 52. But Procopius, Bell. Goth. 4. 22, understands by δρύοχοι the ribs of the ship, ξύλα ξύμπαντα ἐς τὴν τρόπιν ἐναρμοσθέντα, ἅπερ οἱ μὲν ποιηταὶ δρυόχους καλοῦσι, ἕτεροι δὲ νομέας. The interpretation of Eustath. however suits far better with the passage in Od. 19, where the line of δρύοχοι illustrates perfectly the line of axes, or axe-heads, through which the arrow was to be shot.

Ahrens seeks to connect τρόπις with δρῦς and δόρυ, but it seems far simpler to refer it to τρέπειν, and to regard it as the centre-point round which the vessel sways or rocks. When Odysseus is describing to Arete

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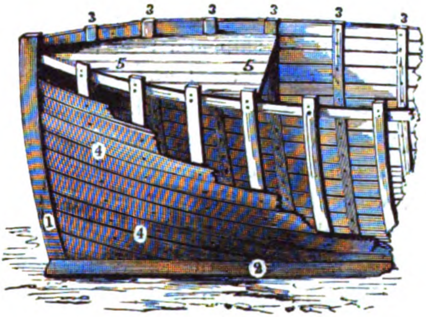
his shipwreck upon the Ogygian isle, he relates how he supported himself by clasping the keel with his arms (ἀγκὰς ἑλὼν Od. 7. 252). This gives some idea of its size; for the keel was then bare, the sides of the ship having been torn away from it (ἀπὸ τοίχους | λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κῦμα Od. 12. 420).

§ 3. **στεῖρα.** From the forward end of the keel rises the 'stem,' στεῖρα, from στερεός and στεῖρος, 'firm.' It was necessarily strong and solid, as it had to take the butt ends of all the planks, and to receive the full weight of the shock when the ship was run aground. Hesych. marks the difference between the στεῖρα and τρόπις, by describing the latter as τὸ κατώτατον τῆς νεώς, and the former as τὸ ἐξέχον τῆς πρῴρας ξύλον. Pollux (Onomast. 1. 85) says even more distinctly, μέσον τῆς προεμβολίδος καὶ τοῦ ἐμβόλου ἡ στεῖρα καλουμένη, and (ib. 86) ὁ στόλος ἐστὶν ὑπὲρ τὴν στεῖραν, the meaning of στόλος being 'the beak,' ὁ τῆς νεὼς ἔμβολος, τὸ εἰς ὀξὺ συνεστραμμένον Hesych. This description of the στεῖρα harmonises well with Od. 2. 427 ἀμφὶ δὲ κῦμα | στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης.

The position of τρόπις and στεῖρα, and of the rest of the woodwork of the hull may be illustrated by the accompanying sketch:—



1. στεῖρα. 2. τρόπις. 3, 3. σταμῖνες. 4, 4. ἐπηγκενίδες. 5, 5. ἴκρια (deck).

§ 4. **σταμῖνες.** From the keel, on either side, rise the ribs, σταμῖνες. The word is, probably, rightly so accented from a nominative σταμίς or σταμίν, but σταμίνεσσι, with the ι short, *metr. grat.*, is the only form found in poetry. The particular curvature of these ribs decides the shape of the ship. The one which Odysseus built was on the model of a φορτὶς εὐρεία, and was much broader in the beam than a ship made for speed. The etymology of σταμῖνες naturally suggests 'upstanding' timbers; but in Etym. Mag. σταμῖνες are strangely described as καταστρώματα τῆς νηὸς ἐφ' ὧν ἱστάμεθα. The interpretation given by

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the Scholl. to σταμίνεσσι· ἐπιμήκεσι ξύλοις καὶ στήμονος τάξιν ἐπέχουσιν (which is almost identical with that of Aristarchus, ὀρθὰ ξύλα οἷα στήμοσιν ἐοικότα) gives the picture most graphically; for στήμονες are the vertical threads, or 'warp' in the loom, and the comparison of this row of threads with the erect ribs of a skeleton ship is very intelligible. This is corroborated by the words of Pollux (1. 92), σταμῖνες, τὰ ξύλα ἐφ' ὧν αἱ σανίδες ἐπίκεινται, which is identical with the interpretation of Hesych.; except that he substitutes προσηλοῦνται for ἐπίκεινται, showing how the σανίδες or horizontal planks are 'pinned' to the ribs. With θαμέσι σταμίνεσσι (Od. 5. 252) we may compare the description of Scylla's teeth, τρίστοιχοι ὀδόντες, | πυκνοὶ καὶ θαμέες (Od. 12. 91).

§ 5. **ἴκρια.** Very different etymologies have been suggested for ἴκρια, and very different interpretations given of the word. Eustath. quotes two derivations, one from ἄκρον, another from ἱκνεῖσθαι. Curtius, with some misgivings, connects it with ἶπος, and ἰποῦσθαι, thus referring it to root ἰπ, and Lat. *ic-o;* in which Autenrieth concurs. For the meaning it will be best to examine the passages in which the word occurs in Homer. In Il. 15, 676 Ajax νηῶν ἴκρι' ἐπῴχετο, μακρὰ βιβάσθων, and (ib. 685) ἐπὶ πολλὰ θοάων ἴκρια νηῶν | φοίτα μακρὰ βιβάς. Odysseus, in preparing to resist Scylla, says εἰς ἴκρια νηὸς ἔβαινον πρῴρης (Od. 12. 229). Telemachus, on his visit to Nestor (Od. 3. 353), had proposed to go down to his ship and sleep; but Nestor declares οὔ θην . . νηὸς ἐπ' ἰκριόφιν καταλέξεται. The falling mast in the ship of Odysseus strikes the helmsman on the head, so that he κάππεσ' ἀπ' ἰκριόφιν (Od. 12. 414). When Odysseus is on his homeward voyage from Scheria, bedding is laid for him νηὸς ἐπ' ἰκριόφιν γλαφυρῆς (Od. 13. 74); and, lastly, when Theoclymenus comes on board the ship of Telemachus, his host takes his spear from him καὶ τό γ' ἐπ' ἰκριόφιν τάνυσεν νεός (Od. 15. 283); and the same spear, when he departs, is again taken up νηὸς ἀπ' ἰκριόφιν (ib. 552). Now, nothing seems more complete than to suppose that Ajax made his way from 'deck to deck' of the Greek ships as they lay side by side; that Odysseus mounted on the raised 'deck' to attack Scylla; that Telemachus, when he passed the night at his ship, lay on the 'deck,' as he had no cabin; that the helmsman was standing or sitting by the rudder on the 'quarter deck,' when the mast, as it fell aft, struck him; that during the calm summer night Odysseus lay on a mattress on 'deck;' and, that the spear of a visitor was laid down 'on the deck' when he came aboard, and taken up 'off the deck' when he left. The last passage, τάνυσεν ἔγχος ἐπ' ἰκριόφιν (Od. 15. 283), reminds us of Helen's distaff laid along from edge to edge of her work-basket, ἐπ'

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αὐτῷ ἠλακάτη τετάνυστο (Od. 4. 135). Supposing then ἴκρια to be rightly rendered 'deck,' it may be asked, why is the plural always used? It would be a sufficient answer to say that a composite structure, such as the flooring of a deck, might well be represented by a plural noun, just as ἱστία stands for the sail and its accompanying rigging; ἅρματα for a chariot and its necessary appliances. But there is a further reason, viz. that the deck of the Homeric ship is not a continuous structure from stem to stern; as Thucydides reminds us, saying (1. 10) that the vessels of that period were 'not covered in,' μὴ κατάφρακτα. There was a small deck at the bows (Od. 12. 230), and another at the stern (Od. 13. 75), while the waist of the ship between the two decks was open (ἄντλος Od. 12. 411). The fact of this double deck, fore and aft, naturally suggested the use of the plural noun.

The shipwright, after he had set up the σταμῖνες, would proceed to erect these 'decks' by pinning the planks which formed them to the ribs; and this is the process described in Od. 5. 252 ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι, | ποίει, where ἀραρὼν is subordinated to στήσας, as showing how the erection of the decks was possible. The interpretation of Eustath. begins by stating this view very clearly (1553) ἴκριον .. τό τε ἐπὶ πρύμνης κατάστρωμα ἐφ' οὗ κυβερνήτης ἱκνεῖται .. καὶ τὸ ἐφεξῆς δὲ κατάστρωμα τῆς νηός. But he seems to have been puzzled by the phrase ἴκρια στήσας, as if ἱστάναι could refer to nothing but the erection of vertical timbers; so that he suggests τὰ ἐγκοίλια, 'the curved ribs,' as another interpretation; which would oblige us to explain σταμῖνες as 'spurs' or 'stays,' to support the ribs; in which view the Scholl. Ambros. and Palat. concur, rendering ἴκρια here by τὰ ὀρθὰ ξυλὰ ἐφ' ὧν τὰ τῆς νεὼς καταστρώματα προσπήγνυνται.

Grashof (Das Schiff bei Homer und Hesiod) inclines to this view; but he seems to limit the meaning of ἴκρια to the 'bulwarks,' while Nitzsch understands by the word the whole inner lining of the ship's sides. Ameis, in his first three editions, maintained the rendering 'deck;' but Hentze, the new editor, follows Brieger (quoted above) and makes ἴκρια the true ribs, and σταμῖνες the stays of the ribs. Strong evidence in favour of regarding ἴκρια as the flat boarding of a platform is gained from the description by Herodotus (5. 16) of the lacustrine dwellings of some of the Paeonians—ἴκρια ἐπὶ σταυρῶν ὑψηλῶν ἐζευγμένα ἐν μέσῃ ἕστηκε τῇ λίμνῃ .. τοὺς δὲ σταυροὺς τοὺς ὑπεστεῶτας τοῖσι ἰκρίοισι τὸ μέν κου ἀρχαῖον ἔστησαν κοινῇ πάντες οἱ πολιῆται .. κρατέων ἕκαστος ἐπὶ τῶν ἰκρίων καλύβης τε ἐν ᾗ διαιτᾶται καὶ θύρης καταπακτῆς διὰ τῶν ἰκρίων. In this passage σταυροί are the uprights analogous to σταμῖνες, and ἴκρια are the level platforms fixed upon them.

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§ 6. **ἐπηγκενίδες.** The last work to be done to the hull is described by the words *ἐπηγκενίδεσσι τελεύτα* (Od. 5. 253). The word is interpreted by Eustath. as *σανίδες ἐπενηνεγμέναι*, derived, according to Etym. Mag., *παρὰ ἐνέγκω καὶ ἐνείκω*. As the position of the vertical *σταμῖνες* was illustrated by comparing them to the warp on the loom (*στήμονες*); so the *ἐπηγκενίδες* are described by Etym. Gud. as *κρόκης τάξιν ἐπέχουσαι*, i.e. lying horizontally like the threads of the woof across the warp. And the epithet *μακρῇσιν*, given to them in this passage, suits very well with the interpretation in Hesych., *αἱ ἐς μῆκος καθηλούμεναι σανίδες*. Thus *ἐπηγκενίδες* may be rendered by 'planking.' The formation of the word is thus given by Eustath. 1533 *ἐπηγκενίδες δὲ σανίδες ἐκ πρῴρας ἐς πρύμναν τεταμέναι καὶ ἐπενηνεγμέναι, ὅθεν καὶ ἐτυμολογεῖται· παρὰ γὰρ τὸ ἐπενεγκεῖν ἐπενεγκὶς γίνεται, καὶ κατὰ μετάθεσιν ἐπεγκενὶς, καὶ κατὰ ἔκτασιν ἐπηγκενίς.* The reading *ἐπητανίδεσσι*, attributed to Rhianus, points to the same meaning, and to an analogous derivation from *ἐπιτεταμένος*.

It may be suggested that a simpler etymology would be to connect *ἐπ-ηγκενίς* with *ἀγκών*, referring to the necessary 'bending' of the planks, before they can take the curve of the ship, and be attached to the ribs.

We may now venture to translate the passage, Od. 5. 246 foll., as follows, 'Then Calypso brought him borers, and he bored every piece, and fitted them one to another, and he hammered together his boat with trenails and morticings. And as big as a man, well skilled in carpentry, traces out the hull of a broad freight-ship, so big did Odysseus make his broad boat; and he worked away, setting up the decks by fitting them to the ribs standing arow, and he finished off with the long planking.' This represents Odysseus as preparing the separate pieces, boring them with corresponding holes, and fitting some with mortice and tenon, or some simple form of 'scarfing;' so that a few blows of the hammer (*ἄρασσεν*), sufficient to drive home the pegs (*γόμφοι*) or force the joints together, soon fixed the frame-work.

A very different view of these details is given by Brieger (Philol l. c.), who is followed in most particulars by Buchholz (Homerische Realien, 2 vol.). He considers that the floor of the 'raft,' rising slightly on each side from the keel, consisted of balks of timber laid close together. To hold these timbers in position, a strip of elastic wood, say, a young sapling split longitudinally, was laid as a clamp, and pinned down to each timber by a *γόμφος*. These strips of wood, so pegged down, constituted the *ἁρμονίαι*. Where the timbers that thus form the *ἔδαφος*

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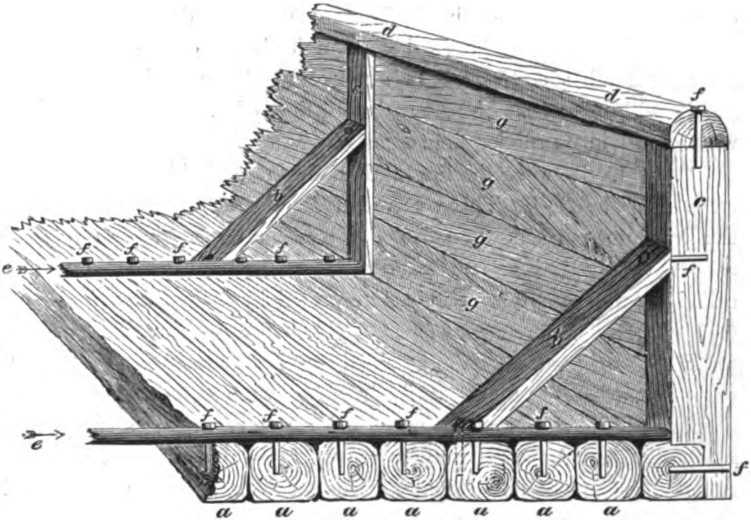
end, the ribs (ἴκρια, according to his view) rise erect, and to support these vertical ribs in position, 'struts' or 'spurs' are set at an angle, connecting the ἴκρια with the timbers of the ἔδαφος. These 'struts' are the σταμῖνες. Along the top of these ἴκρια run long slips of wood, connecting them together, as the 'balustrades' of a staircase are connected by 'the hand-rail.' The accompanying sketch follows the illustration in Autenrieth's lexicon, who adopts Brieger's view entirely. But to maintain this view, we must give up the idea of the σχεδίη being anything like ship, or boat, or even raft. This idea of a flat-bottomed box with vertical sides, apart from its unfitness for sailing, leaves out of sight the important hint given by the word τορνώσεται, Od. 5. 249, which points most distinctly to the curvature of the sides, and probably contains the same notion as the epithet ἀμφιέλισσαι.



a. Timbers forming the ἔδαφος. *b.* σταμῖνες. *c.* ἴκρια. *d.* ἐπηγκενίδες.
e. ἁρμονίαι. *f.* γόμφοι. *g.* σανίδες? side-planking.

§ 7. **φραγμός, ὕλη.** The ribs being now set up, the decks fixed to them, and the planking pegged along the sides, the edge of the vessel must have bulwarks added to it. The erection of these is described by the words (Od. 5. 256) φρῖξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυΐνῃσιν, representing a palisade of wattle work, probably smeared over with clay and pitch, going all round the ship, so as to prevent the water from sweeping the decks and washing into the hold (κύματος εἶλαρ ἔμεν). This is precisely the interpretation of Eustath., ὁ ἑκατέρωθεν

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περὶ τὰ χείλη τῶν πλοίων φραγμός. Then follow in Od. 5 the words πολλὴν δ' ἐπεχεύατο ὕλην, which seem to be rightly interpreted by Schol. B.E.Q.T. 'he threw in much ballast,' sc. ξύλα, λίθους, ψάμμον, πρὸς τὸ μὴ εὐρίπιστον εἶναι τοῖς πνεύμασιν ἐλαφρὰν οὖσαν. But this interpretation is open to certain objections. First, the regular Homeric use of ἐπιχέειν is not 'to pour *in*;' but to 'pour or spread over' (cp. Od. 4. 212; 5. 487; Il. 23. 256; 24. 445; etc.); whereas we are obliged to construe ἐπεχεύατο here with the force of ἐνέθηκε. Second, it is surprising to find that the introduction of the ballast takes place before the ship is rolled down to the sea, the additional weight causing additional and unnecessary labour. Still, this sequence of events may be readily explained as a prothysteron. We might meet the difficulty by rendering πολλὴν δ' ἐπεχεύατο ὕλην by 'he laid much material thereon,' as if the words introduced a sort of epexegetic description of the thickness of the wattled bulwarks; but it is doubtful if ὕλη can be used here in its later sense of 'material.' Autenrieth takes φράξε . . ῥίπεσσι to mean, 'he calked between the planks with osier twigs;' using, that is, the soft and elastic withes, as we use oakum, to render the seams water-tight.

§ 8. **ζυγά.** Between the fore and aft decks the hold of the ship was crossed by the ζυγά. These served a double purpose: (1) to stiffen the ship by supporting the sides, τοῖς τοιούτοις ζυγοῖς ζευγνύναι τοὺς τῶν νεῶν τοίχους (Eustath.); and (2) to serve as rowing benches, otherwise called (as in Hdt. 1. 24) ἑδώλια, interpreted by Hesych. as τὰ τῆς νεὼς ζυγὰ ἐφ' ὧν οἱ ἐρέσσοντες καθέζονται. Thus the ζυγά are like the Lat. 'transtra,' or 'cross-bars,' explained by Festus as 'tigna quae ex pariete in parietem porriguntur.' The ζυγά were some distance above the floor of the ship, and the space below was regarded as suitable for safe stowage. A truant crew were put in chains there (Od. 9. 99), and the treasures which Odysseus brought from Scheria were stowed away there too (Od. 13. 20).

§ 9. **κληῖδες.** It is difficult to decide whether the κληῖδες are identical with the ζυγά, or not. The question is complicated by the ambiguity of the word κληΐς, as applied in Homer to a door; for sometimes it signifies the cross-bar that secures it, and sometimes the key by which the bolt is shot; see on Od. 1. 441. Following the former meaning we may well translate κληῖδες 'thwarts,' because they, like the ζυγά, serve to lock or bind the sides of the ship together; and thus the frequent phrase ἐπὶ κληῖσι καθῖζον will be rendered, 'sat on the thwarts.' But in Od. 8. 37 we find δησάμενοι . . ἐπὶ κληῖσιν ἐρετμά, on the strength of which many commentators understand by κληῖδες the

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'thole-pins,' on which the oars worked, and to which they were attached by a leathern loop or strap, called τροπός (Od. 4. 782; 8. 53). When, in a moment of panic, the oars drop from the rowers' hands (Od. 12. 205) they remain suspended in these loops, and trail through the water. If we adopt this view we shall render ἐπὶ κληῖσι καθίζειν by 'sit *at* the rowlocks,' making κληῖδες identical with the later σκαλμοί. Cp. Etym. Mag. s.v. σκαλμός· περὶ ὃ δεσμεύουσι κώπης πάσσαλον, Eur. I. T. 1347 ναύτας . . ἐπὶ σκαλμῶν πλάτας ἔχοντας.

§ 10. **ἐρετμά.** The oars themselves (ἐρετμοί or ἐρετμά) must have had a very broad blade; for the oracle of Teiresias (Od. 11. 128) shows that the shape of the oar was not unlike that of a winnowing shovel. This blade was called πηδόν (Od. 7. 328; 13. 78), and the handle of the oar κώπη (Od. 10. 129). That the usual wood for making oars was fir we may gather from the use of ἐλάτη for the oar itself in Od. 12. 172.

§ 11. **ἄντλος.** The word ἄντλος is well described by Elmsley on Eur. Heracl. 168, 'apud vetustissimos scriptores Graecos eam navis partem significare videtur, quae postea κοίλη ναῦς sive κοιλία appellata est. Apud Atticos ἄντλος potius de aqua marina quae in imam navem influit quam de ipso loco dicitur.'

§ 12. **ἱστός, ἱστοπέδη, μεσόδμη.** The mast, ἱστός (ἵστημι), was generally made of fir (Od. 2. 424), and was 'stepped' into the solid wood of the keel; so that when the mast is snapped off at its lowest point, the breakage is described as ἐκ δέ οἱ ἱστὸν ἄραξε (κῦμα) ποτὶ τρόπιν (Od. 12. 422). When Odysseus is sailing past the Sirens' coast he is described as having been lashed to the mast, while he himself stands ὀρθὸς ἐν ἱστοπέδῃ. There is some uncertainty about the meaning of this last word. Referring it, doubtless, to πεδάω, Apoll. Lex. 93. 3 interprets it by ξύλον ὀρθὸν ἀπὸ τῆς τρόπεως ᾧ προσδέδεται ὁ ἱστός, while Eustath., Suid. and Hesych. concur in rendering it ὁ ἐν μέσῳ τῆς νεὼς κοῖλος τόπος, ὅν τινες λινίδα καλοῦσιν, εἰς ὃν ὁ ἱστὸς ἐντίθεται, implying a derivation from πούς. The word occurs three times, Od. 12. 51, 162, 179, and in two other passages the mast is described as reared κοίλης ἔντοσθε μεσόδμης (Od. 2. 424; 15. 289). It seems best to regard ἱστοπέδη and μεσόδμη as virtually the same thing, μεσόδμη being a more graphic description of what is elsewhere called ἱστοπέδη, the latter having closer reference to the mast itself, the former a more general reference to the whole ship. But the word μεσόδμη is susceptible of several interpretations, for its etymology merely points to something 'built in the middle' (μέσος-δέμειν), and thus the meaning is necessarily vague, as in such a word as ὑπερτερίη (Od. 6. 70). But

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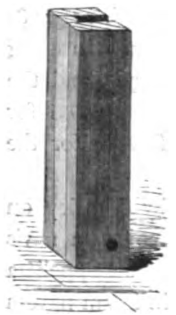
great weight must be given to the epithet κοίλη which is attached to it, this word always signifying in Homer something that encloses a space. See note on Od. 2. 424. Some light may be thrown on the meaning of μεσόδμη from its use in connection with the interior structure of a house in Od. 19. 37, where καλαὶ μεσόδμαι are interpreted by Aristarchus as τὰ μεσόστυλα . . ἔνιοι δὲ τὰ μεταξὺ τῶν δοκῶν διαστήματα, cp. Eustath. 1855. 1. This 'depression between two pilasters or beams,' suits perfectly well with the epithet κοῖλος. To return again to the use of μεσόδμη in the ship, we may suppose it to have been a three-sided vertical box, with the open side facing the stern; so that the mast when not in use lay altogether free from the μεσόδμη except at the extreme point of its lowest end; the whole mast extending horizontally to the stern of the ship. But when the mast was raised it stood erect in this box, which encircled it on three sides for some two feet of its height. The open side could well be secured when the mast had been reared, by a pin or peg passing through two sides of the box. Precisely the same method of securing the mast may be seen at the present day on any of the barges that ply upon the Thames and Medway. This interpretation of μεσόδμη seems in every way preferable to the common one, which represents it as a cross timber with a hole in it, such as we see in light boats nowadays. To raise a heavy mast and drop it into this hole, or to remove it, when the ship was in a seaway, would have been a difficult and dangerous task. Moreover, such a timber should be called τρητός and not κοῖλος. There is also the advantage in this view that it brings out the virtual identity of the μεσόδμη, in the *house* and in the *ship*. Cp. Pseudolucian. Amor. 6 τὸν ἱστὸν ἐκ τῶν μεσοκοίλων ἄραντες. We may be content to translate ἱστοπέδη by 'step,' and μεσόδμη by 'mast-box.'



§ 13. ἱστοδόκη. The ἱστοδόκη, mentioned in Il. 1. 434, may very likely have been a fork or crutch at the stern, into which the end of the mast might drop when lowered. A similar contrivance may be seen in use to support the boom of a cutter or schooner when the vessel is in harbour.

§ 14. ἱστίον, ἐπίκριον. The word ἱστίον, for a sail, may be connected with ἱστός in its sense of 'mast,' or in its equally common meaning of 'web' in the loom. The plural may be compared with ἅρματα, etc., or it may have direct reference to the various strips of canvas, of

which the sail was constructed, and which were sometimes only laced together, to admit of their separation for convenience of stowage. In Od. 5. 318; 6. 269 *σπεῖρον* is the word used for a sail. The oldest form of the sail was square, what we now call a 'lug-sail;' and it hung from the 'yard,' **ἐπίκριον**, which may have been so called, as Eustath. interprets, *ὡς ἐπὶ τῷ ἰκρίῳ ὄν*. But this fails to express its usual position, and it may perhaps be better referred to *ἄκρον*.

§ 15. **πρότονοι, ἐπίτονος.** The mast was held upright by three ropes, which divided the strain between them. Two of these ropes went forward, and one abaft; this proportion being intelligible if we remember that the *μεσόδμη* was open towards the stern, so that the mast would be more likely to fall in that direction; but it was solid in front, so that one rope was sufficient to check its tendency to fall forward. These two 'forestays' were called **πρότονοι.** They were fastened from the mast-head to the bows, and had to be unfastened before the mast could be lowered. Cp. Il. 1. 434 *ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες*, Od. 2. 425 *ἱστὸν στῆσαν . . κατὰ δὲ προτόνοισιν ἔδησαν.* That the *πρότονοι* were two in number is seen from Od. 12. 409 *ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα | ἀμφοτέρους.* Cp. Schol. on Eur. I. T. 1134 *προτόνους, οἷς ἰσχυροποιεῖται ὁ ἱστὸς ἐξ ἑκατέρου μέρους εἰς τὴν πρῷραν.* It was partly by hauling on the 'forestays' that the mast was raised. The 'backstay,' **ἐπίτονος** (Od. 12. 423), was made fast from the mast-head to the stern; so Hesych. calls it *δέρμα ᾧ κατησφάλισται ὁ ἱστὸς τῆς νεώς.* Suidas took *ἐπίτονος* to mean the ring of twisted rope attached to the yard, to enable it to slip up and down the mast, *ὁ δεσμεύων ἱμὰς πρὸς τὸν ἱστὸν τὸ κέρας.*

§ 16. **κάλοι, ὑπέραι, πόδες.** In Od. 5. 260 the description of the running rigging is thus given, *ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ.* Of these three words **κάλοι** may be satisfactorily identified with our 'halyards,' which, as their name implies, are used to haul up the yard (*ἐπίκριον*). The older commentators are generally agreed upon this interpretation. So Schol. V. *τὰ σχοινία δι' ὧν ἀνάγεται καὶ κατάγεται ἡ κεραία*, and Eustath. gives their position with still greater accuracy, *τὰ ἐν μέσῳ τοῦ κέρατος ἀνάγοντα καὶ χαλῶντα τὸ ἱστίον.* The *κάλοι* probably ran through a hole high up in the mast, or through a ring, or some simple form of pulley, like the later *τροχιλία.* The 'braces,' **ὑπέραι**, are made fast to the ends of the yard-arms, their use being to trim the yard to the particular angle required by the direction of the wind. This is the interpretation given by several Scholl., *τὰ ἄνω εἰς ἄκρον ἑκατέρωθεν τοῦ κέρατος δύο σχοινία δι' ὧν μετάγεται τὸ κέρας.* The Schol. V. gives a less accurate description, *τοὺς ἐκ τοῦ ἄκρου τῆς ὀθόνης*

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ἐξημμένους κάλους, which makes a confusion between ὑπέραι and πόδες. There is no reasonable doubt that πόδες are the 'sheets,' Lat. 'pedes,' i.e. ropes at the lower corners of the sail for the purpose of altering its position, just as the ὑπέραι determined the position of the yard. Eustath. expresses this very intelligibly, καλοῦνται δὲ πόδες διὰ τὸ κάτω εἶναι· ἀπεναντίας ταῖς προρρηθείσαις ὑπέραις, ὡς οἷον ὕπερθεν κεφαλαῖς τοιούτων ποδῶν. Similarly the Schol. on Aristoph. Eq. 436 πόδας δὲ καλοῦσι οἱ ναῦται τοὺς παρ' ἑκάτερα τὰ μέρη ἐκδεδεμένους τῆς ὀθόνης. For the use of the word in later authors cp. Soph. Antig. 715 αὔτως δὲ ναὸς ὅστις ἐγκρατὴς [? ἐγκρατῆ] πόδα | τείνας ὑπείκει μηδέν, ὑπτίοις κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται, Eur. Orest. 706 καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ | ἔβαψεν, ἔστη δ' αὖθις ἢν χαλᾷ πόδα, I. T. 1379 δεινὸς γὰρ κλύδων ὤκειλε ναῦν | πρὸς γῆν, φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα, sc. by turning on her beam-ends, Virg. Aen. 5. 830 'una omnes fecere pedem, pariterque sinistros, | nunc dextros solvere sinus,' Lucan. Phars. 5. 427 'et flexo navita cornu | obliquat laevo pede carbasa.'

§ 17. πηδάλιον, οἰήιον. The ancient ship was steered not with a rudder hung vertically on pivots, according to the modern use, but with an oar at or near the stern, as a life-boat is now steered. The shape of the steering oar or paddle did not greatly differ from the ordinary oar; but possibly the blade (the most important part, as the word πηδάλιον shows) was broader. That on many occasions two such oars were used instead of one may be seen from carvings, coins, etc.; cp. also Eur. I. T. 431 συριζόντων κατὰ πρύμναν εὐναίων πηδαλίων, 'the steering oars resting (or fixed) at the stern.' Certainly only one is alluded to in Od. 5. 255, 270, 315, and Od. 3. 281. In the storm described in Od. 5. 355 the steering-oar is represented as dashed from the helmsman's hand, as he 'sits' steering (cp. ἥμενος Od. 5. 271). Sometimes the helmsman was raised a little above the deck, so as to have more power over his oar; and for this purpose a low stool or bench was fixed athwart the deck, called in Il. 15. 729 θρῆνυς ἑπταπόδης.

The word οἰήιον is occasionally used as identical with πηδάλιον, as in Od. 9. 483, 540. The plural οἰήια refers, in Il. 19. 43, to several ships, but in Od. 12. 218 it is applied to one ship alone. It is probable that οἰήιον (from οἴσω) is really the 'handle of the steering-oar;' perhaps a peg inserted in the upper part to facilitate the turning of the blade; or, on the analogy of οἰήκεσσι (οἴαξ) Il. 24. 269, it may be a ring through which the shaft of the steering-oar passed, and against which it worked, as against a fulcrum. Cp. Eustath. 1533 Διογενιανὸς δέ φησιν, οἴακας λέγει οἷς τὰ πηδάλια ἐπιστρέφουσιν, ἤγουν κανόνας καὶ

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κρίκους δι' ὧν ἱμάντες διείρονται, καὶ φέρεται μέχρι καὶ νῦν ἡ τῶν οἰάκων λέξις, οὐκ ἐπὶ ὅλου τοῦ πηδαλίου.

§ 18. **εὐναί, πρυμνήσια.** When a ship arrived at her destination she might be run ashore, and hauled up if the stay was to be a long one; but if she was soon to set sail again, or if the nature of the coast made it preferable, she was moored without taking the ground. Cp. Od. 15. 498 *ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.* These **εὐναί** were blocks of stone with a rope attached to them, which were thrown out of the fore-part of the ship, thus mooring her by the bows. The constant use of the plural implies that more than one was used; perhaps a stone at each side of the bow. It may be surmised that these stone-blocks served as part of the ballast while the ship was at sea; and that when she was drawn up on shore they were placed as supports (*ἕρματα* Il. 1. 486) at each side of the keel.

The stern, which now faced the shore, was moored there by a cable or cables called **πρυμνήσια.** These may have been fastened to a tree, or projecting rock, if one stood handy. But in Od. 13. 77 we find the cable fastened to a stone pillar, evidently prepared for the purpose, *πεῖσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο.* This method of mooring when the ship was to sail at short notice is described in other passages, as, e.g. *πάσας δὲ ἐρύσσομεν εἰς ἅλα δῖαν, | ὕψι δ' ἐπ' εὐνάων ὁρμίσσομεν* Il. 14. 77; or, *ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί* Od. 4. 785. Comparing the last quoted passage with Il. 1. 436; Od. 15. 497, it would seem that the crew could land after having set their moorings; and, as it is generally understood that small boats were not in use, we have to suppose that there were some means of warping the ship close to shore to enable the crew to disembark, and of hauling her out again to her mooring *ἐπ' εὐνάων.* Such a process is common along our coasts and in our harbours, where boats and fishing vessels are moored with a double rope that passes through a ring or loop in their anchor or mooring-stone, and are hauled up to shore, and out again to their moorings either from the shore, or from the boat itself.

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APPENDIX II.

ON SOME VARIOUS FORMS OF THE LEGEND OF THE BLINDED CYCLOPS.

THE story of an ogre blinded or slain by his intended victim is common to many countries. While the details vary, the general features of the legend remain the same, pointing to some common source in very early times. But the variations are sufficiently characteristic to make it unlikely that the different forms of the tale are copies of the Homeric account. The story appears not only in ancient Greece, but in Persia, in Turkey, in Roumania, in Finland, and in Norway.

The materials for this note are taken from J. F. Lauer, Homerische Studien, p. 319 foll. (Berlin 1851), and Wilhelm Grimm, die Sage von Polyphem, Abhandl. der Königl. Akad. der Wissenschaften, 8vo. Berlin 1857.

(1) The first legend that Grimm notices is from a Latin book called 'Historia septem sapientum,' by the Monk John of the Abbey of Haute Seille, in the diocese of Nancy, written between 1184 and 1212. A few years after it appears to have been translated into French verse under the title of 'Li Romans de Dolopathos.' The form of the story, as given by the Monk John, is as follows:—

A famous leader of a band of robbers goes with his comrades to steal the treasures of a giant. They find the giant absent from home, but he soon returns with nine others, and catches the robbers at their work. They divide the captives among them, the captain and nine of his comrades falling to the share of the giant who owns the house. He boils and eats the nine men, reserving the captain till the last because he is too thin. The giant suffers from weak eyes, and the captain, having his permission to attempt a cure, seethes together sulphur, pitch, salt, and arsenic, and pours them, when melted, into the giant's eyes. Furious with pain, the blinded giant lays about him with his club, hoping to kill the robber-captain, who is forced to creep up a ladder and to hang all day and night by his hands from the hen-

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roost. When he could hold on no longer, he hides among the sheep, and manages to slip between the legs of the giant, who was guarding the door, by covering himself with the skin of a ram, and fastening horns upon his head. The giant, in pretended admiration at his cleverness, gives him a gold ring, which, by its magical power, forces him to cry out 'Here I am!' 'Here I am!' The giant follows the sound of the cry into the forest, dashing himself against the trees, but gaining on the runaway; who, in despair, finding that he cannot pull off the ring, bites off the finger—ring and all—and so escapes.

(2) The next form of the story belongs to the Oghuzians, a mixed tribe of Turks and Tartars. It was first published by Diez in 1815, from a MS. of the thirteenth century. The title of the story is 'How Bissat slew Depé Ghöz.'

This Depé Ghöz was the son of a fairy by an Oghuzian shepherd. He was born with a single eye on the crown of the head, and in his earliest childhood gave such dangerous tokens of his native savagery, that he was driven from the house of the Khan Aruz, where he had been brought up. Then came his mother, who placed a ring on his finger, which made him arrow-proof and sword-proof. After this he lived in a cave and preyed upon the people, who could offer no resistance, as none could wound him. So they made a compact to give him for his food two men every day, and 500 sheep, with two servants to cook his victuals. Sons of families were drawn by lot to supply him, among them the sons of Aruz; the youngest son, Bissat, determines to avenge his brothers. Bissat shoots several arrows at Depé Ghöz, who thinks a fly has touched him. At last he espies Bissat, catches him up, and puts him in his leathern boot, intending to eat him at supper time. Bissat cuts his way out of the boot, comes to the sleeping giant and plunges a red hot knife into his eye, and hides among the sheep in the cave. Depé Ghöz knows he is there, and sits at the cave door to catch him as he passes. But Bissat dresses himself in a ram's skin, and when the giant clutches him he slips through, leaving the skin behind. 'Art thou free?' cries Depé Ghöz. 'My God has delivered me,' answers Bissat. Depé Ghöz offers Bissat a ring which will make him proof against sword and arrow; but the ring returns to its master, and Bissat is only saved because it slips off his finger. Then Depé Ghöz decoys him into his treasure-house, intending to bring down the roof on his head and crush him; but Bissat calls on God, and seven doors suddenly fly open, so that Bissat escapes. 'Death cannot touch thee!' the giant exclaims. Then he tries to induce him to take up a sword that cut

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through everything it touched, but once more Bissat is saved. Depé Ghöz asks Bissat of his home and parentage. 'My home,' he answers, 'is in the south; the name of my father is "Not to-be caught-behind;" my mother is daughter of Kyghan Aflan; I am Bissat, son of Aruz.' The giant supplicates for his life, alternating his prayers with threats; but Bissat makes him kneel down like a camel, and with the giant's own magic sword, hews off his head.

(3) The third voyage of 'Sindbad the Sailor' recounts a very similar adventure. Driven by a storm upon an island, he and his friends take refuge in a castle, which is owned by a terrible ogre, with the mouth of a camel, the ears of an elephant, and the claws of a tiger. He seizes the fattest of the company, runs a spit through him and roasts him. The next day the same horrid scene is re-enacted. On the third day Sindbad and his friends make rafts, and in the evening, while the giant sleeps after eating another man, they heat some of the spits red-hot and plunge them into his eyes, escaping to the shore and waiting for the dawn of day to launch their rafts. But at day-break the ogre comes down to the shore, guided by two other giants, and they hurl volleys of stones upon the rafts, even venturing up to their waists in the water. So all the rafts are destroyed with all the men, except the raft on which Sindbad and two of his friends escape.

(4) The following is a form of the story current in Servia: A priest and his pupil, being overtaken by night, seek shelter in a giant's cave, who had only one eye in his forehead. The mouth of the cave was closed by a block of stone that 100 men could not roll away. The giant roasts and eats the priest, inviting the lad to share the meal and promising to eat him next day. The lad sharpens a bit of wood, and when the giant sleeps pierces his eye with it. He escapes in the morning by the familiar trick of the ram's skin. The giant offers him a stick to drive his sheep with; but, as he holds out his hand for it, the stick cleaves to his finger, and the lad has to draw his knife and cut the finger off. He runs off, driving before him the flocks of the giant, who follows in pursuit. But the lad decoys him to the brink of a lake and then pushes him in and leaves him to drown.

(5) A Roumanian story tells how a father sent out his three sons with the flocks, warning them not to answer if they hear any one call. Three times a call is heard: the third time all answer, and at once a giant appears who takes the three lads and their sheep to his house. That evening he boils and eats the eldest; the next night he sups upon the second son. But the youngest, who has skimmed the fat of

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his two brothers off the boiling-pot, melts it and throws it into the giant's face, thus burning out his eyes. The giant hunts for him in his house, but the lad deceives him as to his whereabouts by scattering nuts in different corners. Next day he slips past the giant in a sheep's skin, but foolishly accepts the gift of a gold ring, which cries, as soon as he puts it on his finger, 'Here, blind-man, here!' The lad has to cut off his finger, and throws it into the water, still crying out 'Here, blind-man!' So the giant follows the cry, falls into the water, and is drowned.

(6) There is an Esthonian legend to the effect that one day a farm bailiff was melting lead and casting buttons. The Devil appeared to him, and asked him what he was doing. 'Casting eyes,' said the man. 'Cast me a good large pair,' said the Devil. Thereupon he melted plenty of lead, and persuaded the Devil he must bind him fast, in order to be able to put in his new eyes. 'What is your name?' the Devil asked. 'My name is Issi (Self).' 'A very good name too,' said the Devil. Then the man poured the melted lead into his eyes, and when the Devil filled the air with his complaints, and people asked him 'Who did it?' he could only answer 'Issi teggi' (Self did it). And everyone laughed and said, 'Then you've only Self to thank for it!'

(7) There is a story told by the Finns of a groom named Glypho, who undertook to rescue three princesses imprisoned in a subterranean cavern. He finds one of them in an iron chamber, watched by an old demon called Kammo, who had one eye in his forehead and a monstrous horn. His eyelid had grown so big that it overhung his eye and he could not see the young man, who pierced his eye with a red-hot iron, and cut off his head.

(8) Two almost identical stories are current in Russian Carelia, and in the Harz Mountains.

The Greek legend is complete in itself, and offers some remarkable contrasts to the other adventures of Odysseus. The character of the hero seems to have altered for the occasion. He may show cleverness in Polyphemus' cave, but his old caution has forsaken him: he is foolhardy and thoughtless. The mantle of his wisdom seems for once to have descended on his comrades. It is they who recommend him to take advantage of the absence of the Cyclops, and merely to drive his herds away. But Odysseus insists on seeing him and partaking of his hospitality. Nor is he less reckless when he taunts the Cyclops from ship-board, and incurs new perils after his deliverance.

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The variation between the Greek story and the Romans de Dolopathos is considerable. There the giant has two eyes, and the robber-captain rescues none of his companions. The pretended cure is a novel feature; but the night and day spent by the man hanging from the hen-roost has a real counterpart in Odysseus holding on to the fleece of the ram. The details of the magic rings and the stick that cleaved to the finger are found in several of the stories, but are not Homeric. The adventure of Sindbad and his friends on the rafts recalls the last scene in the account of the Cyclops. The Oghuzian story approaches the Homeric most nearly in the method of the blinding, and in the giant having an inkling of his impending fate; but the motive in that legend was revenge, not robbery, from the first; and the arrow that fell on Depé Ghöz like a fly reappears in more than one fairy-tale. The device of escaping in a sheep-skin is found in several legends, and has something in common with the form of the story in Homer. But the device of *Οὖτις* is reproduced only in the Esthonian tale, where the farm bailiff gives his name as Issi. Grimm quotes a similar trick in a story current in the Vorarlberg, and in another from Hesse.

Grimm thinks that in the legends of giants with a single eye in the forehead we have some reminiscence of Sun-worship; reminding us of the eye of Ormuzd in the ritual of the Parsees, and of the right eye of the Demiurge according to Egyptian beliefs, which may be compared with the view that represents Odin as one-eyed. A curious modification of such legends is found in Aeschylus, who speaks (P. V. 794) of the *Φορκίδες*, as *δηναιαὶ κόραι | τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι*, and this joint possession of a single eye reappears in the stories of the Northern Trolls..

Lastly, we may suppose that under these legendary tales of giants, blinded or destroyed by men so much weaker than themselves, we have a general representation of brute force over-matched by cunning. Perhaps, too, such stories contain some allusion to the quiet and hidden forces at work in the physical world, which prove themselves to be more potent than those wilder and stormier powers, that seem at first sight to carry all before them.

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APPENDIX III.

ITHACA.

§ 1. The general results of the Homeric description of the topography of Ithaca may be summed up as follows: Ithaca is one of a numerous group of islands lying close together[1], among which are Dulichium, Same, and Zacynthus; it lies farthest westward of the whole group, and its shores are flat. Its physical condition is described by the epithets 'rough' (τρηχεῖα Od. 9. 27), and 'rocky' (κραναή 1. 247); but the climate is invigorating (κουροτρόφος 9. 27), and the soil is fertile (Ἰθάκης ἐς πίονα δῆμον 14. 329). When Athena describes the characteristics of the island to Odysseus, who had just landed there, ignorant of his locality, she speaks of it as a place of world-wide fame[2]; a rugged land, and unfit for horse-driving, but by no means barren or poor, though of small extent. Plenty of corn grew there, and it was well-watered by rain and dew, and well-wooded. There were standing pools for the cattle, that never were dry, and good pasturage for goats and kine. This description harmonises well with the reasons given by Telemachus for not accepting a present of horses, 'because there is no meadow-land, nor broad runs there, any more than in the neighbouring islands;

[1] ἀμφὶ δὲ νῆσοι
πολλαὶ ναιετάουσι, μάλα σχεδὸν ἀλλήλῃσι,
Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἁλὶ κεῖται
πρὸς ζόφον—αἱ δέ τ' ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε . . . (Od. 9. 22 foll.)

[2] ἴσασι δέ μιν μάλα πολλοὶ . . .
ἤ τοι μὲν τρηχεῖα καὶ οὐχ ἱππήλατός ἐστιν,
οὐδὲ λίην λυπρή, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.
ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δέ τε οἶνος
γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἐέρση.
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη
παντοίη, ἐν δ' ἀρδμοὶ ἐπηετανοὶ παρέασι.
τῷ τοι, ξεῖν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἵκοι,
τήν περ τηλοῦ φασὶν Ἀχαιΐδος ἔμμεναι αἴης. (13. 239 foll.)

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but it is best suited for feeding goats[1].' Yet Eumaeus, the swine-herd, is represented as having charge of twelve styes[2], each containing fifty sows for breeding; besides which were 360 boar-pigs, some of which were brought in every day to supply the table of the suitors.

Among the principal heights in Ithaca was the striking mass (*ἀριπρεπές* 9. 22) of Mt. Neriton, clothed in forest (*καταειμένον ὕλῃ* 13. 351; *εἰνοσίφυλλον* 9. 22). Another wooded height was Neïon (1. 81), which seems to have overhung the town of Ithaca (*Ἰθάκης ὑπονηΐου* 3. 81); a third eminence was the 'Raven's rock' (*κόρακος πέτρῃ* 13. 408), described as being near the spring Arethusa.

At the foot of Neïon lay the harbour, or creek, Rheithron (1. 186); and another land-locked bay was called the harbour of Phorcys[3], formed by two projecting spurs of cliff, and so sheltered that vessels could lie therein without moorings.

At the head of the harbour of Phorcys[4] stood a great olive tree, and near the tree a grotto, described as containing bowls, jars, and looms of stone, where the Naiades wove their sea-purple webs, while the bees stored honey for them in the hollows of the rock. Springs abounded in the grotto, which was entered by two doors—the one to the north accessible to men; the other, facing south, open only to immortals.

[1] *ἐν δ' Ἰθάκῃ οὔτ' ἂρ δρόμοι εὐρέες, οὔτε τι λειμών·*
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο.
οὐ γάρ τις νήσων ἱππήλατος, οὐδ' εὐλείμων,
αἵ θ' ἁλὶ κεκλίαται· Ἰθάκη δέ τε καὶ περὶ πασέων. (Od. 4. 605 foll.)

[2] *σύφεοὺς δυοκαίδεκα ποίει κ.τ.λ.* (14. 13 foll.)

[3] *Φόρκυνος δέ τις ἔστι λιμήν, ἁλίοιο γέροντος,*
ἐν δήμῳ Ἰθάκης· δύο δὲ προβλῆτες ἐν αὐτῷ
ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπτηυῖαι,
αἵ τ' ἀνέμων σκεπόωσι δυσαήων μέγα κῦμα
ἔκτοθεν. ἔντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσι
νῆες ἐύσσελμοι, ὅτ' ἂν ὅρμου μέτρον ἵκωνται. (13. 96 foll.)

[4] *αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη·*
ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον, ἠεροειδὲς,
ἱρὸν νυμφάων, αἳ Νηιάδες καλέονται.
ἐν δέ τε κρητῆρές τε καὶ ἀμφιφορῆες ἔασι
λάινοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι·
ἐν δ' ἱστοὶ λίθεοι περιμήκεες, ἔνθα τε νύμφαι
φάρε' ὑφαίνουσιν ἁλιπόρφυρα, θαῦμα ἰδέσθαι·
ἐν δ' ὕδατ' ἀενάοντα· δύο δέ τέ οἱ θύραι εἰσὶν,
αἱ μὲν πρὸς Βορέαο καταιβαταὶ ἀνθρώποισιν,
αἱ δ' αὖ πρὸς Νότου εἰσὶ θεώτεραι, οὐδέ τι κείνῃ
ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστι. (13. 102 foll.)

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The town of Ithaca lay at the foot of Mt. Neïon; so that Eumaeus says, 'I will come *down* to the town' (εἰς ἄστυ κάτειμι 15. 505; ἦλθε συβώτης τρεῖς σιάλους κατάγων 20. 162); and Laertes is said to go *down* no more to the city (οὐδὲ πόλινδε κατέρχεται 11. 188). Near the town[1], and just where the hill-path reached the level ground, a fountain burst out from a rock, in the midst of a grove of poplars. Close above this was an altar in honour of the nymphs of the spring, where way-farers always made an offering.

Higher up was a knoll[2], sacred to Hermes, and commanding a view of the harbour and the town, so that Eumaeus could see from it the ship which had been sent to waylay Telemachus.

The palace of Odysseus stood in the higher part of the city[3], the view from it extending over the harbour and the sea. From the court of the palace Amphinomus, one of the suitors, could watch the vessel that had been despatched in pursuit of Telemachus, entering the harbour[4].

We gather that there was the usual place of assembly for the citizens (Od. 1. 90; 16. 361; 24. 420, etc.), its particular position being described as πρὸ ἄστεος εὐρυχόροιο (Od. 24. 468).

The estate of Laertes lay outside the city[5]. He had a house on it for his own accommodation, and a barrack for his slaves, and a well-stocked garden and vineyard[6].

[1] ἀλλ' ὅτε δὴ στείχοντες ὁδὸν κάτα παιπαλόεσσαν
ἄστεος ἐγγὺς ἔσαν, καὶ ἐπὶ κρήνην ἀφίκοντο
τυκτήν, καλλίροον, ὅθεν ὑδρεύοντο πολῖται,
τὴν ποίησ' Ἴθακος καὶ Νήριτος ἠδὲ Πολύκτωρ·
ἀμφὶ δ' ἄρ' αἰγείρων ὑδατοτρεφέων ἦν ἄλσος,
πάντοσε κυκλοτερές· κατὰ δὲ ψυχρὸν ῥέεν ὕδωρ
ὑψόθεν ἐκ πέτρης, βωμὸς δ' ἐφύπερθε τέτυκτο
νυμφάων, ὅθι πάντες ἐπιρρέζεσκον ὁδῖται. (17. 204 foll.)

[2] ἤδη ὑπὲρ πόλιος, ὅθι Ἕρμαιος λόφος ἐστίν,
ἦα κιών, ὅτε νῆα θοὴν ἰδόμην κατιοῦσαν
ἐς λιμέν' ἡμέτερον. (16. 471 foll.)

[3] αὐτὰρ ὁ [Ὀδυσσεύς] ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν
χῶρον ἀν' ὑλήεντα δι' ἄκριας, sc. to the house of Eumaeus. (14. 1, 2.)

[4] Ἀμφίνομος ἴδε νῆα
στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἐντός. (16. 351, 2.)

[5] οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἵκοντο
καλὸν Λαέρταο τετυγμένον, ὅν ῥά ποτ' αὐτὸς
Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν.
ἔνθα οἱ οἶκος ἔην, περὶ δὲ κλίσιον θέε πάντῃ. (24. 205 foll.)

[6] εὖ τοι κομιδὴ ἔχει, οὐδέ τι πάμπαν,
οὐ φυτόν, οὐ συκῆ, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,
οὐκ ὄγχνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον. (24. 245 foll.)

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Ithaca is represented as separated from Same (Cephallenia) by a narrow frith[1], across which a ferry-boat plied[2]. In the middle of this sound was a rocky island, called Asteris, not large, but sufficient to contain two harbours and to afford concealment to a ship[3].

§ 2. We may now give briefly the actual facts respecting the geographical position and topography of the modern Theaki (which it is customary to identify with the Homeric Ithaca). It will be sufficient merely to state them, with the usual explanations given of the most difficult points, in order that we may have the means of determining broadly whether the Homeric description is in any way compatible with the actual features of the island.

Ithaca lies about twenty miles from the coast of Acarnania, and is separated from Cephallenia (Cephalonia) by a narrow strait about three miles across. A line drawn due N. and S. through the centre of Ithaca, will just graze the eastern coast of Leucas, and will pass through Cephallenia and Zacynthus (Zante), the latter island being almost in exactly the same parallels as Ithaca; but due south of it; the principal part of Cephallenia lying to the W. and S.W. of Ithaca. A glance at the accompanying chart of Ithaca will show that the coast is everywhere bold, and the sea round it well deserving of the Homeric epithet ἀγχιβαθής.

Entrance to the Gulf of Molo.

The sketch of the entrance to the Gulf of Molo, as seen from the sea, shows that the eastern side of the island is bold and mountainous; and the western coast presents a still more lofty appearance. The length of the island from N. to S. is sixteen English miles; its greatest breadth about four. The island may be represented as a limestone ridge, divided nearly in two by the deep inlet of the Gulf of Molo, that leaves an isthmus not more than half a mile broad to

[1] ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης. (Od. 4. 671.)

[2] πορθμῆες δ' ἄρα τούς γε διήγαγον. (20. 187.)

[3] ἔστι δέ τις νῆσος μέσση ἁλὶ πετρήεσσα,
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
Ἀστερὶς, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί. (4. 844 foll.)

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connect the northern and southern divisions of the island. The highest point of the ridge in the northern half rises to an elevation of 2066 feet, at Anoï ('Ανωγή); and Mt. Stefano in the south attains a height of 2135 feet; the summit of the ridge where it is narrowed in the isthmus goes by the name of Mt. Aito ('Αετός). Port Vathi, itself an inlet from the Gulf of Molo, is the site of the modern capital, which extends in 'one narrow stripe of white houses round the southern extremity of the horse-shoe port or "deep" (βαθύ), whence it derives its name. Large ships can moor in perfecty safety, close to the doors of their owners[1].' West of Port Vathi is a small bay or creek called Dexia, while to the north a rocky point protects a third indentation of the coast called Skino Bay. The channel between Cephallenia and Ithaca shows uniformly deep soundings, no trace of any shallows or reef being marked, except the rock of Deskalio, some few yards in circumference, lying near the northern end of the strait. The mountains of Ithaca are for the most part bare of timber, but there are one or two fertile valleys that run up into them. Very little corn, insufficient for the wants of the inhabitants, is grown there, the chief product being currants, of which a considerable quantity is exported. Few, if any, animals are bred there for food or for farming purposes[2].

§ 3. It remains now for us to see how far it is either possible or necessary to reconcile these two accounts of the island. Was Homer acquainted with Ithaca? Had he ever visited it? Is his description that of an eye-witness? Is it the reproduction and embellishment of some general hearsay?

The controversy is both old and new. It began as early as the days of Strabo, and it still divides the learned. In modern times the principal authority for the identification of the Homeric Ithaca with Theaki has been Sir William Gell, who, in his monograph upon the topography and antiquities of Ithaca (Lond. 1807) not only satisfied himself as to the general identity of the islands, but found almost all the Homeric details on the spot. Neriton was to be identified with Anoï, Neïon with Mt. Stefano; the garden of Laertes could be placed at Lefki (Λευκοί) on the slope of Neriton; the fountain Arethusa was still flowing. The grotto and the harbour of Phorcys were discernible in Dexia Bay, and it was still possible to trace the ruins of the palace of Odysseus.

[1] Murray's Handbook for Greece, p. 82.
[2] Teuffel (in Pauly's Real. Encycl. s.v. Ithaca).

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Hercher's criticism[1] upon the subsequent treatment of the question is severe, but scarcely unjust. 'Gell's successors,' he says, 'did not feel themselves called upon to protest against his visionary views; they were rather inclined to take shame to themselves, if they failed to see anything in these localities, where he had found everything so clear and intelligible. They contented themselves with maintaining the independence of their judgment, by shifting the estate and garden of Laertes from one hill-top to another, and by substituting for Gell's grotto of the nymphs, which had disappeared, a new one "aus dem Naturalienkabinet der Insel."' One of the principal of these 'successors' was Goodisson, who in his book on the Ionian Greeks (London 1822) developes still further Gell's views, which were also approved and adopted by Kruse, in his 'Hellas' (Leipzig 1827). A thorough partisan of the same school was Ernst Schreiber, in the volume entitled 'Ithaca' (Leipzig 1829). The first reaction against this universally accepted view set in with Völcker, in his 'Homerische Geographie,' published at the same time as Schreiber's book. He stoutly maintained that the Homeric description of the group of islands forming the kingdom of Odysseus could not be reconciled with facts, and that Gell's discoveries in Ithaca were nothing better than illusions. An elaborate pamphlet on the Homeric Ithaca was published in 1832 by Rühle von Lilienstern, in which Völcker's positions were warmly attacked, and solutions offered of some of the difficulties which he had stated; the intention of the volume being to corroborate the views put forward by Gell. The general results of his pamphlet were accepted, as against the views of Völcker, by R. H. Klausen (in the Zeitschr. für Alterthumswiss. 1835), who had no doubt that Homer was thoroughly familiar with Ithaca. Hercher (in the article in 'Hermes,' quoted above) criticises in the most caustic style the credulity of Gell and his adherents, insisting that they accepted the fact of Homer's familiarity with the island as *un fait accompli*, instead of honestly confronting the Homeric description with the actual topography of the island. In Hercher's view Ithaca belongs, for Homer, to the mythic realm of the western seas, and is therefore localised by him as πανυπερτάτη πρὸς ζόφον (Od. 9. 25), so that any attempt to identify the Ithaca of the poem with the actual island can be nothing short of folly; nor does Hercher deal any gentler measure to his own countryman Thiersch[2], who was no less fortunate

[1] Hermes, vol. i. p. 263 foll.
[2] Briefe über Griechenland in Morgenbl. 1832.

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than Gell in discovering the actual grotto of the nymphs, though in a different spot. Dr. Schliemann is the latest visitor, and, in his 'Ithaque, La Peloponnèse, Troie,' Paris 1869, he describes, with full satisfaction to himself, his descent into the grotto of the nymphs in the cliffs of Dexia Bay; the ruins of the walls that marked the outline of the palace of Odysseus; the mountain-path traversed by Odysseus and Telemachus (Od. 24. 205 foll.), and other details. The island of Asteris he fails to identify, remarking justly that the rock of Deskalio does not satisfy the Homeric description.

Those scholars who adopt or develope the views of Gell do not however agree among themselves even in important particulars. For example, while the majority of them place Mt. Neriton in the northern half of the island, and Neïon in the south, Schliemann exactly reverses their position. The harbour of Phorcys is sometimes distinguished from, sometimes identified with, the harbour Rheithron; it is placed by one writer in Dexia Bay, by another in Port Frikes. The island of Asteris is according to some authorities the same as Deskalio; according to others, an islet now submerged: while Rühle von Lilienstern supposes it to have been Cape Dekalia, a promontory of Cephallenia that looks up the sound, and which, he thinks, may once have been an island.

§ 4. The most probable view, in our opinion, is that Homer intended to make the home of his hero in the actual island of Ithaca; but in the absence of any personal acquaintance with the scene, the poet could only draw upon such vague information as might be accessible, as to the geographical position of the place; the details being only a poet's conception of the natural scenery common to many Greek islands, and probably reproduced with more or less similarity in many places with which he was actually familiar. We are almost of necessity driven to such a view by the decisive passage in Od. 9. 25 foll., which seems, beyond a doubt, to place Ithaca in a wrong position relatively to the other islands of the group, and to give a false impression of the appearance it presents from the sea.

Dulichium, Same, and Zacynthus are the other three islands named with Ithaca. The site of the first is unknown. Strabo (10. 2. 19) would identify it with one of the Echinades, ἀλλ' ἡ χοῦς τὰς μὲν ἐξηπείρωκεν αὐτῶν ἤδη, τὰς δὲ μέλλει, πολλὴ καταφερομένη. Others have taken it to be the S.E. portion of Cephallenia, the other division being called Same, or Samos. The plain statement in Homer is that Ithaca lies πανυπερτάτη πρὸς ζόφον, 'farthest westward.' It seems quite impossible to accept Strabo's explanation (10. 2. 12) 'northward;' or

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Rühle von Lilienstern's modification of the same, when he interprets ζόφος as including all to N.W. and S.W.; leaving the S. and E. for πρὸς ἠῶ τ' ἠέλιόν τε. These last words are so distinctly descriptive of the E. that they settle the meaning of ζόφος to be W. It seems, in order to prevent a plain contradiction between χθαμαλή and πανυπερτάτη, that we must join πανυπερτάτη πρὸς ζόφον (as Ameis, Fäsi, and Autenrieth) in the sense of 'extrema versus occidentem.' No exact parallel to this use of πανυπερτάτη can be found, the nearest being Il. 23. 451 ἧστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ, where however the elevated position of his station is also alluded to. But in sea-distances we must remember how the word ὑψοῦ is used to mean 'far out.'

The next difficulty lies in χθαμαλή (Od. 9. 25). The etymology of the word from χαμα (compare χαμαί, and, for the insertion of θ, the form χθών) puts it exactly on the same footing as the Lat. 'humilis,' from 'humus;' and the use of the word in Homer is remarkably uniform. It is used of low beds on the ground (Od. 11. 193); of a low wall (Il. 13. 683); of one rock lower (χθαμαλώτερον) than another (Od. 12. 101). It occurs as an epithet of the island Aeaea (Od. 10. 194), where Odysseus mounts a commanding eminence, and sees that the coast lies 'low' all round. We have only to look at the chart, and notice the soundings close to the coast, to be convinced that the shores of Ithaca do not merit this epithet; unless we try to dilute the meaning of χθαμαλή so far as to make it merely describe the 'relative' lowness of the coast, as contrasted with the mountain-heights inland; which would be to rob it of all its characteristic meaning at once. Strabo's interpretation (10. 2. 12) of χθαμαλή as πρόσχωρος τῇ ἠπείρῳ, certainly is not contained in the word itself, though he seeks to bring the meaning out by representing Ithaca as lying under the heights of the Acarnanian mountains. The conjecture χθαμαλῇ to serve as an epithet of ἁλί, though approved by Schreiber, is not likely to find many supporters. Dr. Hayman seems to lay an unnatural stress upon αὐτή, when he says that it points the contrast between the general level of the island and its own leading feature Mt. Neriton; while Wordsworth (Pictorial Greece, p. 357), laying no stress at all upon the contrasting words, seeks to refer αὐτὴ δέ to Zacynthus; as he supposes Virgil does by the order of his enumeration of the islands (Aen. 3. 270). But, besides the difficulty introduced by assigning no force to the adversative δέ, it is hard to see why Zacynthus should be particularised at all; and why (supposing the reference to be possible) the subject should again change in τρηχεῖ' ἀλλ' ἀγαθὴ κουροτρόφος (Od. 9. 27).

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There is no islet near Ithaca which will satisfy the conditions of the Homeric Ἀστερίς (see p. 558, n. 3). The existence of the islet was a matter of doubt in classical times (Strab. 10. 2. 16). The words of Strabo himself (1. 3. 18) are καὶ ἡ Ἀστερία ἤλλακται ἣν Ἀστερίδα φησὶν ὁ ποιητής . . νυνὶ δὲ οὐδ' ἀγκυροβόλιον εὐφυὲς ἔχει. The identification of Ἀστερίς with the rock Deskalio at the northern end of the Ithaca channel, which satisfied Gell, is given up as hopeless by Schliemann, 'La petite île de Dascalion n'a que 99 mètres de long et 32 mètres dans sa plus grande largeur; elle consiste en un rocher plat et n'est qu'à deux mètres au-dessus de l'eau. Selon Homère, l'île d'Asteris avait un double port; Dascalion n'a pas même un enfoncement d'un mètre, et, vu la grande profondeur de la mer tout autour, il est inadmissible que de telles modifications aient pu survenir dans la topographie de l'île' (Ithaque, p. 75). Schliemann is inclined to adopt the view of Strabo, that the real Asteris has disappeared in consequence of an earthquake or of some volcanic action; but the singular uniformity of the soundings in the channel makes this supposition improbable.

The suggestion of Rühle von Lilienstern and Klausen that we must look for Asteris in Cape Dekalia (Chelia) on the east coast of Cephalonia, now joined to the mainland, is equally disproved by an examination of the chart. The soundings round the promontory seem to show that no convulsive upheaval has disturbed the line of coast, and there has certainly been no deposit of sand or shingle to join an outlying islet with the mainland.

See an elaborate *résumé* of the question in Buchholz (Homerische Realien, vol. 1. pp. 120 foll.) of which ample use has been made in this note for references to modern German authorities.

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TABLE OF THE PRINCIPAL WORDS AND PROPER NAMES REFERRED TO IN THE NOTES ON THE TEXT.

ἀβάκησαν 4. 249.
ἀβληχρός 11. 135.
ἀγανοῖς βελέεσσιν 3. 280; 5. 124.
ἀγέρωχος 11. 286.
ἀγορή 2. 7.
ἀγρονόμος 6. 106.
ἄγρωστις 6. 90.
ἄγυρις 3. 31.
ἀδευκής 4. 489.
ἀδῆσαι 1. 134.
ἀδινός 1. 92.
ἀέθλια (ἄθλος) 8. 108.
ἀέσαι 3. 151.
ἀήρ 7. 15.
ἀθηρηλοιγόν 11. 128.
Αἰαίη νῆσος 10. 135; 12. 3.
Αἴας (Ὀιλ.) 4. 499; (Τελ.) 11. 544.
Αἰγαί 5. 381.
αἴγειρος 5. 64.
Αἴγυπτος 4. 351.
Ἀίδεω δόμος 10. 512.
ἀίδηλος 8. 309.
αἴθοψ 7. 295; 10. 152.
αἰθρηγενέτης 5. 296.
Αἰολίη νῆσος 10. 1.
αἰπύς 1. 11.
αἶσα 7. 197.
αἴσυλος 2. 232.
αἰσυμνήτης 8. 258.
αἰψηρός 2. 257.
ἀκέων 2. 311.
ἀκήν 2. 82.
ἀκήριος 12. 98.
ἀκιδνοτέρη 5. 217.
ἄκικυς see κίκυς.
ἀκλειῶς 1. 241.
ἀκραής 2. 421.
ἄκριτος 8. 505.
ἀκτή 2. 355.
ἄκυλος 10. 242.
ἄλαστος 4. 108.
ἀλεγύνειν 1. 374; 11. 186.
ἄλεισον 3. 50.
ἁλιμυρήεις 5. 460.
ἀλιτρός 5. 182.
ἁλιῶσαι 5. 104.
Ἀλκμήνη 11. 266.
ἄλλος 1. 132.
ἄλλων after superl. 5. 105.
ἁλοσύδνη 4. 404.
ἀλφηστής 1. 349.
ἀλωή 1. 193; 6. 293.
ἄμαξα 6. 37.
ἁμαρτήσεσθαι 9. 512.
ἀμᾶσθαι 9. 247.
ἀμαυρός 4. 824.
ἀμβρόσιος 4. 429, 445.
ἀμενηνός 10. 521.
ἀμόθεν 1. 10.
ἀμολγός 4. 841.
ἀμός 11. 166.
ἄμοτον 6. 83.
ἀμύμων 1. 29.
ἀμφαδίην 6. 120.
ἀμφασίη 4. 704.
ἀμφιβαίνειν 9. 198; 4. 400.
ἀμφιγυήεις 8. 300.
ἀμφιέλισσαι 3. 162.
ἀμφιέπειν 8. 61; 3. 118.
ἀμφιμέλαιναι 4. 661.
ἀμφίπολοι 1. 331; 9. 206.
Ἀμφιτρίτη 3. 91.
ἀναβαίνειν ἐς 1. 210; 2. 172.
ἀναβάλλεσθαι 1. 155.
ἀναθήματα 1. 152.
ἀναιδής 11. 598.
ἀνα-κέρασσε 3. 390.
ἀνανεύειν 9. 468.
ἀνάξασθαι 3. 245.
ἀνάπυστα 11. 274.
ἀναρρίπτειν 10. 130.
ἀνέφελος 6. 45.
ἄνεω [ω] 2. 240.
ἀνιάζειν 4. 460.
ἀνιέμενοι 2. 300.
ἀνοπαῖα 1. 320.
Ἀντίκλεια 11. 85.
Ἀντιόπη 11. 260.
ἀντολαί 12. 4.
ἀολλέες 3. 165.
ἀοσσητήρ 4. 165.
ἀπαυρᾶν 4. 646.
ἀπειπεῖν 1. 91, 373.
ἀπείρητος 2. 170.
ἀπηλεγέως 1. 373.
ἀπήνη 6. 57.
ἄπιος 7. 25.
ἀποβάλλειν 4. 358.
ἀποθαυμάζειν 6. 49.
ἀπομνύναι 2. 377.
ἀπόνητο 11. 324.
ἀπορραίειν 1. 404.
ἀποστίλβειν ἀλείφατος 3. 408.
ἀποτίνειν 2. 132.
ἀποφώλιος 8. 177.
ἀραιός 10. 90.
ἀργειφόντης 1. 38.
ἀργοὶ κύνες 2. 11.
Ἄργος 1. 344.
ἀργύφεος 5. 230.
ἀρημένος 6. 2.
ἀρή [ᾱ, ᾰ] 4. 767.
Ἀριάδνη 11. 321.
ἀριστερός 5. 277.
Ἄρκτος 5. 273.
ἀρνευτήρ 12. 413.
ἅρπυιαι 1. 241.
ἄρχειν 4. 667.
ἀσκελέες 10. 463.
ἀστράγαλος 10. 560.
ἄστυ 6. 177, 178.
ἀσφοδελός 11. 539.
ἀσχαλάαν 1. 304.
ἀταρτηρός 2. 243.
ἀτειρής 11. 270.
ἀτέμβειν 9. 42.
ἄτη 4. 261, 503.
ἀτιτάλλειν 11. 250.
Ἄτλας 1. 52.

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ἀτρεκέως 1. 169.
ἀτρύγετος 5. 140.
ἀτρυτώνη 4. 762.
αὐδήεσσα 5. 334.
αὐλή 4. 74.
αὖτε 8. 444.
αὐτόδιον 8. 449.
Αὐτόλυκος 11. 85.
αὐτόν μιν 4. 244.
ἄφαρ 4. 85; 11. 274.
Ἀχέρων 10. 513.
ἄωροι 12. 89.
ἀωτεῖν 10. 548.
ἄωτος (ν) 1. 443.

βαθύζωνος 3. 153.
βάλανος 10. 242.
βασιλεύς 1. 394.
βέρεθρον 12. 94.
βλάπτειν 1. 195.
βοὴν ἀγαθός 3. 311.
βουλή 2. 7.
βουλυτός 9. 58.
βοώτης 5. 272.
βρίθειν 6. 159; 9. 219.
βωμός 7. 100.
βωστρεῖν 12. 124.

γαιήοχος 1. 68.
γαυλός 9. 223.
γεγωνεῖν 5. 400.
γένος 4. 62.
γέρας 11. 184.
Γερήνιος 3. 68.
Γίγαντες 7. 59.
γλαυκῶπις 1. 44.
γλώσσας τάμνειν 3. 332.
γούνατα θεῶν 1. 267.
γουνός 1. 193.

δαιμόνιος 10. 472.
δαίμων 2. 134.
δαινύναι τάφον 3. 309.
δαΐφρων 1. 48.
Δαναοί 8. 578.
δάπεδον 4. 627.
δέατο 6. 242.
δειδίσκεσθαι 3. 41.
δεῖπνον 4. 61.
δέμνια 4. 297.
δέπας 3. 41.
δέρτρον 11. 579.
δέσποινα 7. 53.
Δῆλος 6. 162.
Δημόδοκος 8. 472.
δημός 9. 464.
δήομεν 4. 544.

δηρόν, δήν 1. 203.
διά with accusat. 8. 520; 11. 276, 437.
διάκτορος 1. 84.
διεπέφραδε 6. 47.
διερός 6. 201.
δίζημαι 1. 261; 11. 100.
διηνεκέως 7. 241.
διϊπετής 4. 477.
δίκαιος 3. 52.
δικασπόλος 11. 186.
δίκη 3. 244.
Διόσκουροι 11. 299 foll.
διοτρεφής 6. 378.
δίπτυχα 3. 458.
δίσκος 4. 626.
δολίχαυλος 9. 156.
δόμος, δῶμα 4. 43.
Δουλίχιον 1. 246.
δουροδόκη 1. 128.
δύσετο (δείλετο) 7. 289.
δυσομένου 1. 24.

ἐάων 8. 325.
ἐγκονεῖν 7. 340.
ἐγχεσίμωροι 3. 188.
ἐδεύησε 9. 540.
ἔεδνα 1. 277.
εἰ γάρ 1. 255.
εἰ δ' ἄγε 1. 271.
εἴδωλον 11. 213.
εἰλαπίνη 1. 226.
εἰλεῖν 11. 573.
εἰλίποδες 1. 92.
εἶναι (to live) 6. 287; 8. 147.
εἶος 4. 90.
εἴπεσκον 2. 324.
εἴρερος 8. 529.
εἴσκειν 4. 148; 9. 321.
εἴση 3. 10; 5. 175; 11. 337.
ἑκάεργος 8. 323.
ἕκαστος 12. 16.
ἔκηλος 2. 311.
ἔκ τ' ὀνόμαζε 2. 302.
ἐλέγχιστος 10. 72.
ἐλέφας 8. 404.
ἐληλέδατο 7. 86.
ἕλικες 1. 92; cp. 12. 348.
ἕλκησε 11. 580.
Ἑλλάς 1. 344.
ἕλσας 5. 132.
ἐμβαλέειν κώπης 9. 489.
ἔμπης 2. 199; 4. 100; 11. 351.
ἔμπορος 2. 319.

ἐμ-φῦναι 1. 381; 2. 302.
ἐναίσιμος 2. 182.
ἔνδιος 4. 450.
ἐνδυκέως 7. 256.
ἐνηής 8. 200.
ἐνιαυτός 1. 16.
ἐνίσπες 3. 101.
ἔννεπε 1. 1.
ἐννέωρος 10. 19.
ἐνώπια 4. 42.
ἔξαιτος 2. 307.
ἐξαλαπάζειν 4. 176.
ἐξάρχειν 4. 19.
ἐξ ἔρον ἕντο 1. 150.
ἐοικότες, -ότα 3. 124 foll.
ἐπαινή 10. 491.
ἐπαλαστήσασα 1. 252.
ἐπαμᾶσθαι 5. 482.
ἐπάρξασθαι 3. 340.
ἐπείγεσθαι 1. 309.
ἔπειτα 1. 65; 3. 62.
ἐπελήκεον 8. 379.
ἐπενήνοθε 8. 365.
ἐπέπλως 3. 15.
ἐπεσβολίαι 4. 159.
ἐπήβολος 2. 319.
ἐπηετανός 4. 89.
ἐπήν 2. 105; 4. 222.
ἐπήρατος 4. 606.
ἐπ' ἀγροῦ 1. 185.
ἐπιβήτωρ 11. 131.
ἐπιβουκόλος 3. 422.
ἐπὶ δεξιά cp. 3. 340.
ἐπ' ἤματι 2. 284.
ἐπὶ ἦρα φέρειν 3. 164.
ἐπιεικτά 8. 307.
ἐπιζαφελῶς 6. 330.
Ἐπικάστη 11. 271.
ἐπικάρσιος 9. 70.
ἐπιλείβειν 3. 341.
ἐπιμάρτυροι 1. 273.
ἐπιμάσασθαι 9. 302.
ἐπὶ—ὄροντο 3. 471.
ἐπιόψομαι 2. 294.
ἐπισμυγερῶς 3. 195.
ἐπισταδόν 12. 392.
ἐπιστέφεσθαι 1. 148.
ἐπίστιον 6. 265.
ἐπιψαύειν 8. 547.
ἐπιωγαί 5. 404.
ἐποίχεσθαι 1. 358.
ἐποπίζεσθαι 5. 146.
ἔρανος 1. 226.
ἔργον τε ἔπος τε 2. 272; 3. 99.
Ἐρεμβοί 4. 84.
ἐρέπτεσθαι 9. 97.

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Ἐρεχθῆος δόμος 7. 81.
ἐρίηρος 8. 62.
ἐρινῦς 2. 135.
Ἐριφύλη 11. 326.
ἕρκεα 8. 57.
ἕρκος ὀδόντων 1. 64.
Ἑρμῆς ἄγγελος 5. 29.
ἕρσαι 9. 222.
ἐρύω, -ύομαι 6. 265.
ἐρωεῖν 12. 75.
ἐσχαρόφιν 5. 59.
ἐτεός 3. 122.
ἔτης 4. 3.
ἔτος 1. 16.
εὐδείελος 2. 167.
εὕειν 2. 300.
εὐήρης 11. 129.
εὐκέατος 5. 60.
εὐμελίης 3. 400.
εὖ ναιετάων 2. 400.
εὐπατέρεια 11. 235.
εὐπλόκαμος 1. 86.
εὐρύοπα 2. 146.
εὐρυφυής 4. 604.
εὐρύχορος 4. 635.
εὖτε 3. 9.
Ἐφύρη 1. 259.
ἐχέθυμος 8. 320.
ἔχειν [νῆας] 3. 182.

ζαῆν 12. 313.
ζειαί 4. 41.
Ζέφυρος 4. 567.
ζόφος 10. 190.

ἦα 2. 313.
ἠγάθεος 2. 308.
ἠγερέθοντο 2. 392.
ἠγηλάζειν 11. 618.
ἠδέ, ἰδέ 4. 604.
ἠέλιος (ἥλιος) 8. 271.
ἤ, ἦ, ἠέ, ἦε 1. 175.
ἣ θέμις ἐστί 3. 45.
ἤια 2. 289.
ἠίθεος 6. 63.
ἠιόνες 5. 418.
ἠλάκατα 6. 53.
ἤλεκτρος (ν) 4. 73.
ἠλίβατος 9. 243.
Ἠλύσιον πεδίον 4. 563.
ἤμβροτον 7. 292.
ἠμερίς 5. 69.
ἡμιόνοιιν οὖρα 8. 124.
ἦμος δ' 4. 400.
ἦνις 3. 382.
ἤνοψ 10. 360.
ἧπαρ 9. 301.

ἠπεδανός 8. 311.
ἤπειρος 5. 56.
ἦ ῥα 4. 327.
Ἡρακλῆς 11. 601 foll.
ἠώς 2. 1; 10. 190.

θαλερός 4. 705; 6. 66.
θαμίζειν 8. 451.
θέειον 12. 417.
θεμῶσαι 9. 486.
θεουδής 6. 121.
θεράπων 1. 109.
θέσκελος 11. 374.
θεσπέσιος 3. 150.
Θῆβαι (Θήβη) 4. 126; 11. 263.
θῆλυς 5. 467.
θηλύτεραι 11. 386.
θήν 5. 211.
θηρίον 10. 171.
θητεύειν 11. 489.
θίς 4. 432.
θοῶσαι 9. 327.
θρασυμέμνων 11. 267.
Θρινακίη νῆσος 12. 127.
θύειν 9. 231.
θυμός 2. 315; 21. 221.
θύον 5. 69.

ἰάλλειν 2. 316.
ἰάπτειν 2. 376.
Ἰασίων 5. 125.
ἰαύειν 5. 154.
ἰάχειν 9. 392.
ἴδιος 3. 82.
ἰδυῖα 1. 428.
ἰέναι (intrans.) 7. 130.
ἱερός 2. 409.
ἰθύν (ἐπ') 4. 434.
ἵκμενος 2. 420.
Ἴλιον 8. 495.
ἱμερόεις 10. 398.
Ἰνὼ Λευκοθέη 5. 333.
ἴον 5. 72.
ἴουλοι 11. 319.
ἰοχέαιρα 6. 102.
ἱππόδαμος 11. 300.
ἱστός [loom] 2. 94.
ἰσχανόωνται 7. 161.
ἰτέαι 10. 510.
ἴφθιμος 4. 365.
Ἴφικλος 11. 290.
Ἰφιμέδεια 11. 305.
ἰχθυάαν 4. 368.
ἰχθυόεις 3. 177.

καθάπτεσθαι 2. 39.
καὶ μάλα 1. 318.
καίνυσθαι 2. 158; 4. 725.
καιρουσσέων 7. 107.
κακορραφίῃσι 2. 236.
κάμμορος 2. 351.
κάμνειν 9. 126.
καμόντες 11. 476.
κατάγεσθαι 3. 10; 10. 140.
καταδῦναι (τεύχεα) 12. 228.
καταθέλγειν 10. 213.
καταλοφάδεια 10. 169.
κατεβήσετο 1. 330; 2. 337.
κατέφθιτο 4. 363.
Καύκωνες 3. 366.
κέδρος 5. 60.
κείω 1. 424.
κεκράαντο 4. 132.
κέλευθος (-οι, -α) 7. 272.
κελευσέμεναι 4. 274.
κερκίς 5. 62.
κηληθμός 11. 334.
Κῆρες 2. 316; 11. 171.
κῆρυξ 1. 109.
Κήτειοι 11. 521.
κητώεσσα 4. 1.
Κίκονες 9. 39.
κίκυς 11. 393.
Κιμμέριοι 11. 14.
Κίρκη 10. 135.
κισσύβιον 9. 346.
κλέος 1. 240.
κλήθρη 5. 64.
κληίς 1. 442; 2. 419.
κλισμός 1. 132.
Κλυμένη 11. 326.
κλυτός 9. 308.
κλῶθες 7. 197.
κολούειν 8. 211; 11. 340.
κόλποι 5. 52.
κομιδή 8. 232.
κορῶναι εἰνάλιαι 5. 66.
κουρίδιος 11. 430.
κοῦρος 4. 643.
κουροτρόφος 9. 27.
κραταιίς 11. 597; 12. 124.
κρείων 4. 22.
κρήδεμνον 1. 334.
κύανος 7. 87.
κυανοχαίτης 3. 6.
κυβιστητῆρες 4. 18.
Κύδωνες 3. 292.
κυκεών 10. 234.
Κύκλωψ 9. 106.
κύνες 2. 11.
κυρτωθὲν κῦμα 11. 244.
Κωκυτός 10. 513.

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Λαιστρυγόνες 10. 81.
Λακεδαίμων 4. 1.
λάρος 5. 51.
λάχεια 9. 116.
λεχ-, λεγ- 4. 451.
λέχος 3. 403.
Λήδη 11. 298.
ληιστῆρες 3. 73.
Λῆμνος 8. 283.
λίμνη 3. 1.
λίπ' ἐλαίῳ 3. 466.
λῖτα 1. 130.
λύγοι 9. 427.
λωτός 4. 603.
Λωτοφάγοι 9. 84.

Μαῖρα 11. 326.
μάκαρ 1. 217.
μακών 10. 163.
Μαλειαί 3. 287; 4. 514.
μάντις 9. 508.
μάρμαρος 9. 499.
μαχεούμενος 11. 403.
μέγα ἔργον 3. 261; 11. 272.
μεγαίρειν 3. 55.
μεγακήτης 3. 158.
μεγαλήτωρ 10. 200.
Μεγαπένθης 4. 11.
Μεγάρη 11. 269.
μέλαθρον 8. 279; 11. 278.
μέλαν ὕδωρ 4. 359.
μέλειν 5. 6; 9. 20.
μέλλειν 1. 232.
μερμηρίζειν 10. 151.
μεσόδμη 2. 424.
μεταδόρπιος 4. 194.
μετανίσσεσθαι 9. 58.
μέτασσαι 9. 221.
μεταστρέφειν 2. 67.
μηρία 3. 456.
μηρύεσθαι 12. 170.
μητιόεις 4. 227.
μιλτοπάρῃος 9. 125.
Μίνως 11. 568.
Μοῦσα 1. 1; 8. 488.
μῦθοι,—ἔπη 4. 597.
μῶλυ 10. 305.

ναίειν (ναιετάαν) 1. 404.
ναίειν (νάειν) 9. 222.
νειός 5. 127.
νεμεσίζεσθαι 1. 263.
νέποδες 4. 404.
νήδυμος 4. 793.
νηπενθὲς φάρμακον 4. 220.
νηπιάας ὀχέειν 1. 297.
νήποινος 1. 377.
νοσφίζεσθαι 4. 263; 11. 73.
νότιον 4. 785.
νύκτες 12. 286.
Νύμφαι 6. 122.
νωλεμέως 9. 435.
νῶτα 4. 65.

ὅ (quod) 1. 382.
ὀβριμοπάτρη 1. 101.
ὅ γε 2. 327; 3. 217.
ὀδαῖα 8. 163.
ὀδάξ 1. 381.
οἶκος 3. 396; 4. 717.
οἴμη 8. 74.
οἴνοψ 5. 132.
οἷον (θαυμαστικῶς) 4. 242.
οἰσέμεν 3. 429.
οἶτος 8. 489.
οἴχεσθαι ὁδόν 4. 393.
ὀλολύζειν 3. 450.
ὀλοόφρων 1. 52.
ὀλοφώια 4. 410.
Ὄλυμπος 6. 42.
ὁμηλικίη 3. 49.
ὀμφή 3. 215.
ὀνήμενος 2. 33.
ὅου 1. 70.
ὀπίσσω 1. 222.
ὁπλότατος 3. 465.
ὀπυίειν 6. 63.
ὀπώρη 5. 328.
ὄργυια 9. 325.
ὀρεσκῷος 9. 155.
ὀρθοκραιράων 12. 348.
Ὀρτυγίη 5. 123.
Ὀρχομενός 11. 284.
ὄσσα 1. 282.
ὄσσε 6. 131.
ὄσσεσθαι 1. 115.
ὅτε, ὅ τε 5. 357.
οὐλαί 3. 441.
οὖλος 6. 231.
οὐλόχυται 3. 445.
Οὐρανίωνες 7. 242.
οὖρος 3. 411.
οὐτάμενος 11. 40.
ὀφείλω, ὀφέλλω 3. 367.
ὄφρα 1. 88.
ὀχέειν 1. 297.
ὀχλίζειν 9. 242.

παιπαλόεις 3. 170.
παλιμπετές 5. 27.
πάμπαν 3. 143.
παπταίνειν 11. 608.
παρθενικός 11. 39.
πάρος—πρίν 2. 127, 128.
πάχετος 8. 187.
πεῖραρ 12. 51.
πεῖσμα 9. 136.
πέλεθρα 11. 577.
πέλεκυς 5. 234.
πεμπάζεσθαι 4. 412.
πεπαλάσθαι 9. 331.
πεπνυμένος 1. 213.
πέποσθε 10. 465.
περ 1. 59, 315.
περί 1. 66, 235.
περιβαίνειν 5. 130.
περὶ κῆρι 5. 36.
περίσκεπτος 10. 211.
περιτάμνεσθαι 11. 402.
περιτροπέων 9. 465.
Περσεφόνεια 10. 491.
πεσσοί 1. 107.
πεφυγμένος 1. 18.
πηγός 5. 388.
πικρόγαμοι 2. 266.
πιτνάς 11. 392.
Πλαγκταί 12. 61.
Πληιάδες 5. 272.
πλίσσεσθαι 6. 318.
πλωτός 10. 3.
πόλις 6. 177.
πολύρηνος 11. 257.
πολύτροπος 1. 1.
πολύχαλκος 3. 2.
πόποι 5. 286.
πόριες 10. 410.
πορσύνειν 3. 403.
πορφύρειν 4. 427.
ποτιδόρπιος 9. 234.
ποτιφωνήεις 9. 456.
πότνια 1. 14.
πρῆξις 3. 72.
πρήσσειν ἅλα 9. 491.
πρόθυρα 10. 220.
Πρόκρις 11. 321.
προμνηστῖνοι 11. 233.
πρόφρασσα 5. 161.
πρόφρων 2. 230.
πρυμνός 2. 417.
πτολίπορθος 8. 3.
Πυθώ 8. 80.
πυλάρτης 11. 277.
Πύλος 3. 4.
Πυριφλεγέθων 10. 513.

ῥέζειν 3. 382.
ῥήγεα 3. 349.
ῥηγμίν 4. 430.
ῥοδοδάκτυλος 2. 1.
ῥοῖζος 9. 315.
ῥυτοὶ λίθοι 6. 267.

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Σειρῆνες 12. 39.
σέλινον 5. 72.
σιγαλόεις 5. 86.
Σίντιες 8. 294.
Σίσυφος 11. 593.
σκῆπτρον 2. 37; 11. 91.
σκιόεις 1. 365.
Σκύλλη 12. 85.
σκώψ 5. 66.
Σόλυμοι 5. 283.
σπουδῇ 3. 297.
στείρη 2. 428.
στεῦτο 11. 584.
στεφανοῦν 10. 195.
στήσασθαι μάχην 9. 54.
στρεύγεσθαι 12. 351.
στρεφθείς 9. 435.
Στύξ 5. 185.
σφῶν 4. 62.
σχεδίη 5. 33.
Σχερίη 5. 34.
σχέτλιος 3. 161; 5. 118; 10. 69.
σχομένη 6. 141; 11. 279.

τάλαντον 8. 393; 9. 202.
ταλαπείριος 6. 193.
ταναίποδα 9. 464.
τανηλεγής 2. 100.
Τάνταλος 11. 582.
Τάφιοι 1. 105.
τάχα 1. 251.
τε (with relatives) 1. 50.
τε (disjunctive) 2. 374.
τεῖν 4. 619.
Τειρεσίας 10. 492.
τελέθειν 4. 85.
τελεσφόρος 4. 86.
τελήεις 4. 352.
τέλος 9. 5.
τέμενος 6. 293.
Τεμέση 1. 184.
τετελεσμένον 5. 90.
τετευχώς 12. 423.
τετύχηκε 10. 88.
τῇ 5. 346.
Τηλέπυλος 10. 82.
τηλύγετος 4. 11.
Τηύγετος 6. 103.
τηύσιος 3. 316.
Τιτυός 11. 576.
τοῖον, τοῖος 1. 209; 11. 135.
τολυπεύειν 1. 238.
τόξα 10. 262.
τορνοῦσθαι 5. 249.
τράπεζα 1. 111.
τρείν 6. 138.
τρέφειν (curdle) 9. 246.
τρητός 1. 440.
τρίπολος 5. 127.
τριτογένεια 3. 378.
τροπός 4. 782.
τροφόεις 3. 290.
τροφός 7. 12.
Τυρώ 11. 235.
τυτθά 12. 174.

ὑάκινθος 6. 231.
ὑγρή 1. 97.
ὕμνος 8. 429.
ὑπεκπρορέειν 6. 87.
ὑπεκφέρειν 3. 496.
ὑπερηνορέοντες 6. 5.
Ὑπερίων 1. 8.
ὑπὲρ μόρον 1. 34.
ὑπερτερίη 6. 70.
ὑπερφίαλος 1. 134.
ὑπηνήτης 10. 279.
ὑπό (with accus.) 9. 135.
ὑπόβρυχα 5. 319.
ὑποδμώς 4. 386.
ὑπόκυκλος 4. 131.
ὑποκύσασθαι 11. 254.
ὑποπερκάζειν 7. 126.
ὑπορνύναι 4. 113.
ὑσμίνη 11. 612.

φαεσίμβροτος 10. 138.
Φαίδρη 11. 321.
Φαίηκες 5. 34.
φαίνεσθαι 5. 394.
φάνεσκε 11. 587.
φαρμάσσειν 9. 393.
Φάρος 4. 355.
φήμη 2. 35.
φήνη 3. 372.
φόρτος 8. 163.
φράζω 8. 68.
φρένες 9. 301.
φρίξ 4. 402.
φυλίη 5. 477.
φύλοπις 11. 314.
φωνήσας 1. 122.
φώς 1. 324.

Χάριτες 6. 18.
χαροποί 11. 611.
Χάρυβδις 12. 104.
χερείων 5. 211.
χέρνιψ 3. 440.
χεῦαι τύμβον 4. 584.
χλαῖναι 3. 348.
Χλῶρις 11. 281.
χοή 10. 518.
χρεῖος 3. 367.
χρή, χρεώ 4. 312, 634.
χρυσηλάκατος 4. 122.
χρυσόρραπις 10. 277.
χυτλοῦσθαι 6. 80.

ψηλαφᾶν 9. 416.
ψυχή 11. 222.

ὧδε 1. 182.
Ὠκεανός 10. 508.
ὠλεσίκαρπος 10. 510.
Ὠρίων 5. 121; 11. 572.
Ὦτος 11. 308.

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